GOVERNMENT OF KARNATAKA

ANNUAL REPORT

OF THE

DIRECTORATE OF ARCHAEOLOGY AND MUSEUMS IN KARNATAKA

FOR THE YEAR 1929

WITH THE GOVERNMENT REVIEW THEREON

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NOTE.

The present volume commences a new series of the reports of the Mysore Archæological Department in which an attempt has been made to incorporate some of the suggestions received from various scholars.

A brief summary of the work of the year is given in the administrative section with which the report begins. To the description of architectural monuments surveyed during the year and published in Part II have been added notices of ancient sites and fortresses studied in the course of the tours. Attempts will be made in the future reports to make more detailed studies of the great architectural and sculptural monuments with which the State abounds and to discuss problems connected with them. Numismatic studies which had been suspended by the department for many years have been revived in Part III and will be a feature of the new series. In Part IV it is arranged to publish information about new manuscripts discovered recently and also historical data gathered from official records and literary works. In the part on Epigraphy, in addition to the publication *in extenso* of more than one hundred inscriptions newly discovered during the year, a few improvements have been introduced. The readings of the lithic records are taken from the original stones themselves and verified in the office with the help of estampages which are preserved for reference. Translations are given for a number of the inscriptions and brief notes appended wherever necessary. Further, for inscriptions which are either epigraphically or historically of outstanding importance fuller editorial notes are given following the example of the Epigraphia Indica.

An important activity of the department during the summer of the year under report was excavation at Chandravalli, which has been highly productive of finds. The bulk of the matter to be published has so far outgrown expectations that the full note on the excavations would make a volume by itself. The introductory pages and notes on the trial excavations only are now published and it is hoped to issue with the next report a description of the main excavation and a detailed and fully illustrated statement of the finds the preparation of which has already made considerable progress. Since the completion of the latter is expected to take a few more months and the publication of this report cannot be delayed any further, the portion which was ready is now issued as a supplement to this report ; but it is separately paged so as to allow it to be bound up along with the further instalments into a separate volume.

An attempt has been made also to illustrate the report more fully and give it a more decent and attractive form, though financial considerations have not permitted us to follow fully the example of the Annual Reports of the Archæological Survey of India.

Since this is the first annual report to be published by me as Director of Archæology, I take this opportunity to express my heartfelt thanks to all those who helped and guided me during the period of my deputation at the London University, in the British Museum and in the various excavation camps in Egypt and South Europe. My special acknowledgments are due to my teachers Prof. Sir Flinders Petrie and Vice-Chancellor E. A. Gardner, of the London University and to Dr. L. D. Barnett and Mr. J. Allan of the British Museum. To Dr. Sir Brajendranath Seal, Vice-Chancellor of the Mysore University, who has inspired a new life into the Archæoloigcal Department, it is not possible to be sufficiently grateful.

M. H. KRISHNA,
Director of Archæological Researches
in Mysore.

A NOTE ON THE REPRINT

Dr. M. H. Krishna introduced a new series of Annual Reports from the year 1929. These reports contain detailed description of the antiquarian remains in the erstwhile Mysore State, classified under different sections like ancient monuments, numismatics, manuscripts and inscriptions. Dr. Krishna and his team have travelled extensively in the entire State-when no proper transport system was available-and recorded a treasure of information for posterity.

These Annual Reports were out of print for several decades and there is a great demand for them now. On the occasion of the Birth Centenary Celebrations of Dr. Krishna, the Directorate of Archaeology and Museums has decided to reprint the Annual Reports edited by him to give a fitting tribute to Dr. Krishna, a doyen of Indian Archaeology. To begin with, the Annual Reports for the years 1929, 1930, 1931 and 1932 are reprinted.

M/s. Marketing Consultants and Agencies Ltd. have neatly printed these reports. I am grateful to Mr. T. R. Subramanian, Managing Director, and his staff for completing the printing in a short time.

Date : 12-10-1993
Place : Mysore

(D. V. DEVARAJ)
Director of Archaeology & Museums

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Government of his highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. E. 1844-55—Uni. 34-30-5, dated 16th November 1931.

Report on the Working of the Archæological Department.

Reviews the —— for the year 1928-29.

READ—

Report on the working of the Archæological Department for the year 1928-29, received from the Registrar, Mysore University, with his letter No. 3413, dated 1st August 1931.

ORDER NO. E. 1844-55—UNI. 34-30-5, DATED 16TH NOVEMBER 1931.

Recorded.

2. The Report has been received very late. It is hoped that such delay will be avoided in future.

3. Arthasastra Visarada Vidyalankara Dr. R. Shama Sastri, B.A., Ph. D., (Cal.) who held the Directorship of the Department from 1922, went on leave from 5th October 1928, preparatory to retirement and finally retired from service on 6th February 1929, after a total service of about 29 years. Government record with pleasure their appreciation of the valuable service rendered by him in the field of Archæology.

4. Dr. M. H. Krishna, M.A., D. Litt. (Lond.), Professor of History, Maharaja's College, Mysore, was appointed Director on 6th February 1929, in addition to his own duties. There was no other change in the staff of the Department during the year.

5. The Director toured in parts of the Mysore, Hassan, Kadur and Chitaldrug Districts in connection with the conservation and study of ancient monuments and for selecting suitable sites for excavation. His Assistant tourned in parts of the Tumkur District to collect inscriptions and make a survey of other antiquities. The Architectural Assistant and the Travelling Pandit surveyed ancient monuments and collected inscriptions and manuscripts in the Shimoga, Kadur, Hassan, Chitaldrug and Mysore Districts. A detailed survey of manuscripts was made during the year in parts of Tirthahalli, Nagar, Chikmagalur, Mudigere, Channarayapatna, Kadur, Chitaldrug and Hiriyur Taluks. An important activity of the Department during the year under report was the excavation of the Chandravalli site near Chitaldrug, which has been highly productive of finds. The introductory pages and notes on the trial excavations only have now been published, but it is hoped to issue with the next report a description of the main excavation and a detailed and fully illustrated statement of the finds.

No. E. 1844-55—Uni. 34-30-5, dated 16th November 1931.

The number of monuments newly surveyed and studied during the year is more than 20, the most important architectural discovery being a beautiful Hoysala Temple at Agrahara, Belaguli, Channarayapatna Taluk. The total number of records collected during the year was 120 which mostly belong to various famous Dakhan Dynasties like the Gangas, the Chalukyas, the Yadavas, the Hoysaḷas and the Vijayanagar Emperors. A copper plate grant received from Kolhapur, and deciphered with considerable difficulty is said to have yielded exceedingly valuable information about the early Rashtrakuta Empire of the 6th Century A. D. The oldest and the most interesting of the epigraphical discoveries was a rock inscription of the Kadamba Mayura Sarman in prakrit language and Brahmi characters which is said to have thrown new light on the condition of the Dakhan in the 3rd Century A. D. A separate chapter has been devoted in the report to the numismatic studies which had been suspended by the Department for many years. The most important work of this nature done by the Department during the year under report was the unearthing and study of a large number of very ancient coins in the course of the excavation at Chandravalli. Eight manuscripts were examined during the year.

At the invitation of various bodies, the Director and the members of the staff delivered more than 20 lectures on historical and architectural subjects at Mysore, Bangalore, Chitaldrug and Belgaum, several of these having been illustrated with lantern slides.

Government are pleased to record their appreciation of the work done by the Department during the year.

R. RANGA RAO,
Chief Secretary to Government.

To—The Registrar, Mysore University.
The Revenue and Muzrai Commissioner in Mysore.
The Chief Engineer of Mysore.
The Consulting Architect.
The Deputy Commissioners of Districts.

PRESS TABLE

Exd.—c. k.

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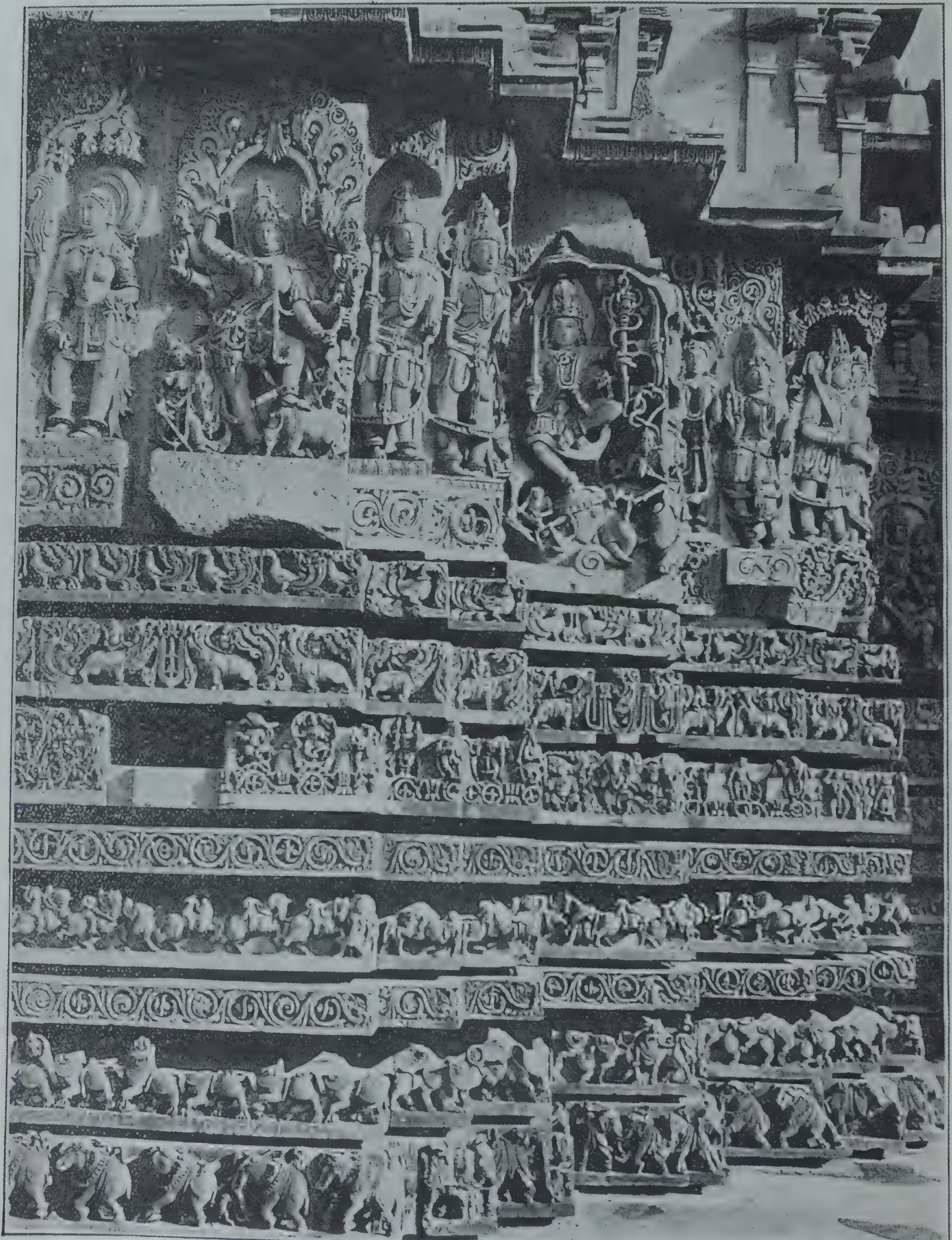

HOYSALESVARA TEMPLE AT HALEBID—A VIEW OF THE SCULPTURED WALLS.

Mysore Archæological Survey.]

ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30th JUNE 1929.

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PART I.

ADMINISTRATIVE.

Staff.

Arthaśâstra-Viśârada Vidyâlankâra Dr. R. Šhāma Šāstry, B.A., Ph.D. (Cal.), who held the Directorship of the department from the year 1922, went on leave preparatory to retirement on 5th October 1928 and finally retired from service on 6th February 1929 in accordance with Notification No. 1797—C. B. 20-28-4 and G. O. No. 1800-1—C. B. 20-28-5, dated the 3rd—4th October 1928 and Notification No. 2312—C. B. 20-28-8, dated the 3rd—5th November 1928 and G. O. No. 2310-11—C. B. 20-18-7, dated 3rd and 5th November 1928. In his place was appointed Dr. M. H. Krishna, M.A., D.Lit. (Lond.), in addition to his own duties as Professor of History at the Maharaja's College of the Mysore University.

The department continued to work during the year without any other change in the staff. In spite of the heavy increase of work in the department owing to its new activities and the need for conducting field investigation under very difficult and trying circumstances, the members of the staff discharged their duties with remarkable devotion. But for their ungrudging co-operation it would have been impossible to turn out the work described in the course of this report.

Tours.

The Director toured in parts of the Mysore, Hassan, Kadur and Chitaldrug Districts both in connection with the conservation and study of ancient monuments and for selecting suitable sites for excavation. The Assistant to the Director toured in parts of the Tumkur District to collect inscriptions and make a systematic survey and study of other antiquities. He also camped at Chitaldrug in connection with the excavation work during the days the Director was called away on other duty. The Architectural Assistant surveyed several ancient monuments in the Shimoga, Kadur, Hassan and Chitaldrug Districts. The part time Travelling Pandit also toured in the Hassan. Shimoga and Mysore Districts to collect inscriptions and manuscripts.

Conservation.

The monuments at Hoḷênarsipur, Kôravangala, Bêlûr, Haḷêbîḍ, and Arsîkere in the Hassan District, and at Basrâḷ in the Mandya Taluk of the Mysore District, were inspected by the Director and detailed notes were submitted regarding the condition of the monuments in those places. Visits were also paid to the Aśôkan inscriptions at Siddâpur in the Moḷakâlmuru Taluk, Ânekoṇḍa near Dâvangere and Harihar in the Chitaldrug District, Dêvanûr in the Kadur District and Bûdanûr, in the Maṇḍya Taluk of the Mysore District and the condition of the protected monuments at Siddâpur and Arsîkere was noted. Monuments, for which inspection reports were received during the year are noted in Appendix A.

Estimates for the repairs of the following Monuments were received during the year, and were examined by the Director :—

		Rs.	a.	p.
1.	Channakêśava-svâmi temple at Bêlûr, Hassan District :—for repairing the pond and other urgent repairs. ..	970	0	0
2.	Hoysaḷêśvara temple at Haḷêbîḍ, Hassan District ..	100	0	0
3.	Brahmêśvarasvâmi temple at Kikkêri, Krishṇarâjapêṭ Taluk, Mysore District.	781	0	0
4.	Venkaṭaramaṇasvâmi temple at Âlamgiri, Chintâmaṇi Taluk, Kolar District.	516	0	0
5.	Mallik Rahiman Darga at Sîra, Tumkur District ..	4,000	0	0
6.	Jumma Masjid at Sîra, Tumkur District	1,790	0	0
7.	Jain Basti at Mêḷige, Tîrthahaḷḷi Taluk, Shimoga District.	315	0	0
8.	Kaiṭabhêśvarasvâmi temple at Ânavaṭṭi, Sorab Taluk, Shimoga District.	442	0	0
9.	Fort at Manjarâbâd, Hassan District	500	0	0
10.	Bindumâdhavasvâmi temple situated in the premises of the Kalaśêśvarasvâmi temple at Kalasa, Mûḍgere Taluk, Kadur District.	1,022	0	0
11.	Kêśavadêvaru temple at Angaḍi, Mûḍgere Taluk, Kadur District.	1,421	0	0
12.	Śivappa Nâyak's Palace at Nagar, Shimoga District, (for putting up a tablet with a suitable inscription on the site.)	150	0	0

In the month of March 1929 the duty of looking after the preservation of ancient monuments and conducting the periodical inspections was transferred to the Consulting Architect with the Government of Mysore, Bangalore, subject to the reservation of certain important powers to the Archæological Department in accordance with G. O. No. 9092-9104—Uni. 349-27-9, dated 4th March 1929.

Monuments surveyed.

The number of monuments freshly surveyed and studied during the year is more than twenty, the most important architectural discovery being a beautiful Hoysala temple at Agrahâra Beḷaguḷi, Channarâyapaṭṇa Taluk, Hassan District.

Epigraphy.

Nearly one hundred and twenty unpublished inscriptions were discovered during the year and prepared for publication. They mostly belong to various famous Dakhan dynasties like the Gangas, the Châlukyas, the Yâdavas, the Hoysaḷas and the Vijayanagar emperors. A copperplate grant received from Kolhapûr which was deciphered with considerable difficulty, has yielded exceedingly valuable information about the early Râshṭrakûṭa empire of the 6th century A.D. The oldest and most interesting of the epigraphical discoveries was a rock inscription of the Kadamba Mayûraśarman. The record which is in the Prâkrit language and Brâhmi characters has thrown new light on the condition of the Dakhan in the 3rd century A. D. Care was taken to verify the readings of the inscriptions meant for publication though the process involved much time and labour for the editors.

Numismatics.

On the 1st of July 1928 a special office was started for cataloguing the old coins belonging to the Mysore Government, and in accordance with G. O. No. D. 9984-9—G. G. 100-26-8, dated 19th March 1928, fifty-eight gold coins, one hundred and twelve silver pieces and nine hundred and sixty-five coins of copper and other metals belonging to the Archæological Department, were handed over to the Officer in Charge of that office. But the usual work of collecting and studying ancient coins was continued in the department and in the course of the Director's tours the collection belonging to the Bêlûr temple, that of Patel Chikkaṇṇagauḍa of Haḷêbîḍ and smaller collections met with in the course of the tours, were examined. But the most important Numismatic work done in the department was the unearthing and study of a large number of very ancient coins in the course of the excavation at Chandravaḷḷi.

Manuscripts.

Eight manuscripts were examined during the year. Of these, 'Dhanavâstu' a Kannaḍa palm-leaf manuscript purports to describe the treasures lying buried in the earth at various places in South India and the method of acquiring them. A paper manuscript on the History of Mysore belonging to the family of Nallappa contains many new and interesting points of information especially about the career of Hyder[1]. The other palm-leaf manuscripts belong to the Government Oriental Library, Mysore, and describe the story of 'Paradârasôdara' Râmanâtha, son of the Bêḍar king Kampila of the Bellary District, a valiant ruler of Karnâṭaka who opposed the advance of Muhammad bin Tugalak into south Dakhan. Râmanâtha's heroic career ended tragically when he was besieged and killed by the overwhelmingly large forces of Delhi.

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(1) A detailed notice of this work will appear in the next annual report of this department.

Excavation.

One of the most important activities of the department during the year which has more than doubled the work of the staff was the excavation of the Chandravaḷḷi site near Chitaldrug. The results have been extraordinarily interesting in that they have disclosed the condition of the Dakhan about two thousand years ago. A fully illustrated detailed report is being prepared, the first instalment of which is published with this volume.

Museum.

The Archæological Museum of the department could not make much progress for want of sufficient accommodation. The work of collecting specimens however continued. Three Ganga copperplate grants were purchased while an ancient gun in two fragments was presented to the museum by the Deputy Commissioner, Chitaldrug District. Twenty-six interesting coins were also acquired and the excavation finds from Chandravaḷḷi were removed to Mysore for study and later for exhibition in the museum. During the tours numerous architectural and sculptural pieces suitable for the museum were noted but they could not be transferred to Mysore as there is no convenience for housing them. The Mysore State is so rich in ancient architectural and sculptural work that a very interesting museum of antiquities and fine arts could be built up, if proper accommodation were made available.

Exhibitions.

The department sent exhibits to the exhibition of the All-India Oriental Conference at Lahore, the Karnataka Historical Exhibition at Belgaum and the Dasara Exhibition at Mysore. For active participation in the latter and for the excellence of the exhibits, the Dasara Exhibition authorities awarded the department a gold medal certificate.

Enquiries.

The department has become a popular place of reference for scholars who send to it scores of interesting enquiries. The answers to many of the questions were given after careful study and research at the office.

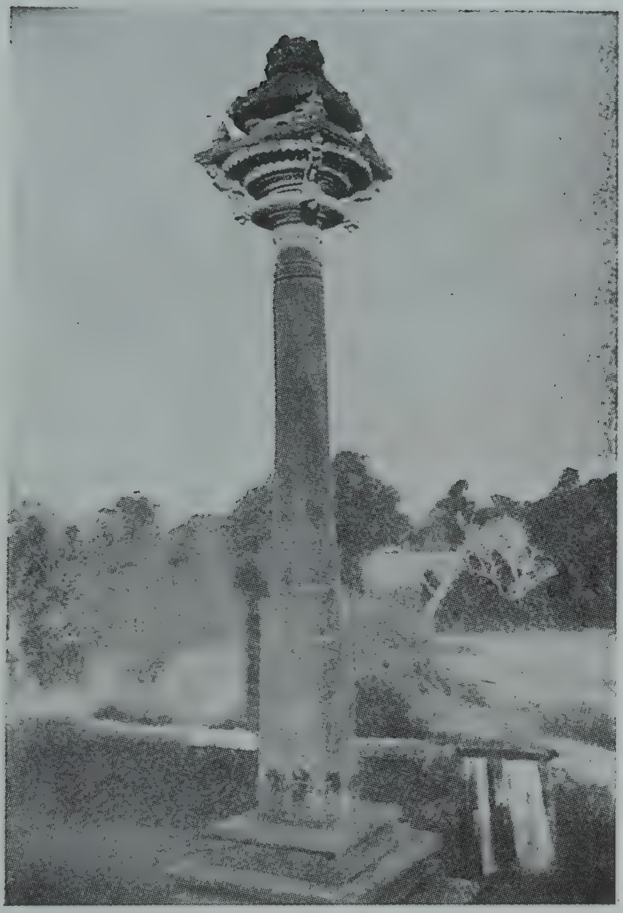
Lectures.

At the invitation of various bodies the Director and the members of the staff delivered more than 20 lectures on historical and architectural subjects at Mysore, Bangalore, Chitaldrug and Belgaum. Several of these were illustrated with lantern slides.

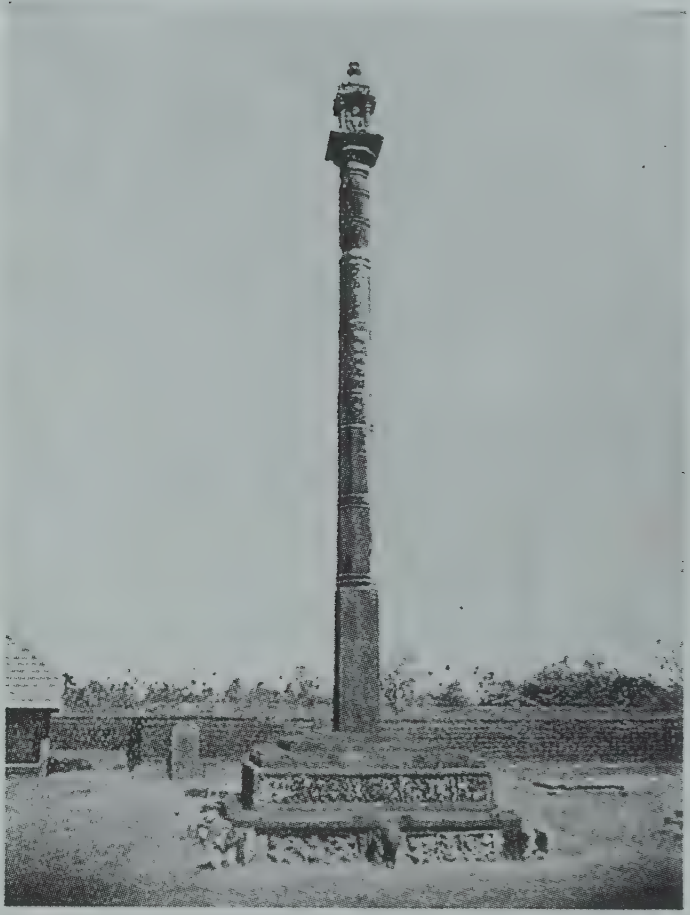
Office work.

The monograph on Halebid temples has not yet been completed. The printing of the Index for the Annual Reports from 1906 to 1922 made considerable progress during the year. But the printing of the Index volume to the *Epigraphia Carnatica* and the supplementary volumes, made no progress.

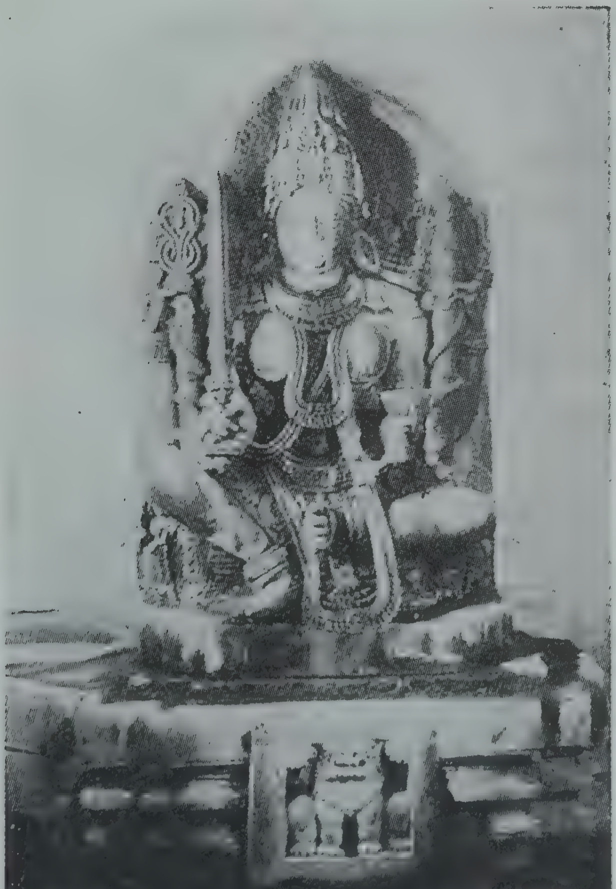
A list of photographs and drawings prepared during the year is given in Appendix B.



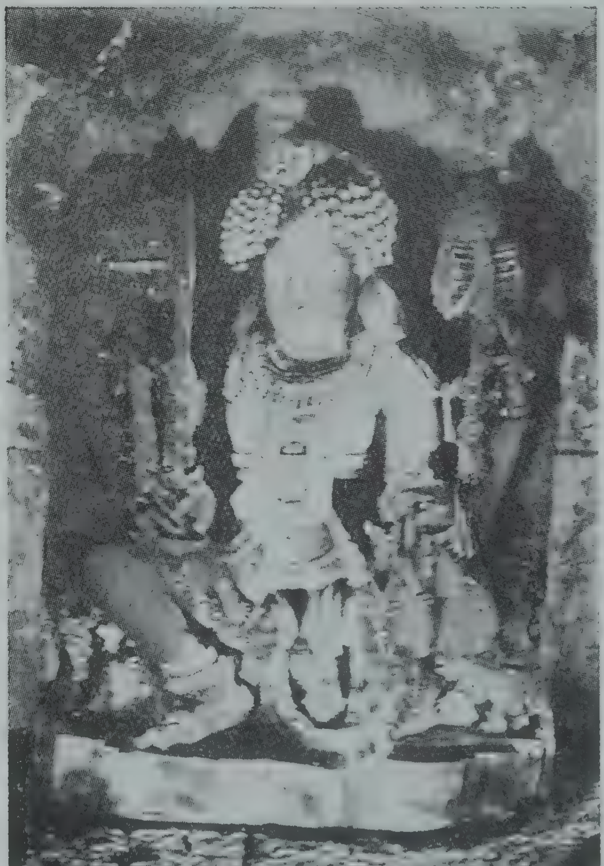
1. JAIN MANASTAMBHA, MELIGE, (p. 5).



2. JAIN MANASTAMBHA, HUMCHA, (p. 6).



3. DURGA, BETTESVARA TEMPLE, AGRAHARA BELGULI, (p. 9).



4. BHAIRAVA, BETTESVARA TEMPLE, AGRAHARA BELGULI, (p. 9).

PART II.

SURVEY OF MONUMENTS AND ANCIENT SITES.

Detailed monumental surveys were made during the year at the following places :—Mêḷige in the Tîrthahaḷḷi Taluk, Humcha in the Nagar Taluk, Khâṇḍya in the Chikmagalur Taluk, Gôṇîbîḍu and Aṅgaḍi in the Mûḍgere Taluk, Agrahâra Beḷguḷi in the Channarâyapaṭna Taluk, Dêvanûr in the Kaḍûr Taluk, Chitradurga hill in the Chitaldrug Taluk, and Aimaṅgala in the Hiriyûr Taluk.

Melige.

Mêḷige is a village 6 miles to the south of Tîrthahaḷḷi. It has a Jain *basti* all in ruins and overgrown with lantana. An inscription stone standing here[1] dated 1608 A.D. states that this *basti* was first erected by one Bommaṇṇa Śrêshṭhi and that it was re-built in stone by his grandsons in that year. The *basti* consists of a *garbhagriha* surrounded by a narrow passage for circumambulation, a *sukhanâsi* and a *navaraṅga* of about 16 feet square. In front of the *navaranga* and attached to it is a porch of two *aṅkaṇas*. The pillars of the *navaranga* are of the usual 16 sided pattern on square bases ; the ceilings are plain and the door of the *sukhanâsi* is uninteresting. The style of the monument is Dravidian of the late Vijayanagar class. An entrance *maṇṭapa* of five *ankaṇas* stands in front of the *basti* at a distance of about 12 feet and at an equal distance in front of it stands a *mânastambha* of pleasing proportions. (Plate II. 1.) This pillar is a very beautiful piece of architecture and is exquisitely carved in the 17th century style. It stands on a stepped platform measuring about 15 feet square at the bottom and about 5 feet square at the top. The bottom of the pillar, each side of which measures 2′-10″ in length, is square in shape to a certain height, then octagonal, further up 16 -sided and finally circular towards the top.

On the side of the pillar facing the *basti*, a *bhaktavigraha* is carved with folded hands probably representing the original founder Bommaṇṇa Seṭṭi, referred to in the inscription.

The whole place is so much overgrown with lantana that it could not be examined in detail and unless prompt measures are taken, there is every danger of the whole structure being enveloped with vegetation shortly.

Humcha.

Humcha is a village about 22 miles to the north of Tîrthahaḷḷi and belongs to the Nagar Taluk. It was the capital of the Sântara kings who ruled the country from about the 8th century until the 16th century and were subordinate to the Châḷukya,

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(1) Ep Car., VIII, Tirthalli, 166.

the Hoysala and the Vijayanagar rulers, being finally subdued by the Keḷadi chiefs. The village is variously named in the inscriptions as Hoṃbucha, Poṃburcḥa and Kanakapura. The place is very old and the existing ruins indicate the site of a large town.

There is a Jain *matt* here and the *matt* authorities have been constructing a very large building for the past 10 years. There are two Jain temples within the *matt* enclosure dedicated to Pârśvanâtha and Padmâvatî. This latter is the presiding deity of the place and is said to have been set up by Jinadatta, the founder of the town. The place is considered sacred by the Jains and devotees from all parts of India visit the village to do homage to the goddess.

The image of Padmâvatî is a seated figure with four hands, her back hands holding *aṅkuśa* and *pâsa*, while the front right hand is in the *abhaya* pose and the front left holds a *pustaka*.

Besides these two *bastis* there are three more in the village. The most important of these is the Panchakûṭa Basti. This *basti* faces east and consists of five cells all in a row with a common *navaraṅga* and an open *mukhamanṭapa*. A verandah runs all round the temple.

In front of the main structure and a few feet away on either side of it are two small shrines; and the whole is enclosed by a compound wall with a *mahâdvâra* in front. Between the *mahâdvâra* and the main building stand a small *manṭapa* and a *mânastaṃbha*. (Plate II, 2.) This latter is a magnificent monolithic pillar and is the most interesting piece of work in the locality. The pillar stands on a high platform which has three tiers. The bottom-most one has four elephants at the four corners and four more at the cardinal points. Lions in different postures are carved in between these elephants. On the face of the next higher tier the procession of the Ashṭa-dikpâlakas with all their retinue and musicians is very beautifully carved. The column itself is square to a certain height and then octagonal and finally circular at the top. There is a small pavilion surmounting the pillar with a seated figure facing each of the four directions. On the whole, the *mânastambha* is very elegant and in pleasing proportions from top to bottom.

Of the two small shrines on either side of the main *basti*, the one to the south enshrines the image of Bâhubali and the one to the north is dedicated to Pârśvanâtha. This latter structure looks much older than the surrounding structures, the date of which is 1077 A.D. This fact is corroborated by the fragmentary inscription built into the wall(1). This inscription is dated A.D. 950 and mentions the existence of another *basti* called Pâḷiyakka Basti constructed about the Śaka year 800. Apparently the materials of this ruined *basti* have been used in the construction of the Pârśvanâtha Basti.

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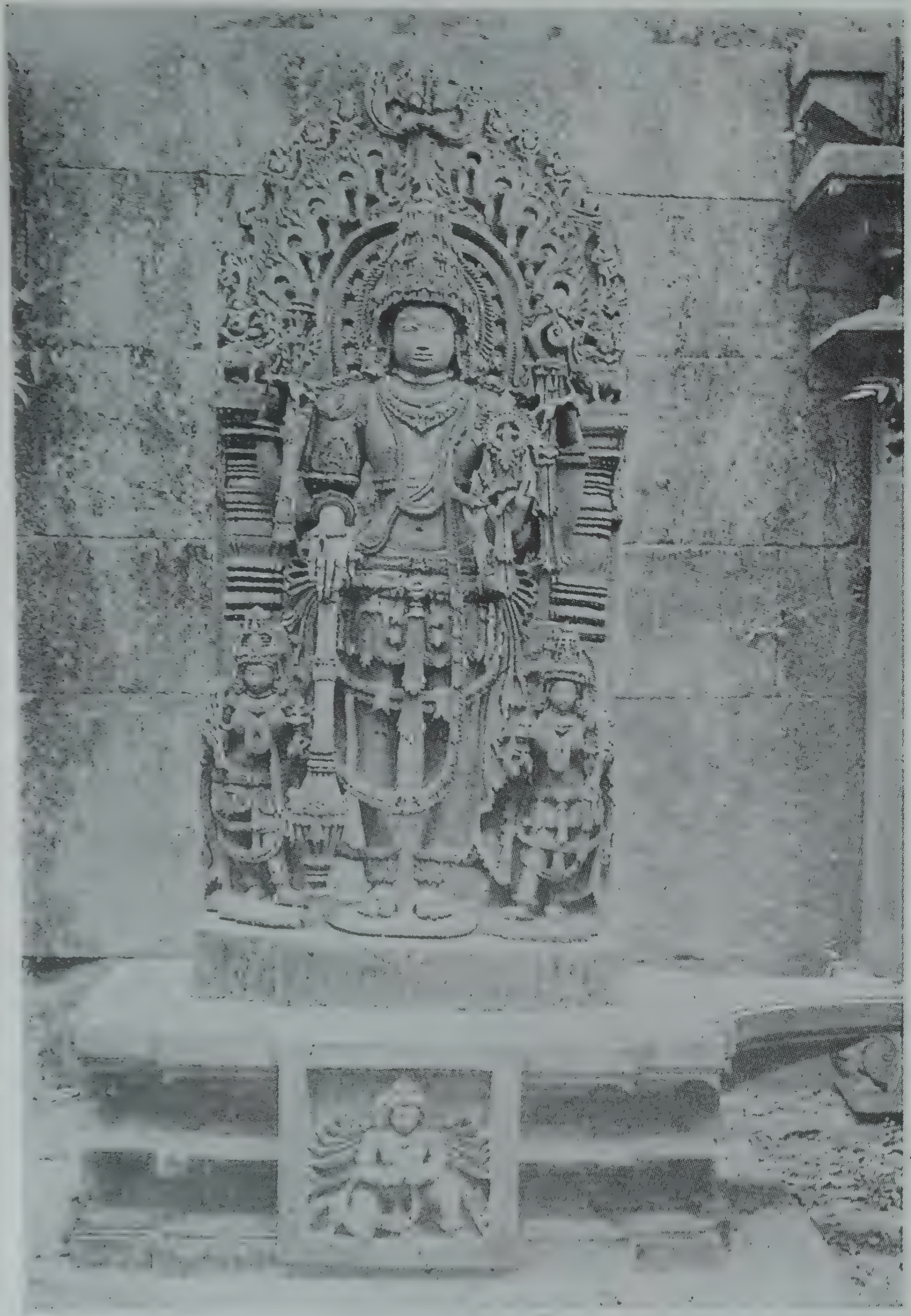
(1) Ep. Car., VIII, Nagar, 45.

PLATE III.



1. VISHNU IMAGE IN THE KESAVA TEMPLE AT ANGADI, (p. 8).

Mysore Archæological Survey.]

2. VASANTIKA TEMPLE AT ANGADI, (p. 8).

3. MARKANDESVARA TEMPLE AT KHANDYA, (p. 7).

There are a number of inscriptions in the *basti* from which it can be gathered that the main *basti* of five cells was constructed in 1077 A.D. by Chaṭṭala-Dêvi and was called *Urvî-Tilaka* (Glory of the world)[1]. The *tôraṇa* pillars and the *mânastaṃbha* also belong to the same date. An inscription on one of the pillars to the north of the *Tôraṇabâgil* states that the northern *paṭṭasâle* of the *basti* was constructed in 1147 A.D.[2]

Three of the images in the cells of the Pañchakûṭa Basti were ascertained to be Chandranâtha, Ŝântinâtha and Pârśvanâtha. What the other two represented could not be ascertained. The *navaranga* consists of 10 *ankaṇas* with three doors and the images of Jvâlâmâlinî, Yaksha and Yakshiṇi are kept in it.

This monument has suffered much on account of excessive rainfall in the *malnâḍ* and is now covered by tiled roofing to prevent further deterioration.

There is a ruined *basti* in the garden attached to the *matt* which the people say was once called Chandraprabhâ-basti and which may be assigned to the 10th century A.D.

On the top of a hill close by the village and overlooking the *mutt* there is an old *basti* dedicated to Bâhubali. It is called Guḍḍada Basti in the inscription and is said to have been erected in the Ŝaka year 820, (*i.e.*, A.D. 898) by Vikramâditya Ŝântara[3].

All the structures in the village are in the early Dravidian style of architecture. There are however certain portions here and there, which show Châlukyan and even later influence.

Khandya.

The temples, two in number, belonging to the village of Khâṇḍya stand on the right bank of the river Bhadrâ in the midst of a thickly grown jungle. The larger one is dedicated to Mârkaṇḍêśvara and consists of a *garbhagriha* with a passage for *pradakshiṇa* surrounding it, a *sukhanâsi*, a *navaranga* and a porch. There are two very elegantly carved elephants in the Châḷukyan style placed on either side of the flight of steps in front of the porch. (Plate III, 3.)

The smaller shrine is dedicated to Janârdana and consists of a *garbhagriha* and a long *navaranga*. The image of Janârdana is broken. It appears, years ago, some robbers broke open the gates of the temple one night, mutilated the image and carried away the golden *kavacha* that was on its body.

There are four inscriptions in the temple. The earliest of them dated 1180 A.D. refers itself to certain gifts granted by Vîraballâla to the God Mârkaṇḍêśvara-svâmi[4]. Hence the temple must have existed much earlier than that date. The

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(1) Ep. Car., VIII, Nagar, 60.

(2) Ibid., 37.

(3) Ibid., 35,

(4) Ep. Car., VI, Chikmagalur, 77.

temple as it stands is in such a ruinous condition that it does not offer any structural indications to enable us to determine its date. A second inscription is dated 1186 A.D. and the remaining two belong to the 16th century.[1]

The monument is beyond the possibility of any substantial repairs. Yet on the recommendation of this department, an estimate was recently sanctioned for putting it into some presentable shape and for strengthening the broken beams.

Gonibidu.

Gôṇibîḍu Agrahâra is a small village on the left bank of the river Hêmâvati in the Mûḍgere Taluk and peopled by Babbûru-Kamme brahmins. The temple here dedicated to Subrahmaṇya is a minor muzrai institution endowed with landed property worth about rupees 700 and having at its credit about rupees 300 in the Government treasury. It is an ordinary structure with a tiled roof. The temple faces south and contains three cells in a row. In front of all the three, there is a common *navaranga* and a *mukhamaṇṭapa* in front of it. There is a covered verandah surrounding the temple. The central cell enshrines Subrahmaṇya, the one to the right of it contains a linga, the one to the left contains a figure of Channakêśava. Just behind the central cell and attached to the temple is the shrine of the goddess opening towards the west. There is a small *gôpura* over the goddess's shrine.

The temple seems to have been repaired recently. A *jâtra* is held every year on the 13th day of the dark fortnight of *Kârtîka* when people are fed sumptuously from the temple funds.

Angadi.

Angaḍi is a small village in the Mûḍgere Taluk and is identified by Mr. Rice as Saśakapura, the original home of the Hoysalas. The inscriptions there call it Sosevûr. The Vâsantikâ temple where Saḷa is said to have killed the tiger is still standing. (Plate III, 2.) It is now a tiled structure and uninteresting to look at from an architectural point of view. Inside the temple five huge female figures built in stucco and brightly coloured are seated against the wall. One of the figures has three heads and another four hands. All of them hold the usual attributes of Śakti images. The Archak's people seemed to live inside the temple at the time of the inspection and none of the villagers could give any information about the temple and its history.

Besides this, there are two Jain and three Brahminical temples in the village all in ruins. The Jain *bastis* seem to be the earlier structures and may belong to the 10th century. One of these is called Makara Jinâlaya in one inscription[2]; another inscription states that the said Jinâlaya was built by one Mâṇika Poysaḷâchâri[3]. The earliest inscription of the place is dated about 1054 A.D. before which time the *bastis* must have been in existence[4]. The bigger *basti* contains three standing images in the

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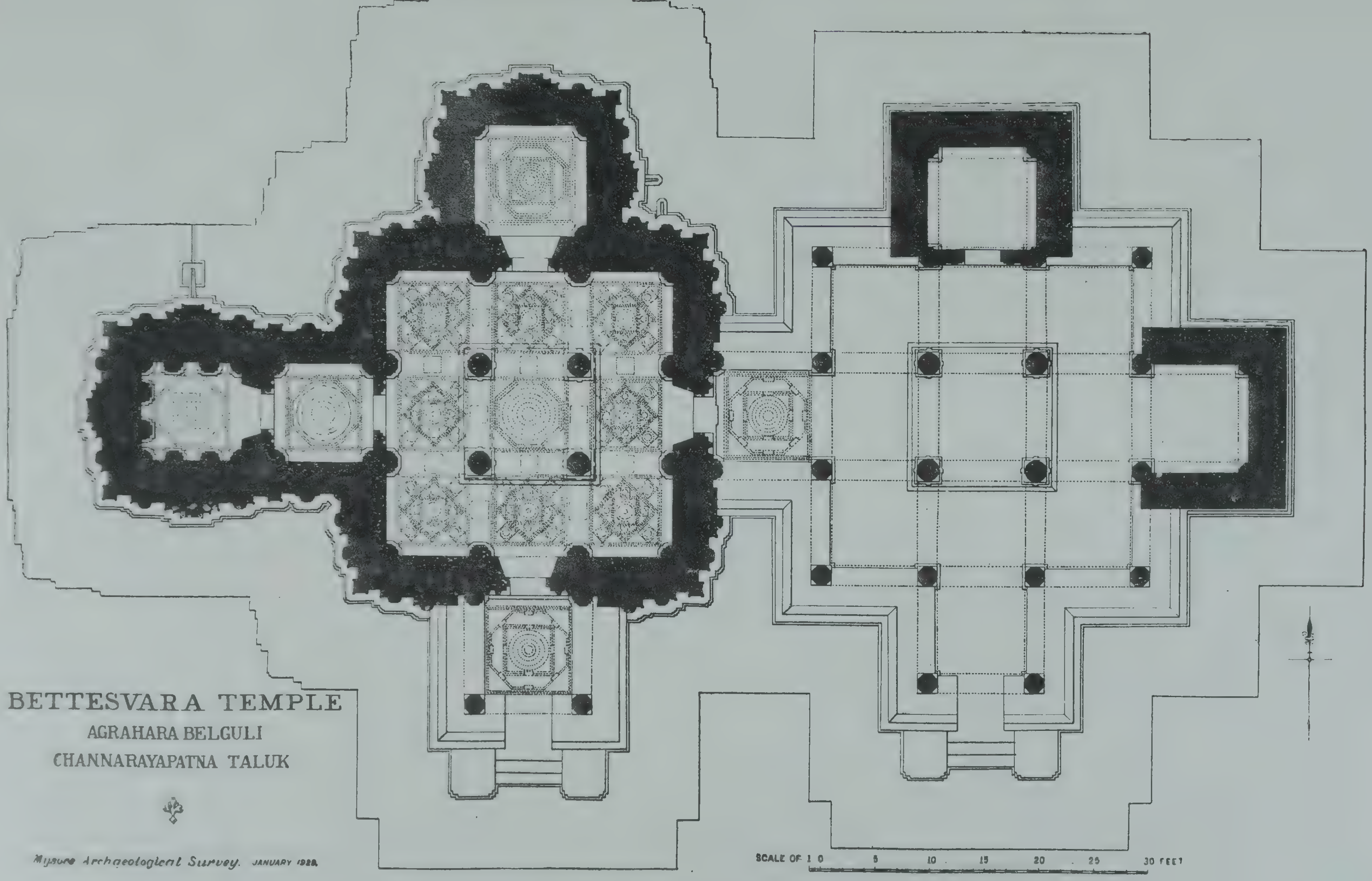
(1) Ibid. 78; 79, 80. See also Nos. 38 and 39 of Mysore Archaeological Report for 1927.

(2) Ep. Car, VI, Mudgere, 9.

(3) Ibid, 13.

(4) Ibid, 9.

PLATE IV.


BETTESVARA TEMPLE
AGRAHARA BELGULI
CHANNARAYAPATNA TALUK
Mysore Archaeological Survey. JANUARY 1928.
SCALE OF 1 0 5 10 15 20 25 30 FEET

PLAN OF BETTESVARA TEMPLE, AGRAHARA BELGULI, (p. 9).

garbhagriha. There are besides one figure of Yaksha and another female figure with two hands standing below a tree. She holds a lotus in the right hand while the left hand is placed on the head of a small figure. To the right of the female a small figure is riding a lion.

The smaller *basti* contains a huge seated figure which is said to represent Śântinâtha. The temple has been recently repaired by a devotee from Bangalore.

Of the three Brahminical temples, one is dedicated to Kêśava, the second to Vîrabhadra and the third to Śiva. All these are in utter ruins. The carvings on the temples and the mouldings introduced are rude and seem to belong to the earliest period of the Hoysala style. The Vishṇu image is a very beautiful example of figure sculpture and is standing in the open without any roof. (Plate III 1.) Fortunately the image is intact and deserves to be removed and kept in a safe place. In case it is found difficult to remove, it may at least be protected from the ravages of the sun and rain.

Agrahara Belguli.

The Beṭṭêśvara temple at Agrahâra Beḷguḷi in the Channarâyapaṭna Taluk is the most important architectural discovery of the year. It is a Hoysala structure of the early 13th century and is in a very good state of preservation. The name of the village is Beḷguḷi which seems to have been its name from the beginning. In one inscription it is called Veḷugali[1] and in another it is called Panjâḍiva Beḷgali[2]. A later inscription dated 1253 states that one Kêśirâja, minister to Vîra Ballâḷa, converted this village into an Agrahâra, named it Kêśavapura and built this temple dedicated to both Kêśava and Iśvara calling it Kêśavêśvara[3].

The temple is a fairly large one and its plan is interesting. (Plate IV.) The temple faces south and is spread out east to west. It consists of a *navaraṅga* with a porch on the south side, the Îśvara shrine with a *sukhanâsi* on the west side, and the Kêśava shrine on the north side. On the east it is connected with a *mukhamanṭapa.* The latter has as usual projected *ankaṇas* on all the four sides. On the north side of the *mukhamanṭapa* there is an empty shrine presumably used for keeping the processional images; on the east side, *i.e.*, right opposite the Îśvara image at the other end, there is a shrine with a big Basava (bull) facing the deity ; on the south side there is a porch corresponding to the porch in front of the *navaraṅga.* (Plate V.)

The temple has beautifully carved pillars. The ceilings of the main temple are all deep and nicely carved while those of the *mukhamanṭapa* are plain ones. The outside wall is simple, divided at intervals with pilasters and thin corner bands. There is a *jagati* (plat-form) with a stone railing on either side of the *navaranga.* The Îśvara and Kêśava shrines have *göpurâs* in brick and mortar apparently built at a date much later than the construction of the temple.

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(1) Ep. Car. V. Channarayapatna, 243. (2) Ibid, 244. (3) Ibid, 242.

The Kêśava image in the shrine is about 5 feet high and stands on a pedestal about 2 feet high. It holds a conch and a discus in the two back hands, and a lotus and a mace in the two front hands. Garuḍa is carved in the pedestal as usual. Other figures kept in the *navaraṅga* are: Shaṇmukha on a peacock; a seated Bhairava with trident and drum in the back hands and sword and *kapâla* in the front hands and a severed head hanging underneath the *kapâla* (Plate II, 4): Durgâ in sitting posture with *pâśa* and *ankuśa* in the back hands and sword and *kapāla* in the front hands, and a lion carved on the pedestal; Sarasvati with *ankuśa* and *pâśa* in the back hands and rosary and *pustaka* in the front hands; Vighnêśvara with *ankuśa* and lotus in the back hands and tusk and fruit in the front hands.

There are two more empty pedestals on one of which was perhaps Sûrya-Nârâyaṇa and on the other, Mahishâsuramardinî.

The bull enshrined in the opposite cell is a fairly big one and is elaborately carved.

Inside the village there is a ruined temple dedicated to Sômêśvara. An inscription standing by its side tells us that it was built by one Sôvarâśi in the year 1157 A.D[1]. There is nothing particular to mention about this temple..

DEVANUR.

Siva Temples.

The village Dêvanûr which lies 5 miles to the north of Bâṇâvâr is a place of much interest specially because both Mr. B. L. Rice[2] and Mr. R. Narasimhacharya[3] have declared that it was the home of Lakshmîśa, the author of the immortal Kannaḍa classic *Jaimini Bhârata*[4]. The place appears to be one of considerable antiquity since it is mentioned in an inscription of the thirteenth century. Close to the village is a large tank now much silted up, in the bed of which a mound is pointed out as the site of an old Râmêśvara temple. Near the rest-house stands the Siddhêśvara temple whose tower or *Vimâna* is pyramidical in shape with transverse lines of light and shade, closely resembling the plainer forms usually seen in the Hoysala period. In the *navaraṅga* is an inscription[5] of Śaka 1156 (1234 A.D.) which mentions the name Lakshmînârâyaṇapura as an alternative to Dêvanûr. Near it are images of Sûryanârâyaṇa, the Seven Mothers, Gaṇêśa, Dakshiṇâmûrti, Mahishâsuramardinî, Kumâra, etc. The *sukhanâsi* and the *garbhagriha* have both small lotus ceilings and the linga is said to have been brought from the Narmadâ river by

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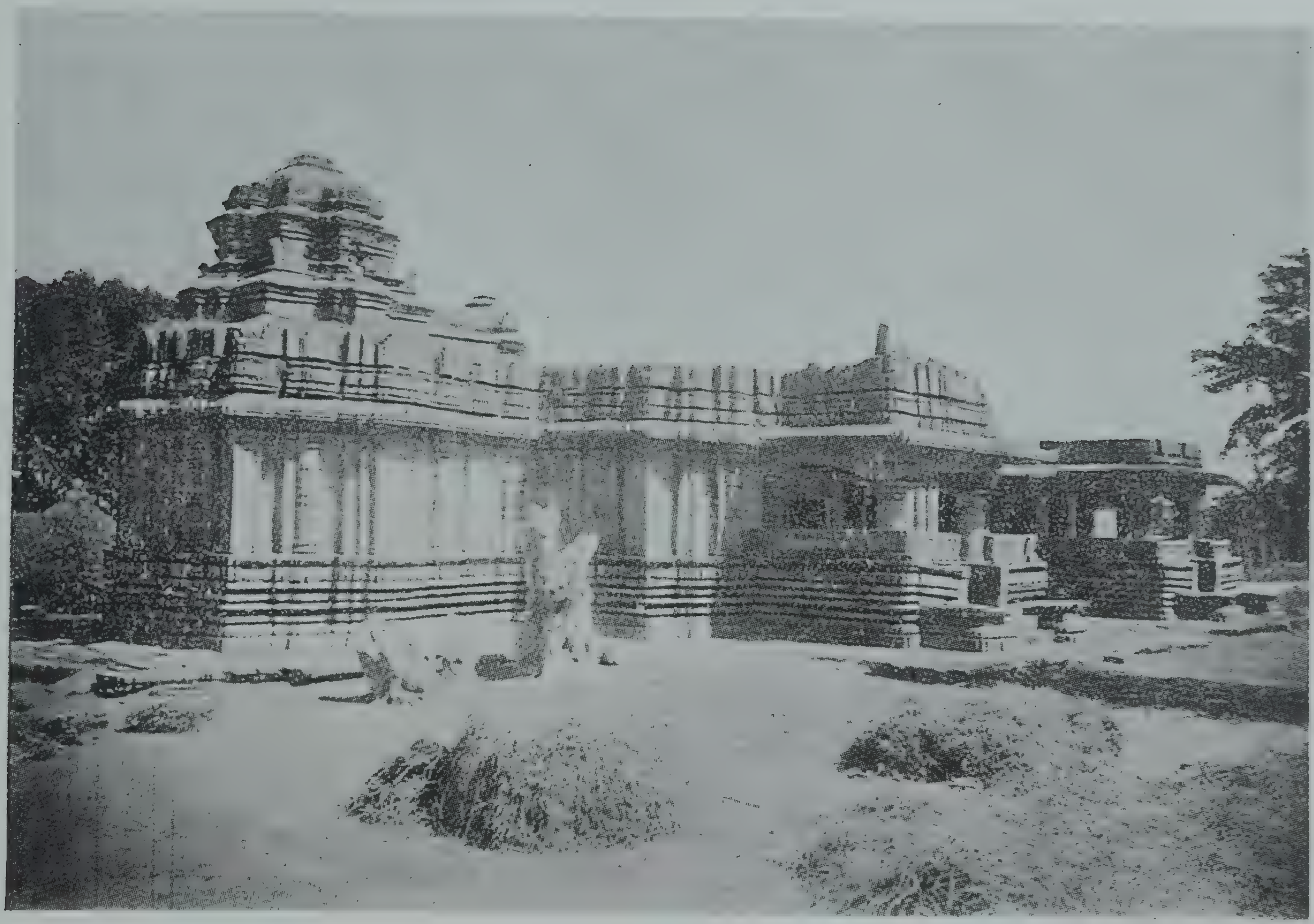
(1) Ibid, 246.

(2) Karnataka Sabdanusasana, 1st Edn. Int. P. 46.

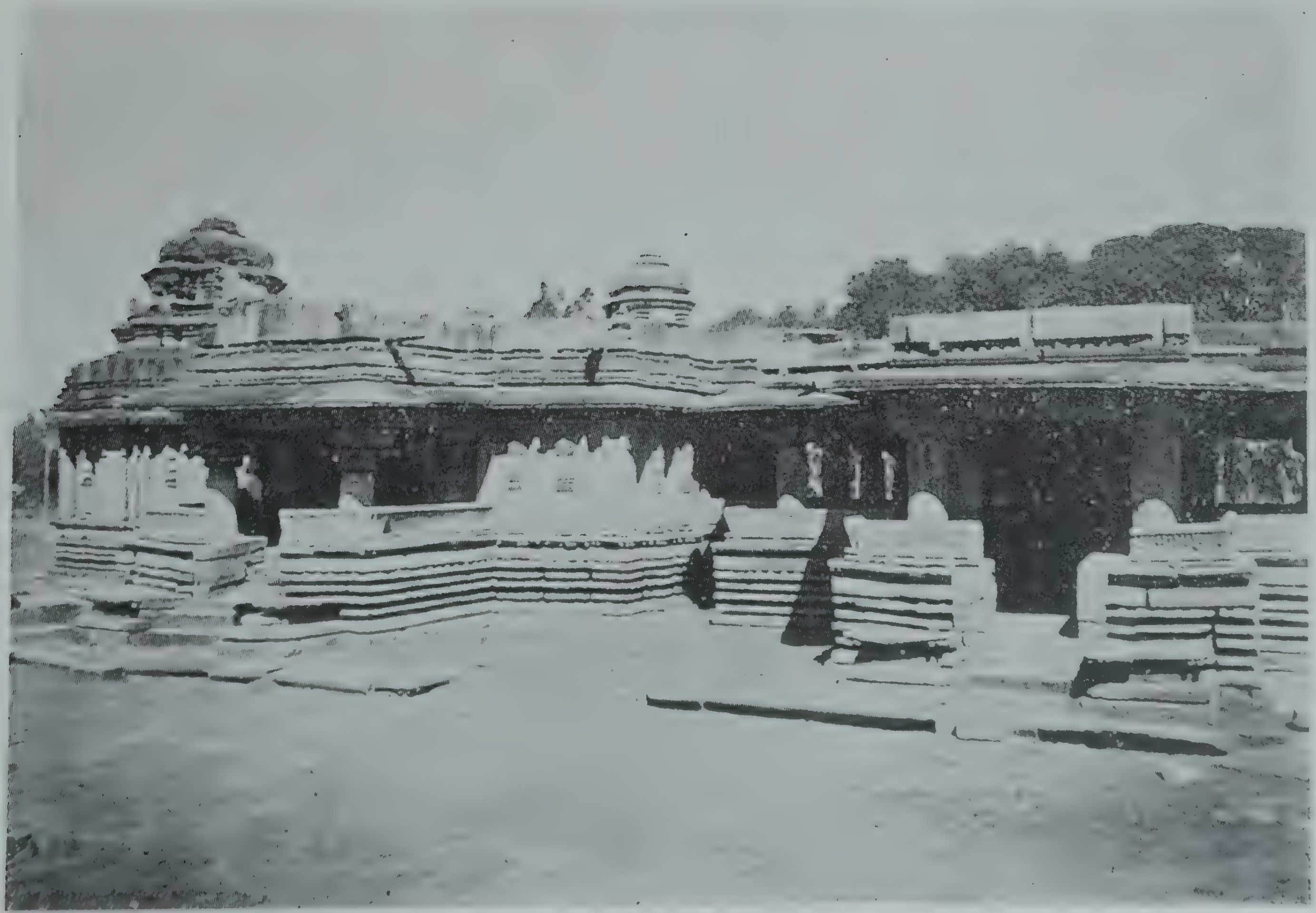
(3) Karnataka Kavicharite, Vol. II. p. 522. Also Vol. III Int. p. LIII.

(4) See also Mys. Arch. Rep. 1926 p. 5.

(5) Ep. Car. VI. Kadur 12.



1. BETTESVARA TEMPLE, AGRAHARA BELGULI—VIEW FROM SOUTH-WEST, (p. 9).



2. BETTESVARA TEMPLE, AGRAHARA BELGULI—VIEW FROM SOUTH-EAST, (p. 9).

Rudra Bhaṭṭa, the author of the Kannaḍa work Jagannâtha Vijaya. The priests of the temple who belong to the Vasishṭha-gôtra, claim to be his descendants. It is clear that there must have been some more temples in the place since some stone images evidently of Hoysala workmanship were collected near the tank and are stored in the school compound. In the group are to be noted Narasiṃha, Nârâyaṇa and Vinâyaka. Near the waste weir of the tank is an inscription by the side of which is said to have stood a Jain *basti*.

House Sites.

The whole village is full of the memory of the poet Lakshmîśa. Just behind the cattle-pound is a piece of Government land which is pointed out as the site of a house in which the poet was born. Traces of foundations and flooring are seen on the ground proving that houses stood there formerly. Two roads intersect near it and to the east of one of them a small area is pointed out as the exact site of the poet's house which appears to have faced towards the north opening into the main street. The tablet in memory of the poet which ought to have been placed here is now found at the back of the Lakshmîkânta temple.

The Lakshmikanta Temple.

The main temple of the village from which the chief street extends eastward is dedicated to Lakshmîkânta or Lakshmînârâyaṇa. It is a moderate-sized structure mostly of granite with the rough plain finish common in the 17th century. The two pot-stone elephants standing at the east gate and some images placed near the north gate, probably belong to the disappeared Râmêśvara temple.

In the *garbhagriha*, underneath a domed ceiling, is the image known as Lakshmînârâyaṇa holding Śankha, Chakra, Padma and Gadâ with Lakshmî seated on his lap. The images (ht. 3′) are fine and show clear evidences of Hoysala workmanship. The *prabhâvaḷi* has the common looped ornamentation with the 10 *avatâras* of Vishṇu in the inter-spaces. As usual in the Hoysala sculptures, Kṛishṇa is absent, while both Balarâma and Buddha are present. The *vimâna* is pyramidical resembling that of the Siddhêśvara temple.

A plain *sukhanâsi* leads to the *old navaranga* whose fine *bhuvanêśvari* has been substituted by a useful and ugly sky-light. Under the south-east floor of the *navaranga* is a cellar now filled up with earth. On a platform on the north side are eleven images with folded hands seated in *padmâsana*, one of which is pointed out as a statue of the poet locally called Lakshmîkânta Hebbâr while the others and two similar images in the outer *navaraṅga* are said to be the twelve Śrî-Vaishṇava Aḷvars. As the poet's statue has neither śikhâ nor *yajnôpavîta*, and is much like its neighbours, its identification may be doubted. But it is worshipped with offerings after the Âḷvârs. The outer *navaraṅga* has six pillars four of which are round and two ornate. A number of images like those of Vishvaksêna, Šrî-Dêvi, Bhû-Dêvi and Vaikuṇṭha-Nârâyaṇa are kept here. The last is in the *sukhâsîna* posture with a seven-headed serpent above, and holds *šankha* and *chakra* in the right and left back hands while the right front-hand is stretched out to front and the left one rests on the seat near the thigh. In the middle *ankaṇa* is the metallic Utsava-mûrti (processional image) similar to the Mûla-vigraha of stone with an interesting *kirîṭa* shaped like an inverted pot.

Near the back-wall of the temple *prâkâra* in a *mantapa* is a tablet in English, reading: 'Near this spot was born Lakshmîkânta Hebbâr, author of Jayamuni Bhârata.' It was erected about twenty years ago and is clearly in the wrong place as the birth place of the poet is several hundred yards east of the temple[1]. To the east of the tablet is a *mantapa* with nine tall granite pillars of the post-Vijayanagar type, pointed out as having been constructed by the poet himself. On the full-moon day of Vaiśâkha, the god used formerly to be seated here in state for the *Koṭhâra* festival and then taken round the temple five times. The following ceremonial takes place even now before the god during the successive rounds respectively :—

(1) chanting of Vêdic hymns,
(2) chanting of Tiruvây-moḻi,
(3) readings from Jaimini-Bhârata,
(4) vocal music,
(5) instrumental music.

Poet Lakshmisa.

The local people state that the author of the Jaimini-Bhârata was their compatriot Lakshmîkânta Hebbâr who flourished more than two hundred years ago when the place was an agrahâra containing a large Brâhmin population. Nearly a hundred Hebbâr families of the Vaḍagalai Šrî-vaishṇava sect are said to have lived there though they usually had Smârtas as their Purôhits, and observed many Smârta customs. Lakshmî-kânta Hebbâr is stated to have been a well-to-do man who left considerable property at his death. About forty years ago, a Hebbâr Ayyangar named Venkaṭaramaṇiah, of the same Bhâradvâja Gôtra, known commonly as Baḻḻê-kereyappa, (after the name of a neighbouring village where he was residing) was being pointed out as a lineal descendant of the poet enjoying part of his property. He died a bachelor at the age of about fifty-five and his adopted son was a Šrînivâsa Ayyangar who also died childless about twenty years ago. The local officials still name pieces of property which formerly belonged to the poet's family. These facts deserve consideration as the poet's birth-place is incorrectly identified by some people with Surapura in South Hyderabad.

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(1) This mistake and the incorrect naming of the famous work could have been avoided if the Archaeological Department had been consulted.

The Lakshmînârâyaṇa temple stands in urgent need of repairs and the tablet requires to be set up on the actual birth-place of the poet. The neighbourhood of his house may be converted into a village park and kept neat and clean since it is sure to attract large numbers of visitors in future.

AIMANGALA.

Aimangala[1] is a road-side village about 13 miles from Chitaldrug on the Hiriyur road. It has an unimportant modern temple of Kallu-kuṇṭe Kariamma containing also two Vinâyaka images, while to the north of the village is a Virakta-maṭha of the Vîraśaivâs. The popular explanation that the name Aimangala was given to the place since the fort was built for a Vîra-śaiva *ayya* by Hirê-Medakere Nâyaka of Chitradurga is untenable since the name is found in an inscription of 975 A.D., in the form of Ayyapamaṇgala. Local tradition states that a certain *dâsayya* desired the villagers to lay the foundation of the fort when he blew his conch and struck the gong[2]; the fort would then become invincible. While the villagers were impatiently waiting, some other *dâsayya* gave the signal at a wrong time and the fort was built. Owing to this mistake, the fate of the fort became one of alternate prosperity and decay. It is said that about 50 years ago more than 2,000 inhabited houses existed in the fort.

The Fort.

The antiquities of the place including the fort, belong mostly to the 17th and 18th centuries, two of the local inscriptions[3] dating from this period. The fort is a large oblong structure with straight sides provided with a high platform in each corner and numerous square bastions. It has three ruined gates one to the north, one to the east and one to the west, while the south wall has been recently breached to accommodate a cart track. The walls are massive and high, ruins of the surrounding moat being also visible in many places. Beyond the south gate is a tank. Through the east gate passes a winding road which perhaps connected the fort with the high ways. In the wall near the inner corner of this gate were found two years ago a large number of pot-stone balls. A little to the west of the east gateway is a *vîragal* of dark greenish stone containing a Noḷaṃba inscription (Hiriyur 1) of 975 A.D. stating that at Ayapamangala one Mâramayya of Śrîvatsa-gôtra killed himself in order to save Pergaḍe Guṇḍayya.[4] The story is illustrated in sculpture on the stone. The lowest panel shows the hero stabbing himself, his wife worshipping the funeral fire, and then

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(1) A brief note about the place appeared in the Ann. Rep. 1928, p. 6. It was revisited in 1929 as Government desired a more detailed investigation.

(2) A similar story is narrated about the foundation of Vijayanagara. Vide 'Keladi Nripa Vijaya' (Mys. Or. Lib. Series,) p. 16.

(3) Ep. Car. XI. Hiriyur 2 and 3.

(4) The inscription appears to have been wrongly translated in Ep. Car. XI. p. 105.

both of them lying on the blazing logs. In the second panel they are taken to heaven by celestial nymphs, while in the top one the couple are seated in Kailâsa under a linga and bull with a chouri bearer on each side. The stone is 3′ x 5′5″ in size and the Kannaḍa characters which are one inch square belong to the slanting Chalukyan class.

Temple Site.

To the west of the inscription on a mound stand two pillars of coarse grained stone one of which is 10 feet high. On the west face of the latter are engraved a Chakra and a Śankha with the Vaḍagale Śrîvaishṇava caste mark between them. They are evidently not earlier than the 17th century. To the west of the pillar is a large platform on which a Vaishṇava temple must have stood two centuries ago. About a hundred feet to the west of the temple lies a headless female statue with bosom bare and wearing a *tâḷi,* a post-Vijayanagar sculptured piece. About 100 yards to its south-west is a large area of about one acre the compound wall of which has now almost disappeared. It appears to have housed a garrison under one Sunkada Mallapa about 100 years ago. Near the west gate is a large pond by the side of which is a slab with a rough image of Âñjanêya carrying Sanjîva Parvata. On the way to the south breach lies a stone slab (3.5′ x 1′) containing a modern Kannaḍa inscription[1] of about the 18th century.

The most prominent monument is the temple of Vîrabhadra which stands to the north of the main road beyond the Vaishṇava temple and the ruins of what appears to have been a palace. The image of Vîrabhadra which is described as finely carved (5.5′) is said to have been destroyed about 30 years ago. The *garbhagriha* and *sukhanâsi* are comparatively plain, while near the existing *sukhanâsi* doorway are several granite slabs with relief sculptures including a *Purushâ-mṛiga* and whirling acrobats which suggest the Nâyak days. The bricks used for the roof (9″ x 5″ x 2″) also support the same date. There are indications of other structures like a *Prâkâra* and a pond to the west of the temple.

As stated above, most of the ruins belong to the Nâyak period, but the Noḷamba stone Vīragal shows that the village had an earlier period of prosperity in the 10th century. On the whole the antiquities of the place are not of very great historical importance.

ANCIENT MONUMENTS ON CHITRADURGA HILL.

Chitradurga.

The town of Chitaldrug derives its name as is well known from the large craggy hill situated to its west, the present town itself having been originally an extension of the older town which was existing on the hill. The latter which is well-defended by

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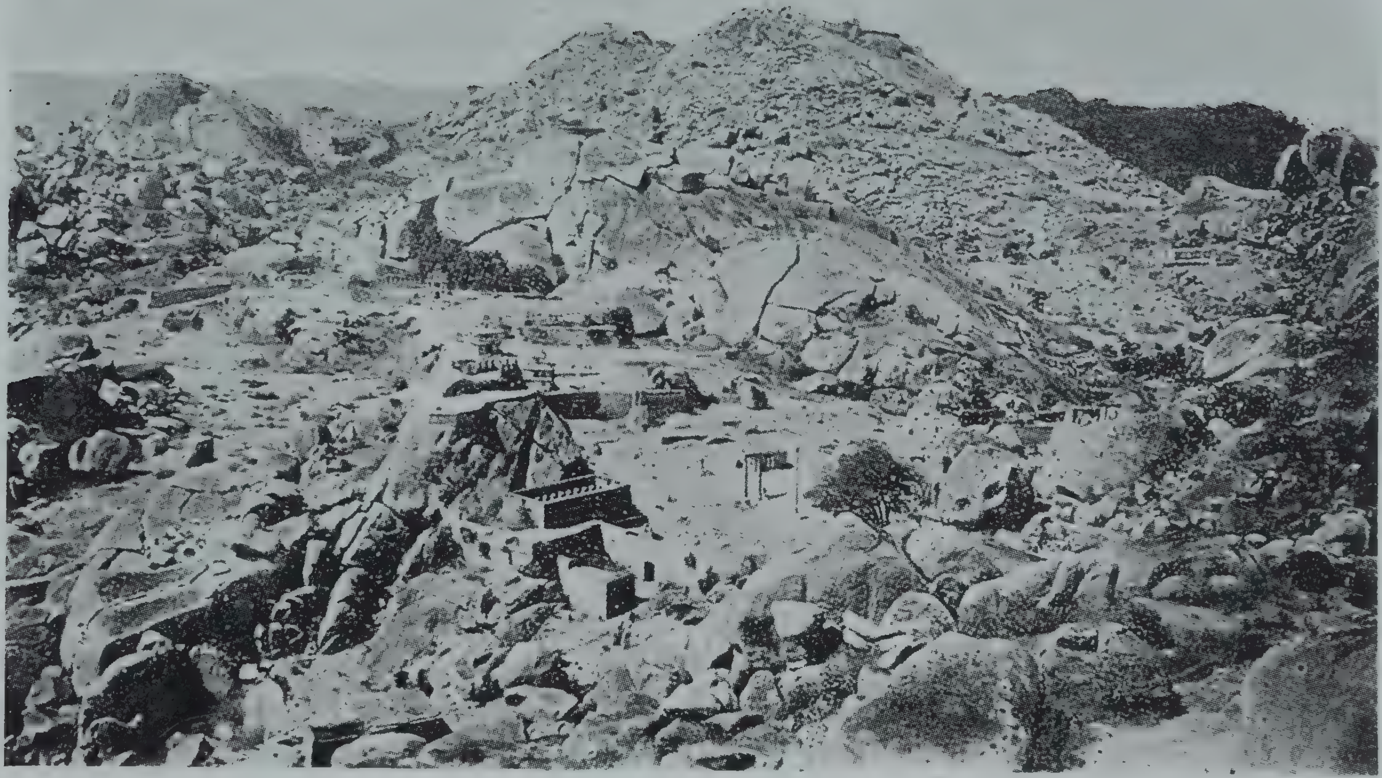
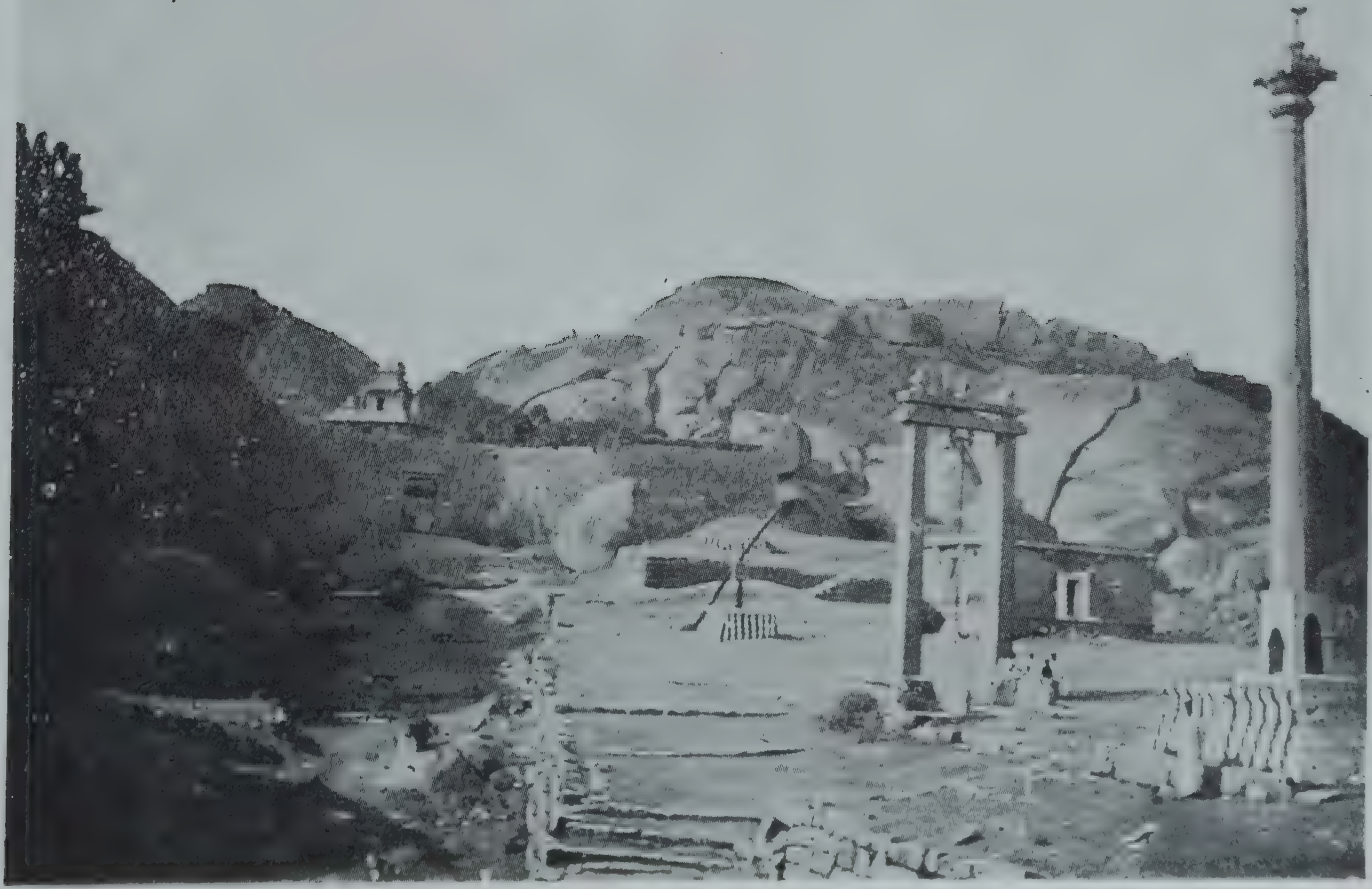
(1) Unpublished.



1. MONUMENTS ON CHITRADURGA HILL—GENERAL VIEW.



2. CHITRADURGA HILL—YARD IN FRONT OF THE TEMPLE OF EKANATHESVARI

strong fortifications has in its centre a wide space in which formerly existed the old town. Half a dozen peaks, mostly castellated, overlooked this hill town and served as its watch-towers. A hill so well placed from the military point of view naturally drew the attention of kings and soldiers and we find that it was a place of importance even nine centuries ago. A close examination of the inscriptions found in the neighbourhood shows that a Châlukyan Governor was ruling at the place which appears to have been known as "Sûḷgal" during the 11th century[1]. In the Hoysala days the hill was known as Bemmattanakallu or Bramhapurigiri which name was, for a short time changed into Perumâḷepura by a Hoysala governor in the 13th century. Other names like Hiḍimbapaṭṭana, Chinmûlâdri and Farrukh-yab Hissar[2] have also been given to the place. But the present name Chitradurga or Chitrakaldurga which was applied to it in the late Vijayanagar days appears to be most appropriate as the hill is full of rugged peaks, crags and boulders which give it a picturesque appearance. Local tradition connects the hill with the Pâṇḍavas one of whom Bhîma is said to have killed the demon Hiḍimba on its top. The valleys and peaks of the hill are covered with a large number of ancient monuments belonging to different historical periods, the earliest of which may be more than a thousand years old. (Plate VI, 1.)

The Earliest Monuments.

The earliest monuments now existing appear to be the inner shrines of a series of Îśvara temples, the *lingas* of which have been installed in shallow caves or rock-shelters in various parts of the hill. The sanctums of the Hiḍimbêśvara, Siddhêśvara and Phalgunêśvara temples and also of the Êkanâthêśvari temple are composed of such caves. To the same period belongs the Pañchalingêśvara temple on the hill neighbouring on the south-west. Such cave-shrines are also found in Paradêśappa's cave near Ankle Matt and on the top of Dhavaḷappana Guḍḍa. The older of these cave-shrines appear to belong to the late cave-temple period of the Dakhan which may reach back to the 9th century A.D. or even earlier. The most famous of these early temples was that of Hiḍimbêśvara which is often mentioned in the inscriptions.

The Hoyasala Period.

Later on, stone *śikharas* of the Châḷukyan type, square in plan, with horizontal lines of light and shade were set up on the rocks and boulders overhanging the shrines. Maṇṭapas or pillared halls were also added to these temples with small open porches in front. On each side of the porch was a *jagali* (platform) bounded by stone-parapets of the rounded type so commonly seen in Hoysala temples. A typical structure of this kind is the Phalgunêśvara temple the *maṇṭapa* of which was constructed in 1260 A.D. Similar *maṇṭapas* were built for the Siddhêśvara and the Hiḍimbêśvara temples also, an important difference being the use of octagonal pillars in the latter instead of the round pillars of the former. Three other objects belonging to the same period are the Gôpâlakrishṇa image on the hill, the Vîrabhadra image in the Siddhêśvara temple and the temple of Bhairavêśvara near Ankle Matt. A noteworthy fact in the construction of these monuments is that though they belong to the Hoysala period they are mostly built of granite and have little evidence of the finely chiselled soap and pot-stone work so characteristic of Hoysala Architecture. That these latter stones also were occasionally used is seen from the existence of a finely ornamented small Basava shrine to the left of the main entrance of the Siddhêśvara temple, the two doorways and perforated screens of the Bhairavêśvara temple and the much later Îśvara temple at Karivarti which has a well carved dome in imitation of the usual Hoysala domes. Excavations may reveal many more such evidences as is seen from the recovery of the jambs and lintel piece of a finely carved soap-stone doorway in the Hulegondi defile.

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[1] Ep. Car. IX Chitaldrug 1, 2, 3, 7, 21 and 82,

[2] Henderson : The Coins of Haider Ali and Tippu Sultan, p. 92.

The Vijayanagar Era.

When the pious rulers of Vijayanagar succeeded the Hoysala empire the temples on the hill naturally drew the attention of the local governors who erected a stone *gopura* and a swing *tôraṇa* for the temple of Siddhêśvara (1356 A.D.) and a tower for the Hiḍimbêśvara temple (1411 A.D.) As the main temple of Hiḍiṃbêśvara has no tower, the one built by the Vijayangar governor was evidently the car-like structure with three floors standing lower down in front of the temple. The other tower leading to the Siddhêśvara temple appears to belong to the same period as it resembles in structure the Hiḍiṃbêśvara tower and the more elaborately worked stone *gopura* of the Siddhêśvara temple.

Nayak Rule.

The greatest prosperity of the hill was very probably when the Nâyakas of the Kâmagêṭi line set up their rule as independent kings after the fall of the Vijayanagar Empire. To their days have to be attributed the majority of the old monuments existing on the hill and in the town below. It was they who repaired the old temples, embellished the stone structures with brick and plaster work and constructed new stone buildings in the late Vijayanagar style. To this period may be assigned the cloisters and compound walls of the Siddhêśvara temple in the court yard of which the Nâyakas were being crowned, parts of the Gôpâlakṛishṇa temple, the *maṇṭapa*, monolithic pillar and stone *tôraṇa* of the Ēkanâthêśvari temple, the greater part of the fortifications, and military works like watch towers, granaries and powder magazines and the temples of Uchchangiyamma and other deities in the town below. There were also numerous large buildings of sundried bricks and earth like the Nâyakas' palace which is now in ruins. A remarkable series of reservoirs and water works by which all the rain water falling on the hills was collected and the overflow was led from pond to pond appears to have been to a great extent the work of the Nâyakas. For instance, the overflow of water was led from the little tanks on Lâl-batêri to the Gôpâlasvâmi Hoṇḍa and thence through the Akka-tangiyara Hoṇḍa to Sînîr Hoṇḍa the overflow of which reached Sante Hoṇḍa. On the other side from Doddaṇṇa's tank the water flowed through Timmaṇṇa Nâyaka's tank and the *Oḍḍu* to the pond called "Nâga-tîrtha" near the first gate of the fort. To this period belong also the plaster work in Paradêśappa's cave and most of the structures on Dhavaḷappana guḍḍa.

Mysore Rulers.

Even after its capture by Haidar Ali in 1779, the hill continued to be an important place owing to its military strength and situation. Tippu built a palace and a mosque in the town below, retained the fortwalls probably adding arched frontages to some of the doorways and stationed his troops in the place. But gradually the hill lost its importance and even the town declined.

Fort Gates.

Of the monuments which stand either intact or partly ruined, some deserve notice by the archæologist. Proceeding up the hill from the east towards the ruined palace we see five large gateways each leading through a stone wall. The first gate appears to have been built in the last days of Vijayanagar and is ornamented with sculptures of Gaṇḍa-bhêrunḍa, Gaṇêśa and other deities. The fort-wall on either side (ht. about 25′) is made of large finely dressed blocks of granite and is a formidable obstacle to the enemy. The elevated ground to the west of this wall is full of the debris of old walls, basements and pottery. At the south end of the ground is a cave temple with a headless seated Śakti figure near which is the powder factory with a pit containing four large grinding stones 5 feet in diameter and connected by toothed wheels. Passing by a stone trough called "Yeṇṇe Koḷa", (oil tank) we reach the second and the third gateways which have nothing remarkable. The fourth fort-wall is a very strong structure of about 25 ft. in height, the blocks being cemented together. Its gateway is the best of the series having ornamented pillars and walls containing a large number of relief figures. In addition to the common figures of Hanumân, Gaṇêśa, Gajalakshmi and Kâḷinga-Mardana, Yâḷîs and fish, we notice an elephant goring the earth, a man drumming, a soldier dancing with a dagger in each hand, a hero fighting a tiger, two elephants fighting each other, Krishṇa dancing with butter in his hand and a dancer in an interesting pose. A few yards higher up near a small Gaṇêśa temple we notice two stone buildings, one of which is roofless and the other intact and strongly built. The small doors leading into the latter, the low floor and heavy roof suggest that it was a powder magazine, though tradition calls it a *garaḍi* or gymnasium. The fifth gateway which is supported on the south by another large magazine leads to the area in which the temples and other important buildings are situated.

At a considerable height to the north is the old flagstaff platform known as "Jhâṇḍâ-Batêri", and near by is the temple of Êkanâthêśvari the patron goddess of the hill. In the cave shrine which serves as its *garbhagriha* is a large relief head (ht. 2 ft.) of the goddess carved out of the living rock. She wears a *kirîṭa* and by her side is a small seated image (in the round) of Kâḷi, holding (commencing from the front back hand, clockwise): *trident*, *ḍamaruga*, bowl, and sword. In the *navaraṅga* is a small image of Bhairava and a pair of portrait paintings of Krishṇarâja III of Mysore and his queen. The hereditary Vîraśaiva priest of the temple shows to the visitors an object weighing about 1¼ lbs. and known generally as a tooth of Hiḍimbâsura. It is probably a left molar-tooth of a middle sized elephant. A smaller specimen of the same kind is kept in the Hiḍimbêśvara temple. The *mukhamanṭapa* is a recent building of the eighteenth century. The terrace in front of the temple has two low shrines containing the images of a Nâyaka and a Nâyaka with a queen. Opposite to the door of the temple, to its south is a large monolithic pillar about 40 ft. high and one yard square at the bottom, strengthened by a platform of dressed stone beams rivetted with iron hoops (Plate VI, 2). Its shaft has sixteen concave sides with octagonal mouldings and on the top is a fine lotus capital. On the north side of the pillar is a relief image (ht. 3 ft.) of a Pâḷeyagâr wearing long hair tied up on top of the head, beard, earrings, necklaces, armlets, bracelets, girdle with dagger, *kâcha*, *daṭṭi*, loin cloth and anklets. He stands with folded hands and is evidently the Nâyaka who got the pillar set up. On the east face of the pillar is his queen with her hair done up in a bun and wearing earrings, necklace, armlets, girdle and *sâri*. The upper part of the body is covered only by a tight-fitting bodice, as becomes the sanctity of the place. The people wrongly point to this image as that of a pregnant woman supposed to have been sacrificed when the pillar was erected. To its south, is a stone frame or *tôraṇa* made up of two lofty granite jambs supporting a lintel beam. To the latter are attached chains holding a swinging board on which the goddess used to swing in the past. But it is said that the rulers of Chitradruga used to swing themselves high up in the air and witness the *pûjâ* of the goddess. Near the swing-frame is a wooden *siḍi* pillar with a pivot on top for the cross-bar[1]. It is even now used for the *siḍi* festival which takes place every year in connection with the worship of Êkanâthêśvari. A little to the west of the swing frame is situated a finely constructed little pond with stepped sides used formerly for the customary *ôkuḷi* during the festival season. Near it, is the basement of a disappeared stone pavilion.

Ekanathesvari Temple.

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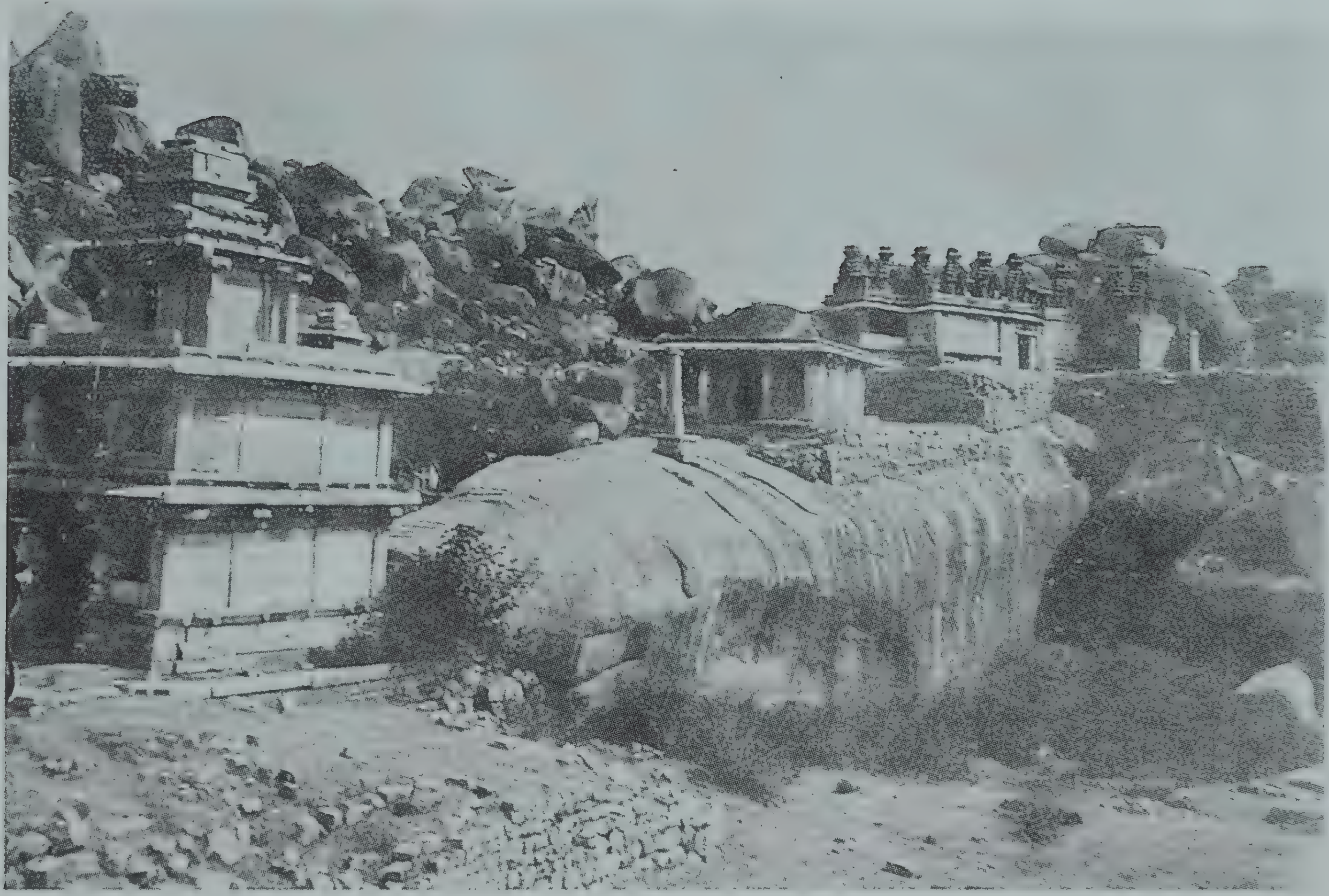
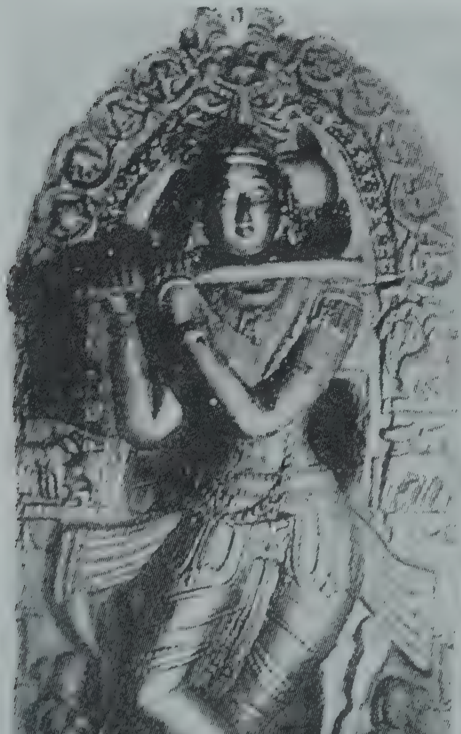
(1) A complete *siḍi* resembles the Meriah pillar of the Madras museum. Very probably the meriah ceremonial of the Gonds has the same origin as the *siḍi* festival of Mysore and the neighbourhood.



1. TEMPLE OF HIDIMBESVARA, (p. 18).



2. IMAGE OF GOPALAKRISHNA, (p. 20).

3. TEMPLE OF PHALGUNESVARA, (p. 21).

A minor gateway leads near a rock on which stands the temple of Hiḍiṃbêśvara, one of the oldest temples on the hill. (Plate VII, 1.)

Hidimbesvara Temple.

Beneath a large boulder surmounted by a stone *śikhara* is the sanctum containing a *linga*. A peculiarity in the plan of the temple is that it has two *navaraṅgas* one leading into the other and a side shrine attached to the inner and perhaps older *navaraṅga*. In common with the Phalgunêśvara temple of this period the *Sukhanâsi* is absent while a small porch with a raised seat and a rounded stone parapet on each side takes the place of the *mukhamaṇṭapa*. The pillars have octagonal or hexagesimal shafts and cubical mouldings common to a large number of temples in the neighbourhood while some have the wheel shaped mouldings near the top. The only interesting image of the temple is that kept in the *navaranga* of "Vîrabhadra" with a sword in his right hand and standing on the pedestal of some long lost Sûrya with its seven horses. In the outer *navaraṇga* is a soap stone inscription[1] of Perumâḷe daṇâyaka (1286 A.D.). To the west of the temple lying in a neglected condition on the ground are two other important inscriptions[2] which deserve to be kept inside the outer *navaraṅga*.

Storied Gopuras.

In front of the Hiḍiṃbêśvara temple on a lower level is a three-storied stone tower with pillared verandahs which appears to have been built in 1411 A.D. by Mallaṇṇa Oḍeyar, son of Dêvarâya I of Vijayanagar. At a little distance on the way to the Siddhêśvara temple is another similar tower (Plate VIII, 1). Both of these very probably were *mahâdvâras* leading to the temples from a large zig-zag pathway originally running between them. They are suggestive of the rathas of Pallava architecture and tradition points to them as the two cars in which Hiḍiṃba and Bhîma sat and fought each other. Between the two to the west is a stone swing-frame with a broken soap-stone *vîragal*. The extent of Hoysala influence on the early architecture of the Vijayanagara empire is noteworthy, since the Dravidian style becomes common at a later stage.

Siddhesvara Temple.

Passing another monolithic pillar and two stone swing-frames we proceed by the side of a long modern stone building occupied by the Murugi matt. Near by is the *mahâdvâra* of the Siddhêśvara temple, which, without its later brick and plaster additions is similar to the *towers* already described, though more ornate and having pillars some of which have round and sixteen sided shafts. Two inscriptions kept inside the temple state that the tower and the swing-frame were erected in the years 1355 and 1356 A.D.[3] To the left of the tower is a small soap-stone shrine of Nandi whose rounded pilasters and capitals, ornamental lion faces, creeper designs, Kubjas

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(1) Ep. Car. XI, Chitaldrug, 12.

(2) Ibid. 13 and 14.

(3) Ibid. 2 and 3.

and female attendants and the ornate form of Nandi suggest that it is a part of an older temple of the Hoysala or the Nolamba period. (Plate VIII, 2). In the quadrangle of the temple are a small water trough and a fire-pit near which the Nâyaka kings of Chitradurga were installed. At the back of the court is a porch leading to a *navaranga* from which doors give admission to a number of cells. (Plate VIII, 3). A *sukhanasi* containing images of Nandi and Pârvati leads on the east to the shrine of a natural linga famous as Siddhêśvara linga. In the south wall is a niche containing a relievo-group in stone in which two chiefs with daggers at their girdle and in ceremonial attire hold a linga each in one hand and an upright pike in the other. (Plate VIII, 4). This is one of the best specimens of Śûla-Bramha, a deity, worshipped with much ceremony in the neighbouring districts. A niche in the west wall contains a fine large image of Vîrabhadra (ht. c. 5′) holding in his hands (commencing from the front back hand, clockwise) a sword, a skull-headed mace encircled by a hooded-snake, a bow entwined by similar snake, an oblong shield with two tassels and a sword. He wears a *kirîṭa* ornamented with skulls, serpent ear-rings, necklaces, garlands of flowers and skulls, beaded *yajnôpavîta*, girdle, short loincloth, anklets and toe-rings. Near his left foot Narasimha sits in *vîrâsana* with folded hands and near his right, Nandi treading on a human head, with the goat-headed Daksha-Bramha behind him. The *prabhâvaḷi* engraved out of the same stone as the image is quite plain, the sculptor having probably left the work unfinished. Other images in the place are a fine small Gaṇapati, a seated Kâḷi and a low-relief image on the east wall, seated in *padmâsana* with folded hands and wearing neither *kirîṭa* nor *yajnôpavîta* which is pointed out as a portrait of Jakaṇâchârya. There are three inscriptions in the temple.[1] Above the rock which overhangs the temple is a large open cave which has been carefully prepared to serve as a sitting room all the rain water being led out through rock-cut drains. The place has a charm of its own owing to its coolness and the breeze which brings the fragrance of the famous Champaka trees growing nearby.

The Palace.

Leaving the Siddhêśvara temple, we crawl up the faces of some rocks to the Tuppada Koṇa or Ghee-pond which appears to be after all a powder-magazine. A small stone gateway and a short walk by the side of some rocks containing engravings of fighting swordsmen brings us to the ruins of the palace and its granaries. Most of the buildings in this area except a stone room near the "ladies' bath" and a small Subrahmanyêśvara temple behind the palace, are built generally of sundried bricks, semicircular in section. In the midst of powder magazines and granaries stand the roofless walls (ht. c. 20′) of several buildings which formed the abode of the Nâyakas. The magnitude of the structures can be imagined from the fact that one hall of more than 70′ x 150′ has plastered walls 20′ high and 3′ or 4′ thick at the bottom, standing

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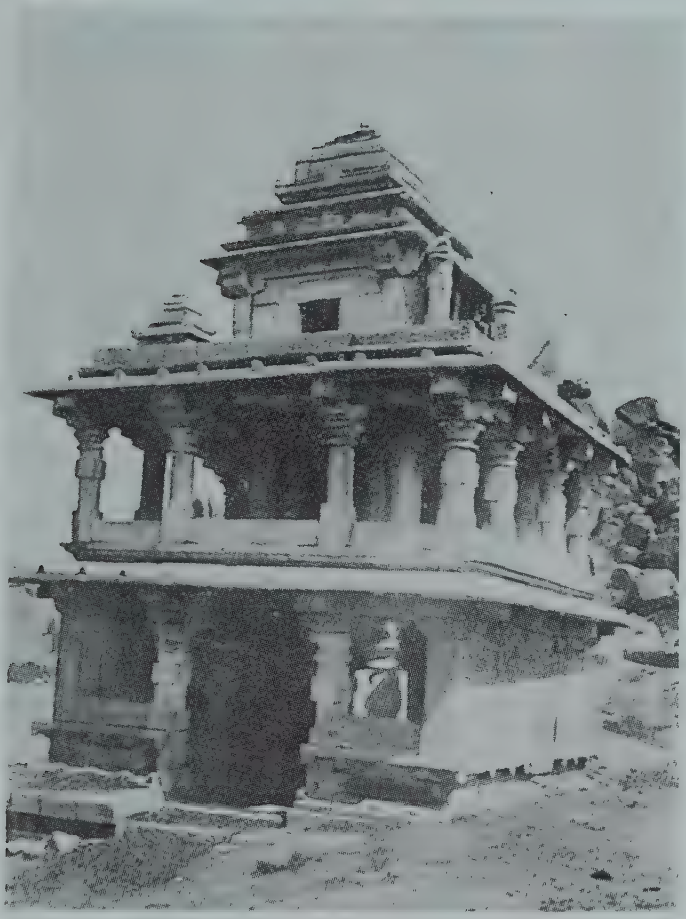
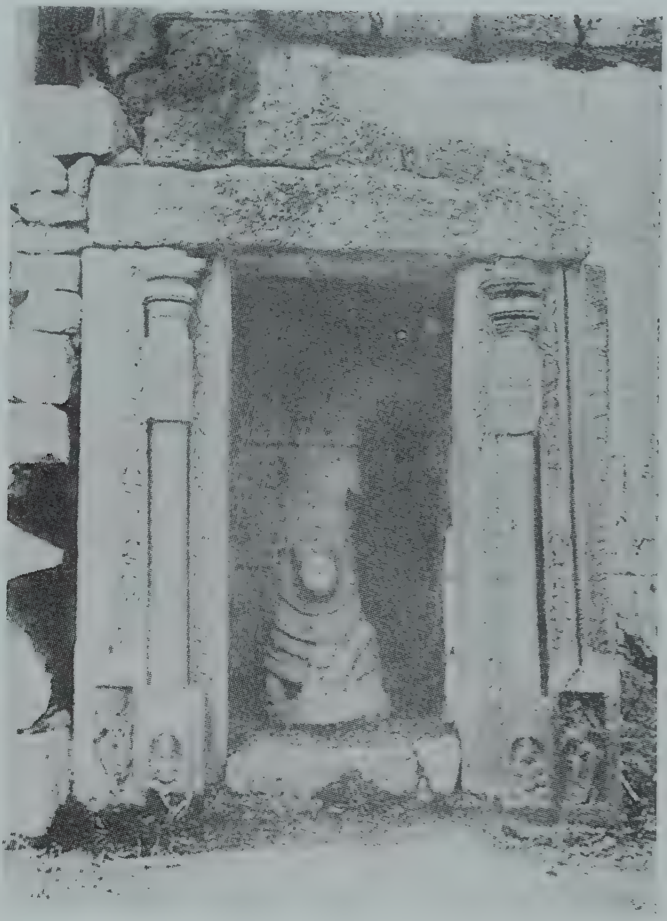
(1) Ep. Car XI. Chitaldrug 2, 3, 4.

TEMPLE OF SIDDHESVARA—CHITRADURGA.

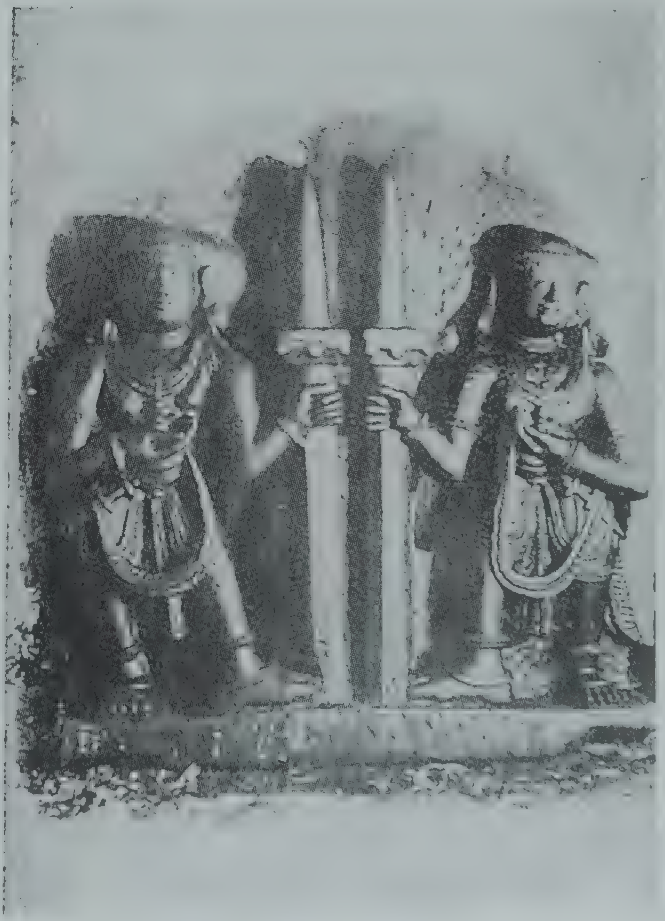


1. STORIED GATEWAY OF THE TEMPLE, (p. 18).



2. NANDI SHRINE TO THE LEFT OF THE MAHADVARA, (p. 19).

3. COURT-YARD AND INNER BUILDING.



4. SULA-BRAHMA, (p. 19).

on a stone basement. The peculiarity of the Subrahmaṇya temple consists in its having only one chamber with a raised plat-form in the centre on which at present are a linga and two Nâga stones.

Lal-Bateri.

A winding thorny path about three furlongs in length leads us to the highest peak of the hill on which is the citadel known as Lâl-Batêri defended by a series of battlemented stone walls. A large pavilion known as Boppayyana-châvaḍi and three ponds for storing rain water exist to-day and there is right at the top another stone pavilion with ornamental sixteen-sided pillars, which was perhaps a temple. The last of the Nâyakas is said to have been captured here by the Mysore troops. (The bricks used here are 10.5″ × 7.5″ × 2″). A fine flight of steps on the west leads down to the "echo-rock" wherefrom two huge boulders on two opposite peaks give fine echoes, which are clear enough for half a dozen syllables. A second faint echo is also heard reflected by the rocks behind Gôpâlakṛishṇa temple.

Gopalakrishna Temple.

The steps lead down to a large temple of Gôpâlakṛishṇa. It is a structure in the Dravidian style with the usual *garbhagriha* and *sukhanâsi*, a six pillared *navaranga* and a large four pillared closed *mukhamantapa*. The chief peculiarity of the plan is a closed passage round the *garbhagriha* meant for circumambulation. The *garbhagriha* (10′ × 8′) has an image of Gôpâla-Kṛishṇa (ht. 3′ 6″.) which appears to be a very old one, mention of it being found in inscriptions of 1338 A.D[1]. (Plate VII, 2.)

The image shows many of the characteristics of Hoysala sculptures but is ruder and less elegant. The god stands cross-legged playing on a flute and his hair which is not encumbered by a *kirîṭa* is done up in a bun on the left side of the head. On either side of him are cows listening to his flute with female chauri-bearers below them. The *prabhâvaḷi* has the images of the ten *avatâras* in the usual Hoysala form, Kṛishṇa being absent while Balarâma and Buddha are present. In the *sukhanâsi* is a seated image of Lakshmi with two hands in the *abhaya* and *varada* postures while the other two hold lotuses. The *sukhanâsi* doorway has a *dvârapâla* (ht. 4′) on either side and Gajalakshmî on the lintel, this part of the temple being older than the *mukhamantapa*. In the *navaranga* are a number of images among which may be mentioned *Gaṇêśa*, *Garuḍa*, *Brahma*, and *Vishvaksêna*. The last has the front right hand in the *tarjani* pose while the others hold the *chakra*, *śankha* and *gadâ*. As is usual in Śrîvaishṇava temples, stone images of the following saints are also kept in the *navaranga*: Periyâḷvâr, Tirumangai-âḷvâr, Pêyâḷvâr, Pûdattâlvâr, Poyhayâḷvâr, Âḷavandâr, Nâthamuni, Kulaśêkharâḷvâr, Toṇḍarâḷvâr, Bhâshyakâra, Madhurakavi and Nammâḷvâr. The *navaranga* has four fine pillars, each made of five smaller pillars at the bottom and the ceiling has a large shallow dome with Padma and pendant, and on the beam are relief-figures of Indra, Kṛishṇa and other deities. One beam and a corner stone are cracked and need supports, especially the latter.

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[1] Ep. Carn. XI. Chitaldrug 6.

Visvanathesvara Temple.

Opposite to the temple is Gôpâlakṛishṇa-svâmi's pond with a Hoysala inscription on the eastern rock[1]. Passing through a fort-gate we reach two ponds known as Akkatangiyara Hoṇḍa near which is a small temple of Viśvanâthêśvara with the sanctum under an overhanging rock. Higher up at a little distance is a high-walled enclosure popularly known as the mint. In a corner of the yard is a stone *mantapa* (10′×10′) in the floor of which is an opening leading to a strong stone cellar more than 8′ deep. In the latter coins are said to have been stored. A pathway towards the north-west leads us out of two fort-gates near the second of which between two rocks is a narrow, winding passage known as *onake kiṇḍi*. A soldier's wife, by name Ôbavva, is said to have defended it during a siege of the fortress slaying hundreds of sepoys with a wooden pestle before she fell. A small shrine near it is supposed to commemorate her heroism. Opposite to the shrine is a fine old Hanumân carved in relief on a boulder.

Phalgunesvara Temple.

A little further down is the temple of Phalgunêśvara, a cave shrine facing westward, for which a *mantapa* was built in 1260 A.D[2]. (Plate VII, 3.) The inscription recording this event is preserved near the temple. As in the case of the Hiḍimbêśvara temple the boulder over-hanging the *garbhagriha* is crowned with a stone *śikhara*, and the porch in front of the *mantapa* has rounded parapet walls and projecting stoneeaves. Unlike in the other temples, the pillars though of granite are well rounded. The isolated situation of this temple leads us to think that it possibly comes from the days when a Hoysala town flourished in the Chandravaḷḷi valley.

Fortifications.

The most striking of the ancient monuments of the Chitradurga hill are the remarkable series of fortifications, which made the place well-nigh impregnable. The old Hindu walls of the Vijayanagar period were added to and improved by French engineers in the employ of the Nâyaka kings. Battlements and bastions were added, moats were dug up and hill batteries were set up provided with magazines and watch towers. The numerous caves afforded natural shelter for the hardy Bêgâr and Bêḍar soldiers from the latter of whom Hyder recruited his famous "Bêḍar" battallions.

It is proposed to describe the monuments of Huligondi in the Excavation supplement and the monuments in Chitradurga town in a later report.

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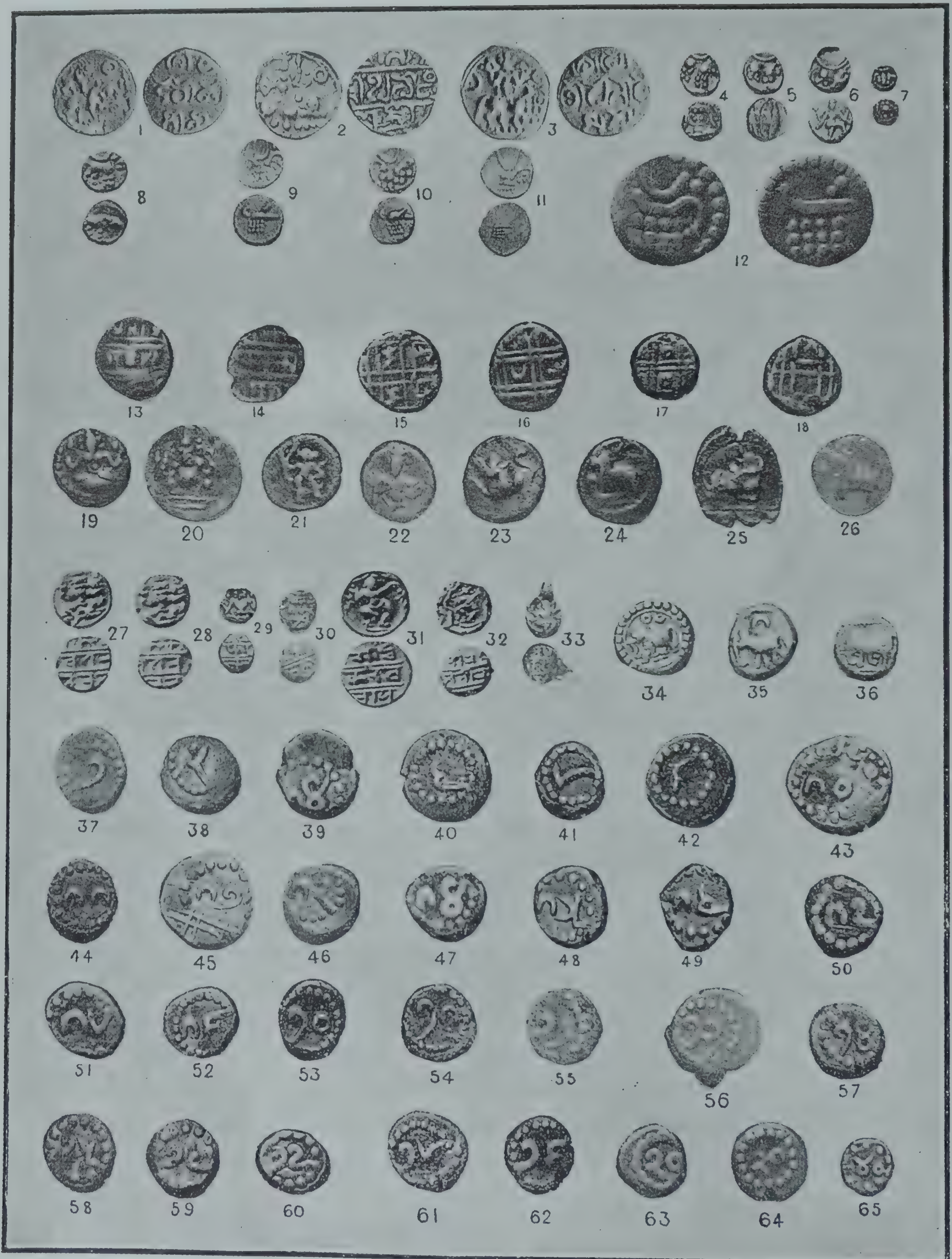
(1) Ep. Carn. XI. Chitaldrug 7.

(2) Ep. Çarn. XI. Chitaldrug 11.

PLATE IX.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SOME ANCIENT COINS OF THE DEKHAN: HOYSALA; VIJAYANAGAR; MYSORE.

Mysore Archæological Survey.]

PART III.

NUMISMATICS.

1. HOYSALA COINS.[1]

Sir Walter Elliot, in his famous work on the coins of Southern India,[2] and *Rao Bahadur* R. Narasimhacharya in the Mysore Archæological Reports,[3] have published a number of coins and supplied valuable information on the issues of the Hoysala dynasty. An attempt will be made here to give such additional information as may have become available during recent years, while noting the coins already published.

Origin.

Though the Hoysala kingdom was a province of the Châlukyan empire which became independent in the 12th century, Hoysala coins do not have much in common with the coins of the Châlukyas. The latter, of which a large number of varâhas have been known bearing the names of Jagadêkamalla and Trailôkyamalla, are definitely of the punch-marked variety bearing on their obverse 9 punch-marks among which are generally 5 lions. The reverse is blank and the varâhas weigh about 57 or 58 grains. The Hoysala coins, on the other hand, are double die-struck, larger and better made, and weigh about 62 to 63 grains. The only common feature between the two classes is the presence of the lion type, and it is possible that the Hoysala lion crest is in some way connected with the Châlukyan lion type. The weight of 63 grains at once suggests a connection with the Chôḷa coins whose standard weight was also about 63 grains. A little before the Hoysala dynasty rose to power the Châlukyas and the Chôḷas had struggled for the control of the modern Mysore area; and, the Chôḷa power which had declined from the greatness attained by it in the 11th century yet lingered in the south eastern Kannaḍa districts. Among the achievements of the early Hoysalas was the destruction of the Chôḷa power in the Kannaḍa country. In fact, it was from the Chôḷa governor that Vishṇuvardhana wrested Talkâḍ in 1116 A.D. It seems strange that this ruler who proclaimed that he was only a mahâmaṇḍalêśvara under the Châlukyan Empire should have adopted the Chôḷa weight standard of 63 grains for his coins. Probably this standard had become established during the century of Chôḷa rule in Mysore so strongly that a conquering enemy had to adopt it.

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(1) Based on some paragraphs of an unpublished work on "Dakhan Numismatics" (by the Director) which was accepted for the degree of D. Lit. at the University of London.

(2) Page 80 ff and Pl. III Nos. 90-92.

(3) 1917, P. 63; 1921, P. 32.

Another class of coins which resembles the issues of the Hoysalas more than those of the Chôḷas or the Châlukyas is that of the Kalachurya dynasty. But as the accession of Bijjaḷa took place after the death of Vishṇuvardhana Hoysala, the resemblance is due to the fact that the Kalachuryas imitated some of the traits of the Hoysala coins which were already well known.

The first Hoysala to whom coins can be definitely assigned is Vishṇuvardhana, two types of whose varâhas have been known.

Vishnuvardhana (1111-1141).

Varâhas.—Type A—Two Lions.

Gold; Size. 55″; weight 61·75 grains.

Obverse.—In bordering linear circle, maned lion to right with left fore paw raised and face turned towards a pillar on which is mounted a discus. Above it is another similar smaller lion with sun to right and moon to left.

Reverse.—Border: linear circle. 3-line legend in fine old Kannaḍa characters with straight rules between the lines:

1. śrî Ta
2. ḷa kâ ḍu
3. go ṇḍaḥ. [Plate IX, 1.

Talakâḍugoṇḍa is the title taken by Vishṇuvardhana after his general Gangarâja took Talkâḍ. Of the lions on the obverse the upper one probably stands for the Hoysala Lion crest which is very similar in form to the lion appearing on the Châlukya coins. The larger and lower lion represents the deity whose vehicle the lion is, *viz.*, Durgâ or Châmuṇḍâ. The full group is seen in the next type and a fine image of the goddess is preserved in the Kappe Chennigarâya temple at Bêlûr showing that her worship was popular in the time of Vishṇuvardhana. The custom of figuring the vehicle instead of the deity is observed in the later Mysore coins of Kṛishṇarâja III and in the present day Mysore coat of arms where the lion stands for Châmuṇḍâ.

Type B.—Châmuṇḍâ.

Gold; Size. 6″; weight 63 grains.

Obverse.—Linear border; maned lion to right, parts of his body being represented by large and small disjointed pellets; on his back sits the goddess Châmuṇḍâ wearing crown and holding conch and discus in two hands. Her other hands are not clearly seen. Discus to her left and conch to her right.

Reverse.—Border: linear circle. Three line old Kannaḍa legend:

1. śrî No
2. ṇam-ba-vâ-ḍi
3. go ṇḍaḥ [Plate IX, 2.

After conquering Gangavâḍi, Vishṇuvardhana took Noḷambavâḍi and assumed the title Noḷambavâḍigoṇḍa.

Narasimha I (1141-1173).

No coins have till now been definitely attributed to any Hoysala king other than Vishṇuvardhana. But a varâha with the legend 'Pratâpa Nârasimha' has been published by Hultzsch.[1] Owing to the occurrence of the title Pratâpa as on the Vijayanagar coins this specimen has been attributed to one of the Narasimhas who ruled Vijayanagar in the period of usurpations. But since another coin bearing the name Narasimha and having the Vijayanagar weight standard and other characteristics is known, serious doubt is thrown on the attribution of the present coin to Vijayanagar. The fact that the Vijayanagar varâhas weighed 52 grains while the coin in question weighs 63 grains settles the question and it is clear that it is a Hoysala coin. The presence of the Châmuṇḍâ type on the obverse exactly similar to type B above and the paleography and form of the legend on the reverse definitely prove that the coin was issued by a Hoysala possibly Narasimha I.

Type : Châmuṇḍâ.

Gold ; size. 55″ ; weight 63 grains.

Obverse.—Châmuṇḍâ on lion similar to B.

Reverse.—Linear border ; 3 line old Kannaḍa legend with interlinear rules :

1. śrî Pra
2. tâ pa Nâ ra
3. siṃ gha. [Plate IX, 3.

Hanas.

The scholar who first attributed any *haṇas* to the Hoysalas was *Rao Bahadur* R. Narasimhâchârya. He found them among the coins in the possession of patel Chikkaṇṇagauḍa of Haḷêbîḍ, and published them with a short note.[4] But many more Hoysala haṇas have been seen by scholars without being recognised, since several types of small gold and silver pieces were vaguely described under the name 'Vîrarâyi haṇa.'

Virarayi-hana.

Among the old haṇas or fanams found in large numbers in South India the most common appear to be the Vîrarâyi haṇas. They have been obtained in Coimbatore, North Canara, Kistna, Chingleput, Caddapah, Tanjore, Godavari, Madura, North Arcot, South Arcot, Malabar, Salem, Nellore and Coorg, and also found in Cochin where Buchanan thinks some of them were minted, and in Bangalore, Kolar and Chitaldrug. A specimen was obtained at Balapur on the bank of the Mahânadi in Central India.[2] About the authorship of these coins there has existed a vague uncertainty, Marsden attributing them[3] to a Coorg Raja and Elliot accepting Buchanan's

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(1) Q. J. of the Andhra Hist. Res. Soc. Vol. I. Part III Page 134.

(2) See Q. J. Andhra Hist. Res. Soc. Vol. III. Page 182.

(3) Num. Orient. Vol. II. Page 744.

(4) Mys. Arch. Rep. 1921, plate XI.

view that they belong to the west coast. The same view is upheld in the Mysore Archæological report, 1922, P. 32 where some specimens obtained from the Shimoga District are described and figured. Mr. R. Srînivâsarâghava Iyengar of the Madras Museum who has with great patience analysed the specimens in the Madras museum into 16 different varieties is also uncertain about their date and authorship[1]. A close examination of the small gold and silver coins which go by the name of Vîrarâyi faṇams shows that they can only have been issued by different people from different places.

The Devices.

But the most common kind is similar to those published by Elliot[2] and R. Narasimhâchârya[3]. It has on its obverse a figure formed by several curved lines with a large number of dots on one side, while on the reverse is a long figure with 4 rows of dots on one side described either as uncertain or as a crocodile. The correct description and attribution of this type is important in a study of South Indian faṇams. The identity of the obverse device becomes clear only when we consider it along with the other Hoysala faṇams such as those found at Haḷêbîḍ[4]. On the latter the obverse figure is definitely a maned lion moving to right exactly as on the Hoysala varâhas described above. It is represented in a highly conventionalised form by some dots and lines which to the casual observer look meaningless. The lion's eyes, prominent parts of his snout, his shoulders and paws are represented by dots while a curved line stands for his raised neck, back and arched tail. The crescent-like curve above the lion's back seen in the Haḷebîḍ fanams becomes narrowed into the shape of the *vîrarêkhâ* or the parabola-like mark worn by Vaishṇavas on their forehead. Once the obverse device is identified as the Hoysala lion, the figure on the reverse is easily understood. Coin No. 86 of Elliot's plate III has the lion on the obverse and a boar charging to right on the reverse. No. 189 of his plate IV has a degenerate lion on the one side and a much less degenerate boar on the other. It will thus be seen that the reverse figure is only a conventionalised boar whose elongated snout and curled up tail have led to its being taken for a crocodile. It cannot be a crocodile as on most of the specimens the animal has ears. Thus it is seen that the most common type of Vîrarâyi haṇa is only a Hoysala coin with a boar on the reverse.

In support of this attribution the following points may be advanced. 1. The weight of the Vîrarâyi haṇa now under consideration is usually 6.2 grains. As a haṇa is a tenth part of the varâha the corresponding varâha coin ought to weigh about 62 grains[5]. Such a varâha was that of the Hoysalas. 2. As these coins are

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(1) Q. J. Andhra H. R. Soc. I. p. 135.

(2) Coins of Southern India Plate IV. Nos. 189-192.

(3) Mys. Arch. Rep. 1921 Plate XI.

(4) Elliot C. S. I. No. 86 and Mys. Arch. Rep. 1917 Plate XV.

(5) See also Elliot C. S. I. Page 147, No. 4.

found in large numbers between the Kâvêrî and Krishṇâ rivers and occur especially in the Mysore State and the Tamil country to its south-east, they could only belong to a large and powerful empire. Vijayanagar is impossible owing to differences in types and weight standards. The other possible empire is that of the Hoysalas. 3. Vîrarâyi fanams are said to be found in large numbers at Haḷêbîḍ and other well-known Hoysala centres. They have been collected in the Chandravaḷḷi excavations on the same level with and in close proximity to an image of Saḷa killing the tiger. 4. The name Vîrarâya occurs among the Hoysalas more than in other dynasties.

Vira-raya.

Who then was this Vîrarâya ? The Chôḷa Vîrarâjêndra may be left out of consideration as the Chôḷa emblems are very different from the lion and the boar, and the Chôḷa coins have been known to be of a different fabric. Ballâḷa I may also be rejected as he is not famous as Vîraballâḷa and as the Vîrarâyi faṇams are subsequent and degenerate forms of the earlier Hoysala faṇams. The boar on the reverse is more probably a later revived form than a continuation of the Châlukyan boar. Thus the claims of Vîraballâḷa II and of Vîraballâḷa III have to come in for final consideration. The contrast between the original boar type, figured by Elliot[1] which is small and thick with a fine lion and a boar, and the degenerate common Vîrarâyi with broad flan and conventionalised devices suggest the view that the former was issued by Vîraballâḷa II when art was still in a flourishing condition, and the latter belongs to Vîraballâḷa III and his tempestuous days. The occurrence at Haḷebîḍ of at least three other reverse types makes it possible that some three or four generations intervened between the earlier kind of boar type and the later broad variety. Thus the author of the common Vîrarâyi faṇams appears to be Vîraballâḷa III who ruled south India below the Kṛishṇâ for over half a century and was perhaps popularly known as Vîrarâya.

A large copper coin of this kind has also been known[2].

Other types.

The collection of the Haḷebîḍ patel has at least four other types which may be arranged in the order of increasing degeneration and studied :—

1. *Lion and Narasimha.*

Gold ; size ·65″ ; weight 6·7 grs.

Obverse.—Lion to right with curved line above.

Reverse.—Narasimha seated in *padmâsana* facing with discus in right hand and conch in left. [Plate IX, 4.

The coin of Narasimha I (described on page 24) does not have any figure of Narasimha upon it. As the present type is different in fabric and the obverse closely resembles the coin attributed to Vîraballâḷa II it may be assigned to Narasimha II.

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(1) Plate IX, 8; Also Elliot. C. S. I., Plate. III 86.

(2) Plate IX, 12.

2. *Standing Archer.*

Gold ; size. ·27″ ; weight 6·5 grs.

Obverse.—Lion to right, with curved line ornamented with 10 pellets above.

Reverse.—Man standing holding strung bow in his left hand with the shaft resting on his shoulder. In right field part of bordering circle. [Plate IX, 5.

The figure is either Râma or Ṡiva as Kirâta, more probably the former. The coin may, with some probability, be assigned to Sômêśvara who may have been connected in some way with Râma as seen by the name of Râmanâtha which he gave to his younger son.

3.(*a*) *Dancing Durgâ.*

Gold ; size. ·32″ ; weight 6·3 grs.

Obverse.—Lion to right with curved line above.

Reverse.—Four-armed Durgâ wearing *kirîṭa*, bracelets and anklets, but otherwise naked, holding discus in the right hand, and conch in the left.

This type appears to belong to Narasimha III. [Plate IX, 6.

3.(*b*) *Durgâ—Quarter haṇa.*

Gold ; Size. ·15″ ; weight 1·1 grs.

Obverse.—Similar to obverse of No. 2. The curved line shows 3 pellets.

Reverse.—Dancing Durgâ. [Plate IX, 7.

The reverse type is the same as that of No. 3a, the author being probably the same. The existence of a quarter haṇa of gold whose value to-day would be about two annas is noteworthy. Coins of similar denomination existed under the Gangas.

[Plate IX, 7.

4. *Boar.*

Gold ; Size. ·32″ to ·37″ ; weight 6·3 grs.

Obverse.—Lion to right, its neck, body and tail being represented by curved lines, while its face and forelegs are indicated by four and eight pellets respectively. Above, Vîrarêkhâ.

Reverse.—Boar to right with tail curled up. Ears may or may not be visible. The legs are represented each by three dots standing for the three joints.

[Plate IX, 8 to 11.

This is the most common type of Vîrarâyi haṇa. As shown above it may be attributed to Vîraballâḷa III. Copper and silver coins of similar fabric are also known. See E. C. S. I. Plate IV, No. 104. [Plate IX, 12.

It is hoped to publish later a detailed examination of the other varieties known as Vîrarâyihaṇas.

II. SOME PROVINCIAL COINS OF VIJAYANAGAR.

Provincial issues.

The remarkable uniformity and continuity of the coins of the Vijayanagar emperors show that a very strong controlling influence was exercised by the imperial government on the issue of coinage. But at the same time it is a well-known fact that the issue of local coins by governors and other authorities was often permitted. The mention of the gadyâṇas issued in the reign of Harihara[1] from Mangaḷûru and Bârakanûru and the existence of copper coins of the elephant type with the legend *la—mana daṇâyakaru*[2] go to show that the provincial coins were of both gold and copper. Towards the last days of the empire especially the varieties of local coins appear to have been so numerous that Caesar Frederick writes in connection with his journey from Vijayanagar to Goa in 1567 : "When as we came into a new Governor's country, as every day we did, although they were all tributarie to the king of Bezeneger, yet everyone of them stamped a several coin of copper, so that the money that we took this day would not serve the next[3]." It would be interesting to find out what manner of coins the provincial coppers of Vijayanagar were. In this connection we may consider the nature and authorship of the coins commonly called the chequered reverse type.

Chequered Reverse Type.

Marsden, Elliot and many other writers have already noted the fact that coins with crossed lines on the reverse occur largely in and around the Mysore State ; and though some of them have been uncertain about their authorship, Marsden and Tufnell have attributed them to the Mysore State. A closer study of this series reveals its exceedingly interesting nature.

Reverse.

On detailed examination it is possible to arrange the reverse designs into six classes forming a gradual series[4]. (1) Those with the legible Nâgari legends : Pratâpa-Kṛishṇarâya, Pratâp-Âchyutarâya and Pratâpa-Sadâśivarâya with thick double rules between the lines, the vertical strokes of the Nâgari characters in the three lines being so placed that they appear like parts of straight lines. (2) The vertical lines are joined to each other forming a chequered pattern, while in the inter-spaces there are imitation Nâgari characters. (3) Two sets of vertical and horizontal lines cross each other and in the inter-spaces a meaningless but definitely formed L shaped design appears. (4) In similar spaces appear small curved lines regular but meaningless, and not connected with the horizontal or vertical lines. (5) In similar inter-spaces regular small circles appear. (6) Instead of double lines crossing each other two sets of equi-distant parallel lines cross at right angles with the inter-spaces either blank or ornamented by single pellets.

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[1] Ep. Ind., VIII 130, n. 1.

[2] Ind. Ant. XX. 304.

[3] Purchas, His Pilgrimes Vol. X. page 99.

[4] Plate IX, 13 to 18.

The natural successors of the last series appear to be coins with legends in Nâgari, Kannaḍa, etc., definitely naming some ruler. The latter legends like Śrî Râjâ Siva Chhatrapati of Mahârâshṭra, Śrî Sadâśiva of Keḷadi, Kaṇṭhīrava Narasarâja of Mysore and Vîra Venkaṭa Râv of Tanjore mostly belong to about the middle of the 17th century when the empire of Vijayanagar disappeared. An important clue to the significance of the chequered reverse device is obtained by the barbarous imitations of the Nâgari legends of the Vijayanagar emperors. A reasonable explanation is that even from the days of Kṛishṇarâya and Achyuta the local mints of the districts commenced to issue coins bearing the emperors' names. When the power of the empire began to decline and the local authorities grew more and more out of touch with the central power or unwilling to acknowledge its supremacy, the reverse device underwent a gradual degeneration until at last the chequered pattern stood meaningless. Though it is natural to think that the rapidity of degeneration differed in different mints, the sequence order of degeneration may possibly be something like the classification above made. Granting about a generation for each kind of device mentioned we can make a rough calculation and note that the chequered reverse type had become established before the middle of the seventeenth century. It is quite possible that it might have continued in use on copper coins here and there even in the earlier part of the eighteenth century as it appears to have done in Mysore, where, on the Kannaḍa numeral types, the chequered reverse appears in a variety of forms.

Obverse Devices.

A close study reveals the very interesting fact that more than thirty different devices appear on the obverse[1]. Arranged in the traditional order of Hindu Mythology they would stand thus :—(1) Gaṇêśa, (2) Half-swan Sarasvati, (3) Sarasvati in human form, (4) Lakshmi on lotus, (5) Goddess riding on elephant, (6) Seated Goddess—Gauri, (7) Matsyâvatâra—half human, (8) Matsyâvatâra—fish, (9) Tortoise, (10) Boar, (11) Lion looking forward, to left or to right, (12) Lion facing, (13) Lion seated, (14) Lion face, (15) Vâmana, (16) Paraśurâma (reverse device) (17) Sîtâ-Râma, (18) Kôdaṇḍa Râma, (19) Muraḷîdhara Kṛishṇa, (20) Buddha, (21) Kalki, (22) Gaṇḍabhêruṇḍa, (23) Discus, (24) Conch, (25) Bell, (26) Lotus, (27) Hanumân, (28) Garuḍa, (29) Bull, (30) Deer, (31) Tiger, (32) Peacock, (33) Sword, (34) Dagger with garland, (35) Dagger between conch and discus, (36) Trumpeting elephant, (37) Elephant with lowered trunk, (38) Consorts on horse-back.

Marsden and Tufnell have published a few of these and attributed them all to the Mysore State. This attribution appears to be incorrect, because : (1) the Mysore State did not have under the Hindu rulers the greatness necessary for the issue of these varied types; (2) a large number of them come from parts of South India which were definitely outside the Mysore State and were within the old Vijayanagar empire; (3) the Mysore State has its own distinctive coinage based on the model of the Elephant type, one of the provincial issues of Vijayanagar; (4) the distinctive Vaishṇava character of the series agrees well with that of the Vijayanagar empire in its last days; (5) the barbarous imitation of Nâgari legends would more naturally belong to a declining empire than to a small centralised and growing state like Mysore. Of course Mysore got its Elephant type from Vijayanagar just as other parts of South India got other devices.

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(1) For some of these see plate IX, 19 to 26.

EARLY COINS OF THE KINGDOM OF MYSORE.

Mysore under Vijayanagar.

The modern territories of Mysore were in the later days of Vijayanagar governed by numerous local rulers who were controlled by provincial Viceroys ruling from places like Śrîrangapaṭṭaṇa and Muḷabâgal. When in 1610 Râja Oḍeyar, chief of Mysore, wrested the viceroyalty of Śrîrangapaṭṭaṇa and was confirmed in that post by the emperor Venkaṭa Râya I, the Mysore State rose to a position of great importance. From the inscriptions we gather that until 1646 the Mysore chiefs definitely acknowledged the supremacy of Vijayanagar. During this period they do not appear to have minted any distinctive coins of their own. But it is possible that the elephant device, which became later definitely associated with Mysore, was being used for the coins issued from the Śrîrangapaṭṭaṇa mint during this period.

KANTHIRAVA NARASA RAJA.

Between 1646, when Kaṇṭhîrava Narasarâja defeated the combined forces of the Emperor and the Keḷadi Nâyaka, and 1666 [1] when Doḍḍa Dêva Raja declared himself an independent king, the political position of Mysore was changing from year to year. Some time after 1646 Kaṇṭhîrava Narasarâja issued the first independent coins of the Mysore State. Naturally he followed in almost every detail the example of the imperial coins including the standard weight of 52 grains. The Bangalore Museum collection has an interesting half-varaha [2] of this ruler.

Type I. Lakshmī-Narasimha.

Gold; size. 4″; weight 26 grains.

Obverse.—Four-armed Narasimha holding conch and discus, seated to front on dais with Lakshmi on his left lap.

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(1) Bherya plates, Ep. Car. Vol. IV· Yedatore 54.

(2) See also Elliot C. S. I. Plate III. Nos. 101 and 102.

Reverse.—Three-line Nâgari legend.

1. Srî Kaṃ (ṭhî)
2. (ra) va Na ra
3. (sa) râ ja [Plate IX, 27, 28.

It will be seen that in its weight, in the presence of a god on the obverse[1] and in the use of Nâgari for the three-line legend on the reverse, the Vijayanagar model is closely followed. It looks appropriate also that, since Kṛishṇarâya's varâhas have Kṛishṇa and Venkaṭarâya's Venkaṭêśa, Narasarâja's coins should have Narasimha.

Kaṇṭhirayi Haṇa—Type: Narasimha.

Gold: size. 25″; weight 5·2 grains.

Obverse.—Four-armed Narasimha seated to front holding conch and discus.

Reverse.—Variety A: Three-line Nâgarî legend, with interlinear double rules, probably standing for

1. Srî,
2. Kaṃ ṭhî
3. ra va [Plate IX, 29.

Variety B.—Three-line legend—uncertain with similar rules.
[Plate IX, 30.

Next to the Vîrarâyi haṇa, the Kaṇṭhîrâyi haṇa is the most common gold coin in South India. The successors of Narasarâja and many of their neighbours appear to have issued these haṇas which served as inter-statal currency for nearly a century in South India. It is well-known that even as late as the early 19th century Dewan Pûrṇayya got Kaṇṭhîrâyi haṇas minted in large numbers. Pûrṇayya's issues are known as Giḍḍa or small Kaṇṭhîrâyi haṇas while the issues of Narasarâja are called Agala or broad Kaṇṭhîrâyi haṇas.

No distinctive copper coins of Narasarâja are known. But among the copper coins of the chequered reverse type, described under the Provincial coins of Vijayanagar[2] is a variety with a lion facing and seated on its haunches which may as well have been issued by Kaṇṭhîrava Narasarâja.

CHIKKA-DEVARAJA.

No coins are known which can be definitely attributed to the successors of Narasarâja until we come to the reign of Chikka-Dêvarâja. Elliot long ago published[3] a coin regarding the authorship of which he was doubtful.

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(1) Lakshmī-Narasimha actually appears on the coins of Harihara I.

(2) See Page 29 of this report.

(3) Elliot C. S. I. No. 106. Plate III.

Type : Krishṇa.

Gold ; Size. 4″ ; weight 52·7 grains.

Obverse.—Under ornamental arch Baby Kṛishṇa dancing, wearing girdle of jingles and holding a lump of butter in his right hand, while the left is outstretched. Near his feet is a curved line with a three-pronged head which is either the petals of a lotus or the hoods of a cobra. In the latter case the image would be that of Kâḷingamardana and in the former, of Navanîta-nṛitta Kṛishṇa.

Reverse.—Three-line Nâgari legend with single intervening rules :

1. Śrî Chi
2. ka de va
3. râ ja

[Plate IX, 31.

A half-varâha weighing 25·7 grains has been published by Elliot (No. 107) and another exists in the Bangalore Museum collection. It is exactly similar to the above varâha, but the legend appears to be slightly different. [Plate IX, 32.

Chikkadêvarâja altered the old Mysore type both on the obverse and on the reverse ; but he kept up the old weight standard.

KANNADA NUMERAL TYPE.

Large numbers of coins are found near Mysore having a chequered pattern on the reverse with meaningless symbols in the inter-spaces and bearing on the obverse a bordering circle of dots in the centre of which is a Kannaḍa numeral. These numbers range generally from one to thirty one [1] and there can be little doubt that they belong to some Mysore king. As all the varieties are of nearly the same weight and size, it is clear that the numbers do not indicate their value. The only possible explanation would perhaps be that the numbers stand for the regnal years of issue. Who then was the Mysore king who reigned for 31 years ? It has been suggested that the coins could be attributed to Doḍḍakrishṇarâja who reigned between 1713 to 1731. But it may be noted here that the Mysore king who reigned for 31 years and died in the 32nd year was Chikkadêvarâja who reigned from 1672 to 1704. It may also be noted that it was in the reign of Chikkadêvarâja that Moghul influence was very strong at Mysore leading to a political alliance between Chikkadêvarâja and Aurangzeb and the introduction into Mysore of the Moghul system of administration. It is possible that the famous prime minister of Mysore at this time, the Jain Viśâlâksha Paṇḍita, might have introduced the system of minting the regnal years on

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(1) Plate IX, 37 to 64.

the copper coins to commemorate the accession to the throne of his friend and pupil Chikkadêvarâja. However the attribution cannot be beyond doubt as no corroborative evidence has yet been available. On the other hand a fact which somewhat disturbs this conclusion is found in the existence of a smaller coin in the collection of this department with chequered reverse, bearing on the obverse the numeral 40.(1) Jackson(2) mentions types with the numerals 32 and 33. The other numbers after 31 are not to be seen anywhere now. We can only assume that the reckoning introduced by Chikkadêvarâja was possibly continued by his successors.

ELEPHANT TYPE.

By far the most numerous kind of copper coin found in and around the Mysore State is that with a chequered pattern on the reverse and the elephant on the obverse. The latter device is seen in a large number of varieties, the elephant moving to left or to right, the trunk and tail lifted up or lowered, and sometimes the animal's back being caparisoned. The occurrence of this type among the ruins of places like Muḷabâgal which was outside the Mysore area until the days of Hyder, suggests the view that the type was originally one of the Vijayanagar provincial types which might have been adopted by Mysore. That this was the prevailing type in old Mysore is borne out by the fact that the copper coins of Hyder and Tippu have the elephant type, which may have been inherited by them from the period of the Daḷavâyis. So it looks most probable that the chequered reverse type with an elephant on the obverse was the most common type of copper coin in the early Mysore State and was issued probably from the time of Narasarâja down to the regime of Hyder, *i.e.*, between 1646 and 1761 with perhaps an interruption of about 31 or 41 years about the time of Chikkadêvarâj.

No other coins have been known which are definitely attributable to the Mysore State before the time of Hyder.

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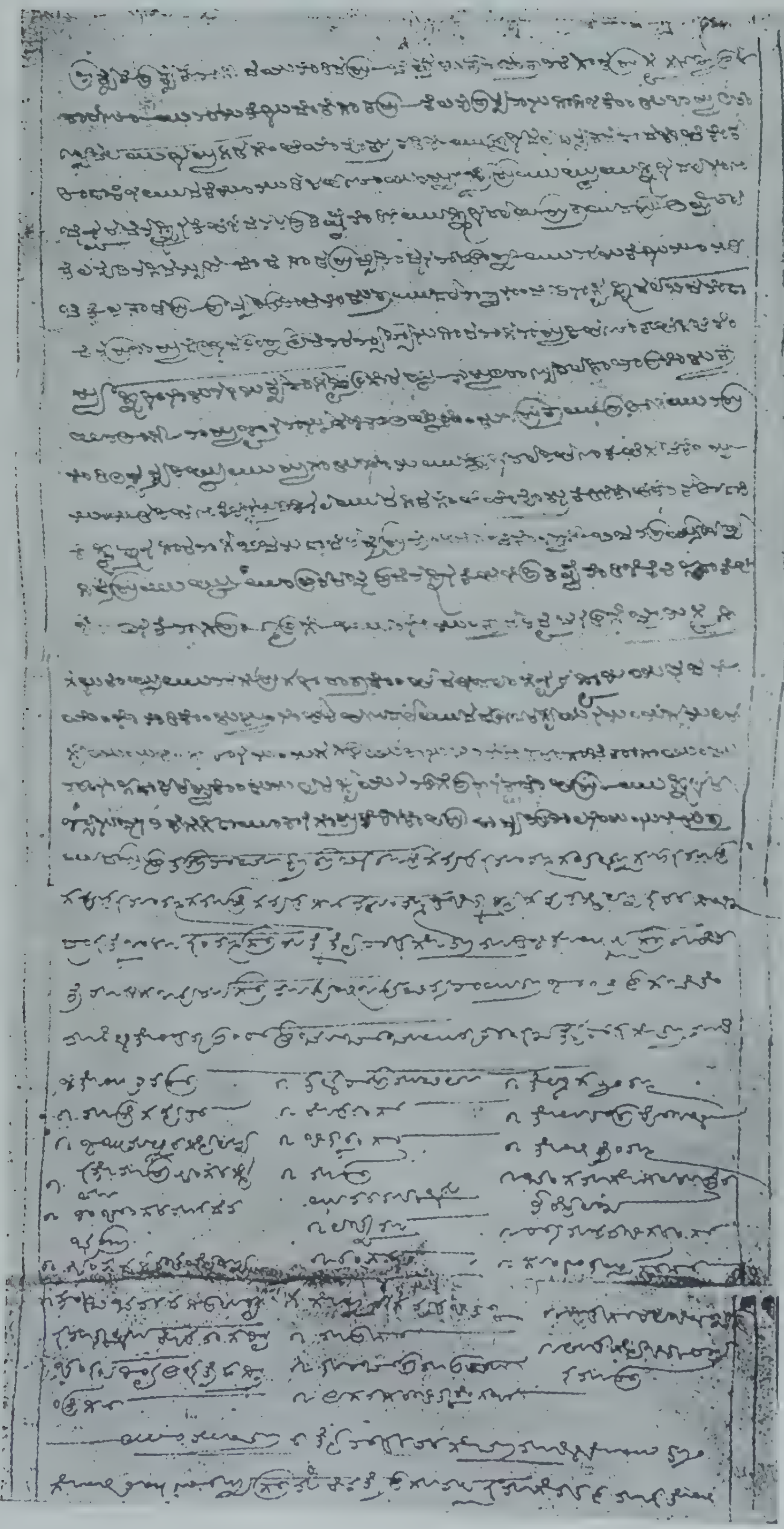
(1) Plate IX, 65.

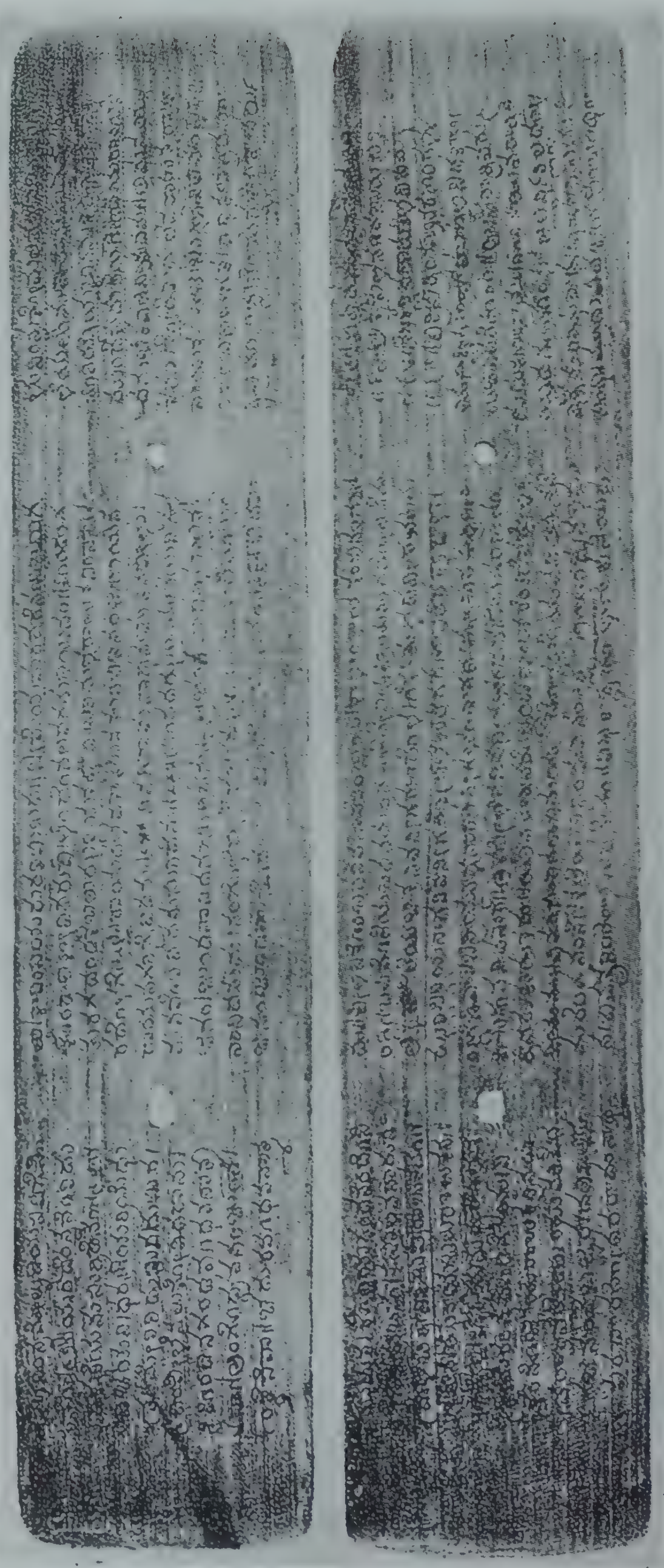
(2) Jackson: Coin Collecting in Mysore, P. 13.

PLATE X.

MANUSCRIPTS.



1. JAYAREKHA OF TUNGOTI, (p. 47)



2. PARADARA SODARA RAMANA KATHE, (p. 35).

Mysore Archæological Survey.]

PART IV.

MANUSCRIPTS.

(1) DHANAVÂSTU.

An interesting palm leaf manuscript in a good state of preservation was received from Mr. K. S. Krishnappa, Head Draftsman, Railway Division, Hassan, and was found to contain a Kannaḍa work named *Dhana-Vâstu* or *Treasure Sites.* It has 167 well-written leaves and purports to describe the sites in South India where treasure is to be found. The manuscript is $16'' \times 1\frac{3}{8}'' \times 4''$ (with boards). The characters are modern Kannaḍa with a few peculiarities. The language is mostly Kannaḍa prose interspersed with Sanskrit stanzas full of errors, followed by explanatory notes. Astronomical and mathematical calculations occupy an important portion of the work. Viśvakarma the divine architect is said to have inspired the author.

Introduction.

The manuscript commences with a benedictory note to god Agni with a passing reference to the three forms: *Dakshiṇa*, *Gârhapatya* and *Âhavanîya.* Prayers are offered to Sandhyâ, Gâyatri, Śakti, Mahâkâḷi and other female deities in the Yajurvedic form and the method adopted in the ritual is that of the goldsmith community who are also known as Maya Brâhmanas or Viśvakarmas.

The aim of the writer appears to be to record a number of sites supposed to contain large quantities of treasures which could be secured by any member of the community by offering rice, lemons and other things and by sacrificing a number of innocent victims such as buffaloes, goats, pigs and cocks. According to this manuscript, each site is guarded by a demon or some unseen power to whom the above offerings should be made by the tresaure seekers.

Mention is made in the work of places like Maṇipura (Châmarâjanagar Taluk) Kikkêri, Beḷgoḷa also called Chôḷarâjapura, Châmarâjapaṭṭana, Râmanâthapura, Beṭṭadapura, Arkalgûḍ, Chûta-pura or Mâgaḍi, Sâvandidurga, Piriyâpaṭna and other places in the Mysore State. Even the temple of Agastyêśvara (probably that at Tirumakûḍlu) is mentioned by the writer.

The places where such fabulous treasure troves are to be found are usually near temples, below forts (Durgas) and at the foot of trees like the *ficus religiousa.* The work is not of any literary value and the language is full of errors. The information given is unreliable. The work is interesting only as a recorded example of the strange ideas current among the rural folk regarding the treasures buried underground.

(2) Paradâra Sôḍara Râmana Kathe.

Sources of history in Kannada.

There is a general impression that there are fewer historical works in Kannaḍa than in some of its sister languages; but it must be confessed that sufficient effort has not been made for the collection of historical material from Kannaḍa works. More than six years ago, Mr. M. H. Rama Śarma of Bangalore, who was searching for materials on Vijayanagar history called the attention of the present Director of Archæology to the existence in the Oriental Library at Mysore of four palm leaf manscripts which contained the heroic story of Râmanâtha, a Karnâṭaka prince of the 14th century, who fought the invading armies of Delhi and fell in the defence of his country. Two of the manuscripts are copies of a Kannaḍa poetical work by Nanjuṇḍa, while the other two are copies of a smaller work by Ganga. Mr. Rama Śarma has since then made a detailed study of the subject and his valuable and original discoveries will be published elsewhere. With due acknowledgments to that scholar for many identifications and interpretations, an attempt is here made to give a summary of the story as gathered from one of the manuscripts of Nanjuṇḍa's work: Paradâra Sôdara Râmana Kathe.

The Manuscript.

The manuscript now used is number cd 12 *ka* in the manuscript catalogue of the Library. The first leaf is missing and the story, as we have it here, does not run on quite to the end. The famous deeds of valour done by Kumâra Râmanâtha, son of King Kampila of Kummaṭa, are narrated in the present manuscript in ten *âśvâsas* which are divided into 37 chapters and contain in all about 4,487 stanzas. There are 226 leaves each measuring 1′ by 2″. (Plate X, 2.)

The condition of the manuscript is very good as may be judged by the neatly preserved leaves and the easily readable letters. Each line on each leaf is numbered as the leaf itself. The lines run regularly, and the characters are well-formed. This manuscript, which is certainly a copy of an earlier one, may probably belong to the middle of the eighteenth century.

The Author.

At the end of every Âśvâsa of the poem, the author Nanjuṇḍa, gives the names of his own grand-father, father and two paternal uncles of whom one was older and the other younger than his father. Though there is not much indication even in the manuscript as to the date of the poet, these names and the titles attached to them together with certain indirect evidences, go a great way in determining the period when the poet lived.

The name of his grand-father was Vijaya [1], that of his father, Mâdhava [2], and that of his younger paternal uncle Vijaya[3]. The last named is said to have died in battle in the presence of his master Nanjarâya or Nanjarâja, who ruled Changanâḍ between 1502 and 1533.[4] On page 5a of the manuscript [5] the poet says:—

ಚಂಗನಾಡಾಳ್ವ ನಾಲ್ವತ್ತು ನಾಯಕಗಜ ।
ಸಿಂಗನೆನಿಪ ಮಾಧವನಾ ॥
ಅಂಗೋದ್ಭವನಂಜುಂಡನಾನಿದನುಮು ।
ನಂಗೊಳಿ ಪೇಳ್ದೆ ರಸಿಕರ ॥
ಯದುಕುಲಾಮಾತ್ಯರೆಂದೆಂಬ ಕುಲಾಗತ ।
ವಿದಿತಬಿರಿದನಾಂತೆಸೆವಾ ॥
ಚದುರಮಾಧವನಾತ್ಮಜ ನಂಜುಂಡನಾ ।
ನೊದವಿ ಪೇಳಿದೆನೀಕೃತಿಯಾ ॥

It is thus certain that the poet was connected with Changanâḍ and was a descendant of a family of ministers. On the strength of the phrases and attributes used by the poet, Mr. R. Narasimhachar [6] opines that his father Mâdhava must have been a brother of Mangarasa, who was the author of Jayanripakâvya, and other works and lived in 1508 [7]. The year 1525 has been given by Mr. R. Narasimhachar as the probable date of the work. As Nanjuṇḍa is said to have been killed in battle by a general of Râja Oḍeyar of Mysore (1578-1617) [8] the work was more probably produced about the year 1570.

Historical Value.

In spite of the fact that more than two centuries elapsed between the death of Kumâra Râma and the composition of the work, and that poetic fancy plays a free part in the descriptions, the poem is remarkably valuable as a historical work. The facts mentioned in it about the political condition of the Dakhan in the early part of the fourteenth century are corroborated to a surprising extent by the evidence of Nuniz and Ferishta. The main events relating to the kingdom of Kampilarâya, its relations with the Hoysalas and the Kâkatîyas, and its fall before the Moslems, (c. 1327), may be accepted as definite historical facts, which the poet

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(1) ಯದುಃಕುಲಾಮಾತ್ಯ ವಂಶೋದ್ಭೂತನಾದ ಪ್ರಧುಕುಲಾಗ್ರಗಣ್ಯ ವಿಜಯನೃಪಾಲ. Mss. Leaf. 5.

(2) Mss. Ibid.

(3) Mss. Ibid

(4) Lives of the Kannada Poets by R. Narasimhacharya Vol. II. page. 203.

(5) Stanzas 67 and 68.

(6) Lives of the Kannada Poets Vol. II page 203. Possibly, he was a cousin.

(7) Mangarasa is referred to by Nanjunda not by name, but only as 'hiriyayya.'

(8) Mys. Arch. Rep. 1925, p. 16.

collected either from the strong local tradition existing near Ānegondi, or, more probably, from some contemporary work, now lost. The information given by Nanjuṇḍa is historically very important as revealing the existence of a till now unknown fourteenth century kingdom from whose ashes was probably raised up the Vijayanagara empire by Harihara and Bukka, who are stated by Nanjuṇḍa to have been officers in Kampila's treasury.

OUTLINE OF THE STORY.

Hosamale.

Between the oceans, the gigantic waves whereof beat against the coasts that kept them back and to the south of the sacred and divine mount of Meru[1] lay the Karnâṭa country, rich, splendid and glorious,[2] with innumerable villages, cities, districts, fortresses[3] extending from the Kâvêri to the Godâvari[4] and containing, by the side of the beautiful Tungabhadra[5] and a splendid lake,[6] the famous Pampâkshêtra or Pampâpuri[7] wherein resided the linga of Virûpâksha. South of this place lay a very huge, fierce and mountainous forest called Hosamale[8] in the heart of which was situated the strong durga or fortress of Kummaṭa, a historical Eldorado,[9] populous, prosperous and very rich, with streets and divisions well arranged.

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(1) ಅ ಮೇರು ಗಿರಿಯ ದಕ್ಷಿಣಭಾಗದೊಳಭ ।
ರಾಮತೆ ವಡೆದೆಸೆದಿರ್ಪ ॥
ಭೂಮಿಗಳೆಡೆಯೊಳಿರ್ಪುದು ಕಂನ್ನಾರ್ಟಮು ।
ಹಿಮಂಡಲ ಗಾಡಿವೆತ್ತು ॥ (p. 8b, st. 20)

(2) ಸಿರಿಯಿಂದಾ ಸಿಂಗರದಿಂದ ಸೊಬಗಿನಿಂದ ।
ಕರಮೆಸೆವುದು ಕಂನ್ನಾರ್ಟ ॥ (p. 7b, intro : verse.)

(3) ಗ್ರಾಮನಗರ ಖೇಡ ಖರ್ವಡ ದುರ್ಗದೋ ।
ಣಾಮುಖ ಸಂದೋಹದಿಂದ ॥ (p. 8b, st. 22)

(4) ಕಾವೇರಿಯಿಂದ ಗೋದಾವರಿಗ ಮಿ । ದ್ಧಾರ್ (p. 8b, st. 21)

(5) p. 12a. st. 72.

(6) p. 12b. st. 77. ಕಂಜಾತಾಕರ.

(7) p. 14a. Line 5. Hampi in Vijayanagar, Bellary District.

(8) ಅ ವಿರೂಪಾಕ್ಷನ ನಿಳಯದ ದಕ್ಷಿಣಾ ।
ಭೂವಳಯದೊಳುಮ್ರುಗಗಳಾ ।
ಆವಾಸದಂತಿರ್ಪ್ಪುದು ಹೊಸಮಲೆ....॥ (p. 21b, st. 1)

(9) ಅಳುಕಿ ದಾನವರಟ್ಟುಳಿಗಮರಾವತಿ ।
ಯುಳಿದುದಾದುರ್ಗ್ಗ ಕೆಂದೆನಲೂ ॥
ಪೊಳೆವ ಪೊಂಗಳಸದುಪ್ಪರಿಗೆಯ ನಿಳಯ ಸಂ ।
ಕುಳದಿಂದಾ ಮೆರೆವುದಾ ನಗರಿ ॥

King Kampila.

From such a capital city, king Kampila ruled over his extensive dominions living in a palace, the appearance of which was made very picturesque and imposing by the stables for elephants and horses, theatres, museums [1] etc. Hariharadêvi [2] was his crowned queen. Baichappa [3] was his excellent minister and yuvarâja Bhairava [4] his son. Ballâḷa the Hoysala king and Vîrarudra the Kâkatîya king of Orugal were afraid of king Kampila's prowess, which was such that the territories of even the sultan of Delhi and Gajapatirâya could be very easily captured if only Kampa minded[5]. The birth of Kumâra Râmanâtha further strengthened his position against the Sultan of Delhi and the neighbouring kingdoms of Vîrarudra and Ballâḷa[6] and fully justified his *birudas* mûvaru-râyara-gaṇḍa, mîsara-gaṇḍa, gajapati-gaja-simha, narapati-nara-vêtâḷa and the like. No wonder then that Râmanâtha's two sisters, Mâramma and Singamma should feel proud of their valorous and powerful brother who, when he grew up to manhood, married five ladies[7] and was created the yuvarâja.[8] His one ambition was to curb and check the

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(1) ಕರಿಶಾಲೆ ಹಯಶಾಲೆ ನಿಶಿತಾಯುಧಶಾಲೆ ।
ಸುರುಚಿರ ನಾಟಕಶಾಲೆ ॥
ವರಚಿತ್ರಶಾಲೆ ಮಂತಣ ಶಾಲೆಗಳಿಂ ।
ದರಮನೆ ಕಣ್ಣಡಮಾಯ್ತು ॥ (p. 29b, 2)

(2) P. 31a, st. 24; (3) P. 31b, st. 27. (4) P. 31b st. 28.

(5) ಹೊಕ್ಕಿರಿವನು ಬಲ್ಲಾಳನ ರಾಜ್ಯವ ।
ನೊಕ್ಕಲಿಕ್ಕುವ ನೊರುಗಲ್ಲ ॥
ಮುಕ್ಕತುಳದ ವೀರರುದ್ರನ ರಾಜ್ಯವ ।
ಮಿಕ್ಕವರೆಣೆಯೆ ಕಂಪಿಲಗೆ ॥ (p. 32b, st. 40)
ದಿಳ್ಳಿಯ ಸುರುತ್ರಾಣನ ರಾಜ್ಯವನೆಲ್ಲ ।
ಕೊಳ್ಳೆಕೊಂಬನು ಕೋಪಿಸಿದೊಡೆ ॥
ಕಳಂಕವೈದಿಸುವನು ಗಜಪತಿರಾಯ ।
ಗುಳ್ಳದೇಶವನೆಲ್ಲವನು ॥ (p. 32b, st. 41)

(6) p. 53b, st.64-66.

(7) ಪಂಚಬಾಣಂಗಳ ನಡುವೆ ಕಂಗೆಸದಿರ್ಪ ।
ಪಂಚಸಾಯಕನಂತೆ ಕಾಂತ ॥
ಪಂಚಕದೊಡಗೂಡಿ ಕುವರನೆಸೆದನಾ ।
ಕಾಂಚನಮಣಿ ವಿಷ್ಟರದೊಳು ॥ (p. 55a, st. 91)

(8) ತಮತಮಗೊಲಿದು ಕೊಂಡಾಡೆ ಪೌರರು ಧೂ ।
ರಮಣರು ಸುಕುಮಾರನಿಗೆ ॥
ಸುಮುಹೂರ್ತದೊಳು ಯುವರಾಜ ಪಟ್ಟವನಾ ।
ಸಮಯದೊಳೊಲಿದು ಕಟ್ಟಿದನು ॥ (p. 56b, st. 115)

The poet speaks also of Bhairava as Yuvarâja (p. 31b. st. 28).

vandalism[1] of the Turukas who were a menace to the peace and religion of the country. Râma who had a giant's strength knew how to use it and was thus envied by the neighbouring kings. His horsemanship[2] and bravery had spread his fame everywhere in the country.

War with Ballala III.

The relation between the kingdoms of Kampila and Ballâḷa was not at all friendly. The subjects of Kampila had generally the upper hand over those of the Hoysaḷa and often had roamed about in the dominions of Ballâḷa wresting from the rich[3] their riches and raiding the towns and forts[4].

Once, when Râma sent his messengers to Hulihêru, a place in Ballâḷa's dominions[5], the chief of that place dealt severely with them and drove them out. Kampila, on learning what had been done, sent his forces to the place in great fury without any loss of time[6]. The fortifications were captured and Ballâḷa's men were completely defeated. Ballâḷa could not contain himself when he heard of the disaster. Gathering a large army from Kongu, Koḍagu, Maleyâḷa and Tivuḷa countries[7] he crossed the valley of Bâgûr[8] to crush Kampila.

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(1) ದೇವಾಲಯಗಳನೊಡೆದು ಕೆಡಿಸಿದರು ।
ದೇವರ ಕಿತ್ತು ಧರಣಿಯಾ ।
ದೇವರ ಸತ್ಕರ್ಮವ ಕೆಡಿಸಿದರು ಧ ।
ರಾವಳಿಯದೊಳು ದಾನವರು ॥ (p. 59b, st. 26)

(2) In this connection it may be said that Râmanâtha, sometime after his marriage proved his horsemanship by subduing a wonderful and unconquerable horse which was brought from Goa, then a very important commercial city. (p. 61a. st 64.)

(3) ಬಿಡದೆ ಸಬಳ ಗದ್ಯಾಣವ ಕೊಂಬರು ।
ಪಿಡಿದು ಧನಿಕರ ಧನವನೂ ।
ಜಡಿದು ಶೆಳೆದುಕೊಂಬರು ಕಂಪರಾಯನ ।
ಗಡಿಯವರಾರಾಜ್ಯದೊಳಗೆ ॥ (p. 66a, st. 2)

(4) ಕೋಟೆಯಿಂದೊಳಪೊಕ್ಕು ಪುರಗಳೊಳಗೆ ಬಲು ।
ಬೇಟೆಯ ನಾಯ ಪಿಡಿವರೂ ॥
ಲೂಟಿಮಾಡುವರು ಹೊಯ್ಸಳದೊಳವರ ಕಾ ।
ಲಾಟ ಕೈಮೀರುತಿಹುದು ॥ (p. 66a, st. 3)

(5) 66b, st. 6. (5) 68a, st. 30.

(7) ಕೊಂಗು ಕೊಡಗು ಮಲೆಯಾಳತೀವುಳದೇ ।
ಶಂಗಳ ಕೂರಾಳುಗಳಾ ॥
ಪಿಂಗದೆ ಕೂಡಿದ ಬಲ್ಲಾಳ ನೃಪ ರಣ ।
ರಂಗ ಕೇಳಿಯ ಲೋಲುಪನು ॥ (p. 70b, st. 4)

(8) p. 75a, 73.

But Kampila was not unready for him. Under his able generals Akkasâleya Chikka, Kâḷânjiya Kampa, Koḷḷiya Nâga, Haḍapada Balluga, Okkaliga Nâgaṇṇa, Bhaṇḍâri Sômaṇṇa, and others, who were all warriors of proved valour and fame, he also sent an army asking his son Râma to lead the host against Ballâḷa. Soon this army marched beyond Ânegondi and the valley of Bisilahaḷḷi[1]. In the battle that ensued, Râma claimed victory[2]. Just at this time tactful ministers like Sômadaṇḍâdhipa and Baichadaṇâyaka intervened and brought about reconciliation between the two kings by making them realise the importance of alliance between the Hindu kings against the Mussalman foes. [3]

The immediate effect of Râma's success against Ballâḷa was his rise in the estimation of his father Kampila, who then placed on his shoulders the burden of the management of state affairs. [4]

War with Pratapa Rudra.

The king of Ôrugallu was now Vîrarudra of the Kâkatîya dynasty. Jealous as he was of the fame of Râma, he easily took offence at his especial birudas, "Telugara-gaṇḍa, Mûvaru-râyara-gaṇḍa, and Cheluvara-gaṇḍa," and marched against Kampila's kingdom accompanied by all the kings of the country lying about the Gôdâvari. But Kampila and Râma were not idle. A severe battle was fought in which the Kâkatîya king was utterly defeated by Râma who then entered the capital city of Hosamaledurga with his father in great splendour and joy.

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(1) p. 74a, 59.

(2) ಗಂಡರ ಗಂಡ ಗರ್ವಿತರಾಯ ಶರಭ ಭೇ |
ರುಂಡ ಮಂನೆಯ ಗಜಸಿಂಹ ||
ಚಂಡ ಪರಾಕ್ರಮ ಜಯ ಜಯ ಜಯ ಯೆಂದು |
ಕೊಂಡಾಡಿದರು ವಂದಿಗಳೂ || (p. 76b, st. 75)

(3) ಸುರಿತ್ರಾಣ ದಂಡುಂಟೊಳತೋಟಿಸಲ್ಲದೆಂ |
ದಿರದೆ ಮಾತಾಡಿ ಮಂತ್ರಿಗಳು ||
ನರಪತಿಗಳ ತಿಳುಪಿದರಂದು ನಾನಾ |
ಪರಿಯೊಳೊರೆದು ಬುದ್ಧಿಯನೂ || (p. 90a, 122)
ಸುರಿತ್ರಾಣನ ರಾಜಕಾರ್ಯ ತಪ್ಪದು ನಂಮ್ಮ |
ಧರಣಿಗದೇಕೆ ನಮ್ಮೊಳಗೆ ||
ಪಿರಿದು ಮತ್ಸರವೆಂದು ಮಂತ್ರಿಗಳಂದಾ |
ನರಪತಿಗಳ ತಿಳುಪಿದರು || (p. 90a, 124)

(4) ಹೊತ್ತಹೊರೆಯ ನಿಳುಪಿದಂತಾ ಭೂ |
ಪೋತ್ತಮನಾ ಕುವರನಿಗೆ ||
ಯಿತ್ತು ಸಕಲ ರಾಜ್ಯಭಾರದ ಚಿಂತೆಯ |
ಚಿತ್ತದಿಂದೊತ್ತರಿಸಿದನು || (p. 90a, 2)

Delhi.

Delhi was at this time a great city.[1] The Sultan reigned over a very vast empire [2] and his power was invincible. [3] He had many officers under him and his wealth was immense[4]. Nêmi-khân was his very powerful general who spread awe and fear for the Sultan far and wide in India by defeating and capturing Râma-dêvarâya of Dêvagiri, and the kings of Madura, Barpara and other kingdoms. All the kings in India paid tribute to the Sultan and everywhere Nêmikhân made his power felt[5].

The Sultan had a very beautiful daughter of marriageable age. Since Râma's fame was not unheard of even in Delhi, some of the officers of the Sultan who were travelling in search of a bridegroom for her, did not fail to visit Kummaṭa. On seeing Râma they decided that they should search no more and got his portrait drawn up by a clever artist, which they took with them to Delhi. On seeing it, the Sultan's daughter fell deeply in love with Râma and life itself became unbearable to her

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(1) ಅತ್ತ ಹಸ್ತಿನಪುರ ಢಿಳಿಯುಂಬ ಪೆಸ ।
ವರ್ತ್ತು ಹಂನೆರಡು ಯೋಜನದಾ ॥
ಬಿತ್ತರವಡೆದಳಕಾಪುರವನು ದೆಸೆ ।
ಗೊತ್ತರಿಸಿದುದು ಚೆಲ್ವಿಂದಾ ॥ (p. 110a, st. 6)

(2) ಬಡಗಣ ಭೂಮಿಗವಧಿ ಹಿಮಗಿರಿ ಮೂರು ।
ಕಡೆಯ ಭೂಮಿಗೆ ಮುಂನೀರ ॥
ಥಡಿ ಮೇರೆಯೆನಿಸುವ ರಾಜ್ಯವನಾಳುತ ।
ಪೊಡವಿಪ ಸುರಿತಾಣ ನಿರಲೂ ॥ (110b, 18)

(3) ಬಲಯುತ ಸುರತಾಳನ ಧಾಳಿಗೆ ಗಿರಿ ।
ಜಲ ವನ ದುರ್ಗ ಸಮೂಹ ॥
ನೆಲಸಮನಹುದೆಂದೆನಲಾ ರಾಯುಗೆ ।
ಮಲೆತಾ ನಿಲ್ವರಿ ರಾಯರುಂಟೇ ॥ (111a, 20)

(4) ಮೂವತ್ತೆರಡು ನಾಟಕಶಾಲೆ ಯುಪ್ಪತ್ತು ।
ಸಾವಿರ ವಾರುವನೆನಲು ॥
ಆವನವನ ಸಿರಿಯನು ಪೇಳ್ವನವನುರೆ ।
ಗಾವಿಲನಾಗದ ನಿಹನೆ ॥ (p. 111a, st. 23)

(5) ದೇವಗಿರಿಯ ರಾಮದೇವರಾಯನ ಬಿಟ್ಟು ।
ದೇವರಾಯನ ಪಿಡಿತಂದು ॥
ಭೂವರ ಸುರಿತಾಳಗಿತ್ತ ನೇಮಿ .. .. (p. 111a, st. 24)
ರಾಮೇಶ್ವರಕೆ ತೆರಳಿ ಬಂದು ಮಧುರೆಯ ।
ಭೂಮೀಶ್ವರನನು ಪಿಡಿದು ।
ಆ ಮಹಿಯೊಳು ಠಾಣೆಯುವನಿಕ್ಕಿದನಾ ನೇಮಿ (ibid. st. 25)
ಬರ್ಪ್ಪರ ದೇಶಾಧಿಪತಿಯ ॥
ದರ್ಪ್ಪ ಕೆಡಿಸಿದಾ ನೇಮಿ ಮಲ್ಲುಕ । (ibid. st. 27)
ಛಪ್ಪನ್ನದೇಶದ ರಾಯರೆಲ್ಲರ ಕೈಯ್ಯ !
ಕಪ್ಪವ ಕೊಂಡು ರಾಯನಿಗೆ ॥
ಒಪ್ಪಿಸುವತಿ ಬಲನೇಮಿಖಾನಗೆ ಸರಿ ।
ಯಪ್ಪ ಸೇನಾನಿಗಳುಂಟೆ ॥ (ibid. st. 28)

without him. The Sultan, however, promised that he would get Râma to marry her and immediately wrote to Kampila proposing marriage and promising Bidure, Sâgar, Nimbapur, Jambukhaṇḍi and Raichur as dowry[1].

But Kampila, as may be expected, gracefully declined. The Sultan was very much grieved and irritated, and he decided upon treating him as he deserved and securing Râmanatha for his daughter at the same time. Nêmi-khân was then sent with a huge army for sacking the Kuntala country after destroying Ôrugal. Vîrarudra was easily captured and sent to Delhi where the Sultan imprisoned him for life.

Badura-khana or Bahauddin.

The king of Mungulidêśa was a tributary to the Sultan. When the time arrived to pay his tribute, he sent, among other things of interest, a strong and wonderful bow to the Sultan with a request (which was in reality a challenge) for information if there were any among his men who had the ability to use it. In the public hall of audience, Nêmikhân, by order of the Sultan, had it shown to all the Khânkhâns (nobles). But they failed. When the Sultan became very much disturbed on this account, Bâdura rose up and easily accomplished the feat to the great admiration of all. The Khânkhâns and even the Sultan himself were annoyed at this display of tremendous strength and ability by Bâdura. They conspired together and though the Sultan appreciated him in public by appointing him as a Malluk, plots were secretly hatched against Bâdura lest he should usurp the kingdom of Delhi some day.

Bâdura was, however, as clever as he was strong. Coming to know of the Sultan's machinations against him, he left Delhi very early the next morning with the pretext of seeing the territory recently given to him by the Sultan. The Sultan, being greatly enraged at this sudden flight of Bâdura, despatched after him a lakh of horses under Nêmi. By the time Nêmi marched 7 or 8 leagues and was in sight of Bâdura, the latter had crossed the Heddore (Krishnâ) killing all the Khâns he knew. When Kampila came to know of this he welcomed him, as advised by his son, and promised protection in spite of the justifiable protest of some of his ministers. To Râma duty was greater than policy; he therefore did not mind the consequences and entertained Bâdura.[2]

First war with Delhi.

Nêmi-khân lost no time in reporting the matter to the Sultan personally. The siege of Kummaṭa and the capture of Râma were ordered forthwith. Kampila, however, expected what would happen and thus prepared himself to meet the

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(1) P. 113b. 60-66. It is doubtful if this part of the story is historical.

(2) ಬಾದುರಖಾನನ ಕರೆದುಕೊಳ್ಳದೊಡೆಮ್ಮ ।
ನಾಥನು ಚಂದ್ರಬಿಟ್ಟಪನೆ ॥
ಆದುದಾಗಲಿ ಮರೆಯಾಗಬಂದಖಾನನ ।
ನಾದರದಿಂಬರಿಸಾರ್ಯ ॥ (125a, 141)

situation. All the important fortresses like Mudigallu, etc., were strengthened and fortified. His tactful minister showed great courage and wisdom in all his arrangements and instructions to the warriors, Kabbila Nâga, Bukkaṇṇa, Balugayya Timmaṇṇa and others with whose help it was possible to reduce fortresses like Toregallu, Bâdâvi, Kopaṇa, etc. Râma's elder brother displayed great valour in driving back the enemy at first and Râma himself caused much loss of life to the enemy. Nêmi-khân, however, did not lose heart and was biding time to capture Râma. No sooner did Râma appear on another plot of ground than Nêmi and the other Mallukas surrounded him from all directions and in increasing numbers. The battle that followed was very terrible. But Râma was too powerful and a crushing defeat was inflicted upon Nêmi, who was very much humbled when he went back to Delhi.

The Sula Festival.

Spring having come and with it, the festival of pikes, king Kampila, as usual, began to celebrate it with all pomp. The whole city was decorated splendidly and everywhere there was display of gorgeousness and gaiety, pomp and splendour. King Kampila's youngest and favourite wife, Ratnâji, went up the highest storey of the palace with her maid Sangi to see the fun going on and observe the princes who had come from different places for the occasion. As Râtnaji pointed them out one by one, Sangi explained to her the identity of each. Among the chiefs and princes thus identified, we may mention the following: Râma of Râyadurga, Sangamadêva of Udayagiri, Pamparâja of Penugoṇḍa, Timmarâja of Kopaṇa, Gangarâja of Gaṇḍîkôṭa, Narahari Kamparâya of Âdavâni, Kachiah of Gutti, Jayajakkiya Bomma of Toregallu, Aṇṇa Bhairavadêva, Kâṭaṇṇa, Bhâva Sangama, Mâyidêva and Sâyidêva (of the king's body-guard), Bhaṇḍârada Harihara[1] and Bhaṇḍârada Bukkaṇṇa[2].

While the maid was thus pointing out these princes to Ratnâji, Râmanâtha appeared on the scene[3]. Ratnâji fell in love with him on the spot so intensely that even the sun could not bear to see the fieriness of her passion and evening had to come on earlier than usual. The whole night she was restless and pining for love of Râma. Her maid Sangâyi gave her words of advice and promised her help when the opportunity came.

That opportunity she was biding for was not far off; Kampila, sometime after, went to the forests for hunting. Râma, who preferred swimming to hunting, stayed behind and went to the Tungbhadrâ where he and his friends spent the whole day

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(1) and (2) ibid. 101. These probably founded the Vijayanagara Empire later on.

(3) ಅಲರ್ವಿಲ್ಲಲ್ಲದಂಗಜನಂತೆ ಬಜ್ಜರ।
ದಲಗಿಲ್ಲದಮರೇಂದ್ರನಂತೆ ॥
ತಲೆಯಿಲ್ಲದಿಂದುವಿನಂತಲ್ಲಗ್ಗೈಯ್ತುಂದ ।
ನಲಘುವಿಕ್ರಮ ರಾಮನಾಥ ॥

in swimming. Next day he desired to play ball and went up to his mother to request of her the pearl-ball of his grandfather Mummaḍi Singa that was in her custody. Hariharadêvi tried first to prevent him from ball-playing at such a time when there were many affairs of state requiring his careful and personal attention and when his very person was in danger. At last she changed her mind and gave him the ball with her blessing.

Ratnaji.

The laughter and noise made by the party during the play did not escape the keen ears of Ratnâji who enquired of her maid what was the matter and whence came the sound. At the mention of Râma as being one of the players, she went to the upper storey to have a sight of him. Some time after, the ball fell where she stood during the course of the game. Now was her chance; she would not give the ball to Kâṭaṇṇa who was sent by Râma to fetch it. She said she wanted to see Râma and asked Kâtaṇṇa to send him. Râma complied and on entering her apartment bowed to his step mother. Immediately Ratnâji betrayed her passion and made many overtures. Surprised and disgusted, Râma tried to go away from her presence. Ratnâji would not allow him and all his attempts at advising her failed. Finally, he had to use force and get away from her.

Thus disappointed, Ratnâji was overcome with grief and rage, and decided upon having Râma killed soon after the king's return(1). She put on a very sorrowful and disfigured appearance and when the king came, she misrepresented matters to him and accused Râma of lasciviousness and assault(2) and of having slighted even the authority of the king boasting much of himself and his conquests against Ballâḷa, Vîrarudra and the Sultan of Delhi(3). The severity of this accusation deprived the king of all his patience. The minister was at once summoned to carry out his decision of getting Râma beheaded without delay. *

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(1) ಕೇಳುವದೆ ರಾಮನ ತಲೆಯು ಹೊಯ್ಸುವೆನೆಂದಾ ।
ನಳಿನವದನೆ ತಂನ ಕೈಯ್ಯ ॥
ಬಳೆಯನೊಡೆದು ತೋಳ್ತೊಡೆ ಕೊರಲ್ಕದಪುಗ ।
ಳೊಳಗೆ ತೆಗೆದಳು ರೇಖೆಯನು ॥ (201b, 86)

ಕಡುಸೋತು ಕಾತರದಿಂ ಬಂದಾ ರಾಮ ।
ಪಿಡಿದಂತಿರಳ ಕಾಳಿಯನು ॥
ಬಿಡದೆ ಕೆದರಿಕೊಂಡತಿ ರೋಷದಿಂದಾ ।
ಮಡದಿ ಮಾಡಿದಳು ಮಾಯವನು ॥ (201b, 87)

(2) ಬಿಡುಬಿಸು ಬೇಡವೆಂದರೆ ಬೇಡಿಕೊಂಬನು ।
ಕೆಡುವೆಯುಂದರೆ ಕೆಣಕುವನು ।
ಕಡೆಗಾಲವಿದು ನಿನಗೆನೆ ಕಾಲ್ಪಿಡಿವನಾ ।
ಕಡುಕಾಮಿರಾಯ ನಿಂನಾಣೆ ॥ (206b, 113)

(3) 205b.

But the ministers, particularly Baichappa, did not so readily believe in Râma's guilt. They knew that it was Ratnâji who sent for Râma and that she herself was guilty. They also knew how indispensable Râma was for the safe keeping of the durga. [1] They therefore tried their influence with the king. But the threat of Ratnâji that she would kill herself if Râma was not executed, made it impossible for the king to change his mind. Baichappa, however, was not blind to the situation. He met Râma secretly and came to know the whole truth. Telling Râma how important and valuable his life was to the cause of their country against the Sultan and his forces, [2] he concealed Râmanâtha with his wives and companions in an underground cell and showed Kampila the heads of substitutes instead, giving out the following names of persons who were said to have been executed :—Râma, Kâṭaṇṇa, Dêvi Seṭṭiya Linga, Sâyideva, Haḍapada Balluga, Singa, Kâḷâṃjiya Kampa, Chikka, Râyagiṇḍiya Lakka, Mâyidêva and Koḷḷiya Nâga. Kampila felt now very sorry and accused the minister of having been hasty in carrying out his orders. [3] Hariharadêvi went nearly mad with grief. [4] The whole city lamented the reported death of Râma.

Second War of Delhi.

The sad news spread throughout India. The Sultan thought it was now easy for him to reduce Kummaṭa, and ordered Nêmi to march against it. [5] Accordingly Nêmi, at the head of an immense army [6] marched from Delhi at a tremendous speed and

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(*) ಕೋಪವ ಬಿಡು ಕೋಮಲಾಂಗಿ ಕೊಲಿಸುವೆನಾ ।
ನಾ ಪಾತಕನ ಬೇಗದೊಳು ॥
ತಲೆಯುಲುಗಾಟವಿಂನೇತಕೆ ಬೈಚಪ್ಪ ।
ಬಲವನೆಲ್ಲವ ಕೂಡಿಕೊಂಡೂ ॥ (207b, 154)
ನಿಲಯುವ ಮುತ್ತಿ ಪಿಡಿದು ತರಿದು ರಾಮನ ।
ತಲೆಯ ಪೊಯ್ಸೆಂದು ಪೇಳಿದನು ॥ (208a, 7) ; and (208a, 156)

(1) ಬಲ್ಲಾಳರಾಯನ ಕೂಡೆ ಜಗಳವೊರು ।
ಗಲ್ಲವನೊಡನೆ ಹೋರಾಟಾ ॥
ಬಲ್ಲಿದ ನೇಮಿಯು ಹಗೆತನ ನೀ ರಾಮು ।
ನಿಲ್ಲದೊಡೆಲ್ಲಿಯು ದುರ್ಗ್ಗಾ ॥

(2) ಕೊಲಲಾನ್ ನಿಂನನು ಸುರುತಾಳನು ಬಲ ।
ಜಲಧಿಮೊರೆ ಮೀರಿನಂಮಾ ॥
ನೆಲಕೆ ಬಂದಡೆ ನೆಲೆಗೊಂಡದ ಕಲಕುವ ।
ಕಲಿಗಳುಂಟೆ ಲೋಕದೊಳಗೆ ॥
ಅಳಿಯೆ ನೀನಂದು ಕರ್ನ್ನಾಟ ದ್ರಾವಿಡ ಭೂ ।
ತಳ ತುಳು ಮಲೆಯಾಳಗಳ ॥ (212a, 154)
ತುಳಿವರು ಹೊಕ್ಕು ತುರುಕರು ಧರ್ಮಸಿರಿ ।
ಯುಳಿವುದು ಕುವರ ನಿಂನಾಣೆ ॥ (212a, 155)

(3) 215a, 96ff (4) 215b (5) 220a, 35ff

ಕೇಳಿ ಸುರುತಾನಾ ಶುದ್ಧಿಯನಂದು ।
ಪೇಳಿದ ನೇಮಿ ಮಲ್ಲುಕಗೆ ॥
ಧಾಳಾಧೂಳಿಯಿಂ ಪೋಗಿ ಕುಮ್ಮಟವನು ।
ಪಾಳನಿರದೆ ಮಾಡೆಂದು ॥ (220a, 35)

(6) 220a, 40ff

soon arrived at the Karnâṭa boundary striking terror into the hearts of Kampila's subjects who at once reported to their king this impending danger.[1] Kampila was bewildered: he felt now the loss of Râma who was the only one that could dare oppose Nêmi and save the city from certain ruin. Alas! It was no use his telling the minister to make the necessary arrangements to meet the foe. The grief on account of Râma's absence at this critical time ate up his heart and he was no more himself.

Aṇṇa Bhairava and Bâdura Khâna consoled him with words of courage and promises of driving back the enemy. Just now Baichappa confidently spoke to the king of a certain famous warrior who could very easily destroy Nêmi's army[2]. Surprised at this sudden assistance from somewhere, the king sought to know more about this person. In reply Baichappa stated that he was a scion of the family of Râmadêva of Dêvagiri and son of Kampa, a descendant of the Bêḍa Sabara who was originally a Kshatriya but was excommunicated on account of his marriage with a girl of inferior caste. This excommunicated prince was a great warrior and had proved his valour when the Sultan invaded and destroyed Dêvagiri[3]. His son, now a refugee in Kampila's dominions, was also very valiant and would very willingly help the king. Baichappa then narrated his story which was similar to the true story of Râma and Kampila was very much moved by it. And when he wanted to see the new comer Baichappa asked him to wait until 3 days the war were over[4]. The king grew restless and was every moment thinking of his son Râma to whom he now felt he had done great injustice[5].

(The manuscript ends here abruptly. Further information gathered from other manuscripts will be published in the next report. Râma was killed in battle while defending Kummaṭadurga.)

(3) JAYAREKHA.

This Jayarêkhâ is a long roll of ancient paper in the possession of Rangegauḍa of the village Tâygoṇḍanhalli near the village Tungôṭi in the Madhugiri Taluk, Tumkur District. (Plate X, 1.) It is written in modern Kannaḍa characters nearly one hundred years old, and purports to describe how the village Tungôṭi near Maddagiri was founded by some followers of the chiefs of Maddagiri. The narrative given therein may be summarised as follows:—

1. In the Saka year 1425 *Rudhirôdgâri, i.e.*, A.D. 1503, two brothers named Sakregauḍa and Mâregauḍa migrated from their native place Sakhare[6] and wandering

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(1) 220a, 44.

(2) 222a, 1-6.

(3) 222a. 223b. This is an outline of the traditional history of the family.

(4) 224a and b.

(5) 224-226.

(6) Could this be Sakkarepaṭṭaṇa in the Kadur Taluk.?

through forest and hill, went to Penugoṇḍa to see King Achyutarâya. The king granted them some lands on condition that they would being them under cultivation, build a village thereon and settle in it.

2. Six years later, in the year *Vibhava* A.D. 1508 on the 7th lunar day of the bright half of Vaiśâkha they began laying the foundation of the village Tungôṭi where they had been granted lands and in time the village was built and a number of people settled therein. Meanwhile houses were built both for the gauḍa brothers and the other inhabitants.

3. Six years later, on the 10th lunar day of the bright half of the month of Mâgha in the year *Bhâva* (1514) the gauḍa brothers went on a pilgrimage to Tirupati where they celebrated the lunar new year's day. From there they brought an image of the god Kṛishṇa (Rangadhâma) and set it up in a temple built newly in their village.

4. They next paid a visit to the King at Penugoṇḍa and with his permission built a village Vîragoṇḍanahaḷḷi near Tungoṭi in the year *Îśvara* (A.D. 1517). At first there was merely a cattle-pen in the place under the control of a man named Vîraṇṇagauḍa. Later a fort was built and several houses. They also brought from their native village Sakhare holy rafters of wood (*Belugaḷu*) and set them up in their houses in the village for worship. Two sons were born to Sakharegauḍa, named Turubina Mâregauḍa and Chêḷuguru Mâre gauḍa. His younger brother Mâregauḍa got a son named Rangegauḍa and all these lived in peace as rulers of the new settlements.

5. At this time Vîrappagauḍa and his brothers migrated from a place called Shaharu Bidare and established a kingdom in the village Gubbi Hosahaḷḷi. One of the brothers built the village Mummaḍipaṭṭana in the year *Śukla* in the month Mâgha (1510 A.D.) and erected the temple of Râma therein. These were the ancestors of the famous pâlegârs of Maddagiri. The Gauḍas of Tungôti paid tribute to them and ruled as their dependants.

6. In the year *Bhâva*, *i.e.*, 1514 A.D. the Gauḍas invited the Chief from Mummaḍipaṭṭaṇa and his minister Timmarasayya to Tungôṭi and conducted the procession of God Rangadhâma in the village Vîragoṇḍanahaḷḷi with great pomp.

7. Turubina Mâre gauḍa had two sons, Vîraṇṇagauda and Tâyaṇṇa; and Chêḷuguru Mâregauḍa got a son named Chikkegauḍa. These built the village Tâyaṇṇanahaḷḷi; of these Chikkegauḍa lived in Tungôti with four servants of the Bēḍa caste called Ranga, Chikka Ranga, Muddaiya and Bôra. Tâyaṇṇa settled in Tâyaṇṇanahaḷḷi, now a village near Tungôṭi.

8. The Maddagiri Chief Vîrappa gauḍa and his brothers paid a visit to Tungôṭi and were highly honoured by Turubina Mâregauḍa and Chêḷuguru Mâre gauḍa who promised them allegiance. After the death of the Chief Vîrappagauḍa, his son Doḍḍegauḍa extended Mummaḍipaṭṭana clearing the forest around it and building a fort. He also erected in that village a temple of Noṇabhêśvara. After the death of the chief

Doḍḍegauḍa, his son Mummaḍi Chikkappagauḍa succeeded him. He once saw a hound pursued by a hare in the forest to the west of Mummaḍi-paṭṭaṇa and taking this as a good omen he built a town there called Bijavara after the goddess Bijavara-mahâdêvi. A temple of Vîrabhadra and a tank and a fort were built in that town and grants were made to Brahmans and others. The chief had as his guru Tôṇṭada Siddhalingêśvarasvâmi, a Lingâyat.

9. In the meanwhile Mâregauḍa, grandson of Turubina Mâregauḍa of Tungôṭi, applied to the chief, Mummaḍi Chikkappagauḍa, for permission to appoint the various officials for the village Tungôṭi and for celebrating the festival to propitiate the village goddess. The permission was granted and the chief himself attended the festival.

10. After this a peculiar incident occurred in the village Tungôṭi in *Śrîmukha*, Śaka 1435[1]. A merchant named Venkaṭa Seṭṭi came with his pack-bullocks near the village Tungôṭi and as it was already approaching sunset camped in the village seeking the protection of the village officials for his goods. It was usual with the merchant to take only one meal on that day and at night he bathed and set up an oven on a natural rock to cook his food. But as soon as the food prepared was served on the leaf plate it became full of worms. The merchant wondered at it and reported the matter to the people of the village. In the meanwhile it was also found that his bullocks refused to eat grass and lay dying. Complaint was lodged with the village accountant and headman and after conducting some enquiries, they suspected the village smith Doḍḍa Rangappa who was versed in several branches of magic; and they wanted that he should be put to death by being rolled down a precipice for the offence. With that object the chief villagers and the merchants went to Bijavara and reported the matter to the Chief Mummaḍi Chikkappa Gauḍa. The Chief conducted an enquiry and decreed that unless everything was set right the accused should be put to death the next day. But the god Rangadhâma appeared in a dream before the chief during the night and told him that he had come from Sakrepaṭṇa and appeared as a natural rock, and that since the merchant had set fire on his head all this had happened. The god directed that a temple should be built up around him and worship conducted by the smith Doḍḍarangappa's son Hanumantappa. If this was done, the god promised that the bullocks would come back to life and the merchant would prosper. The next day, the Chief sent for the merchant and told him of the dream. The merchant accordingly took a vow that he would build the temple and set apart 640 varahas for the purpose and came with the chief to Tungôṭi. The bullocks soon recovered and the merchant built a shrine for the god in the month of Mâgha of the year *Yuva* (A.D. 1575). Valuable presents were made to the Chief and the village officials by the merchant, and the villagers lived in peace thereafter.

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(1) This seems to be a mistake for Śaka 1495 as two generations had passed since the village Tungôṭi was founded in 1513 A,D. Hence the date may be taken as Śaka 1495 Mâgha or A.D. 1574.

PART V.

EPIGRAPHY.

Inscriptions discovered during the year.

Chitaldrug District.

1.

CHANDRAVALLI INSCRIPTION OF MAYÛRAŚARMAN.

TEXT.

1. Kadaṃbâṇam Mayûraśammaṇâ viṇimmiam
2. taṭâkam dûbha Trêkûṭa Abhîra Pallava Pâri-
3. yâtrika Sakasthâ [ṇa] Sayindaka Puṇâṭa Môkari [ṇâ] [Plate XI.

TRANSLATION.

(This) tank (was) constructed by Mayûraśarman of the Kadaṃbas who (has) defeated Trêkûṭa, Abhîra, Pallava, Pâriyâtrika, Sakasthâna, Sayindaka, Puṇâṭa and Môkari.

NOTES.

DESCRIPTION.

To the west of the fortified hill of Chitaldrug in the Mysore State is the valley of Hulegondi which, according to local tradition, is the site of an ancient town called Chandravaḷḷi or Chandrâvaḷi. To the south of this valley are two hills and between them runs a defile which is about a hundred feet in width at its narrowest part. On the western side of the defile at a height of about thirty feet from its bottom are a number of boulders large and small among which is an ancient temple dedicated to Bhairavêśvara. Near the entrance to this temple is a large boulder of gneiss with a vertical wall-like side turned towards the north-east from which direction people have to enter the defile. The flat face is about 20 feet high and 15 feet wide and ideally situated for inscribing.

On the lower part of this face is an inscription in large cave characters which is so far worn out that its existence was unknown to the people of the neighbourhood. Epigraphical surveyors who in the past worked in the neighbourhood had either not known of its existence or had thought its decipherment so impossible that no mention of the record was made in their reports.

The inscription has three distinct lines of characters most of which are clear enough to be definitely read. Between the first and second lines are the sun and moon carved in outline and there is no other figure on the face of the boulder. At first sight it looks as if there are about six more lines of Brâhmi characters above the present inscription and even the outlines of some characters appear to be visible. On a closer examination most of these lines might be attributed to the weathering of the rock and present a strong contrast to the inscribed letters below. The inscription is 6′—6″ horizontally and 3′—1″ vertically. The characters are large and well incised, their bodies being about 5″ square and tailed characters like *ka* measuring between 10″ and 14″ in length. The first line starts with large finely formed clear characters which become slightly smaller in the third line especially towards its ends.

CONNECTED RECORDS.

Some important records of the period which have to be studied on the present occasion are the following :—

(1) The Banavâsi inscription of Vinhukaḍa Chuṭukulânanda Sâtakamṇi. (Ind. Ant. XIV, p. 33.)

(2) The Maḷvaḷḷi pillar inscription, part I, of Vinhukaḍa Chuṭukulânanda Sâtakamṇi. (Ep. Car. VII, Shikarpur, 263.)

(3) The Myâkadoni inscription of the 8th year of Puḷumâvi. (Ep. Ind. XIV, p. 153.)

(4) The Mayidavolu plates of Śivaskandavarman Pallava dated the 10th year of his father Bappadêva. (Ep. Ind. VI, p. 84.)

(5) The Hirehaḍagaḷḷi plates of Śivaskandavarman Pallava dated the 8th year of his own reign. (Ep. Ind. I, p. 2.)

(6) The Maḷavaḷḷi pillar inscription, part II, of the 4th year of an unknown Kadamba king. (Ep. Car. VII, Shikarpur, p. 264.)

(7) The Guṇṭûr plates of Chârudêvi dated an uncertain year in the reign of Vijayaskândavaraman Pallava. (Ind. Ant., IX, p. 100, and Ep. Ind. VIII, p. 143.)

(8) The Tâḷagunda pillar inscription of Yuvarâja Śântivarman set up during the reign of his father Kâkusthavarman Kadamba. (Ep. Ind. VIII, p. 24.)

A comparative study of the above named inscriptions shows the correct paleographical and historical position of the new inscription of Mayûraśarman.

PALEOGRAPHY.

The characters in which the inscription is written belong to the class of later southern Brâhmi, known as the Cave characters of the variety seen in the later Ŝâtavâhana inscriptions. In point of similarity they come nearest to the Myâkadôni inscription of Puḷumâvi, which the Chandravaḷḷi inscription resembles in many ways. The following general characteristics may be noted :—The *serif* is well formed though short and is at the same time different from the box-head of the Tâḷagunda characters. The vertical line of the tailed characters is usually long and occasionally slightly wavy at the root of the tail while the lower part is well curved up to the left with the extreme end turned slightly inwards to form a very shallow loop. Where the characters have been well written as in the first and second lines, the wings of *ka* together form a fine arch with the ends bent downwards. The lower end of *ta* is well curved inwards in the second line. *Sa* appears in the third line thrice and betrays a variation which suggests that in the first two lines there is an attempt to imitate a slightly earlier form, while the third line with its well looped first *ya* contains the real contemporary forms. The arch below the *serif* in the second *sa* of the third line, the suggestion of an inward curve at the bottom of *da*, the downward bend of the medial â in *bâ* in the first line and in *sthâ* in the third line and the looped *ya* of the third line are sufficient to show that later tendencies were already visible. Paleographically, the first two lines may belong to about 200 A.D. while some of the characters in the third line may be half a century later. Of the inscriptions mentioned above, the earliest appears to be the Banavâsi inscription, the second one, the Maḷavaḷḷi inscription Part I, and the third the Myâkadôni inscription. Paleographically the Chandravaḷḷi inscription follows the Myâkadoni one closely and is itself followed by the Maḷavaḷḷi inscription Part II. Of the other records it is well known that the chronological order is (1) The Mâyidavolu plates, (2) The Hirehaḍagaḷḷi plates, (3) The Guntûr plates and (4) The Tâḷagunda inscription. Making allowance for the fact that copperplates usually contain more cursive characters and that stone inscriptions retain the more archaic forms, we find that the Mayidavolu, Hirehaḍagaḷḷi and Gunṭûr plates may not be far removed in time from the Chandravaḷḷi inscription. The Gunṭur plates however show irregular and cursive forms of a more advanced character. The Tâḷagunda inscription has box-headed characters of a definitely later form. The length of a hundred years could not account for the difference between it and Mayûraśarman's record and allowance has to be made for considerable foreign influence. On paleographical grounds the present inscription is very similar to the Myâkadoni inscription and thus belongs to almost the same time as the latter.

LANGUAGE AND ORTHOGRAPHY.

The inscription is a simple direct statement of facts without any introduction or epilogue. Even the word 'Siddhaṃ' found in the Myâkaḍôni and Maḷavaḷḷi inscriptions is not present here.

The language is definitely Prâkrit as can be seen from words like *śammaṇâ* and *viṇimmiam.* But the tendency to sanskritise is clearly seen. Thus the inscription appears to belong to the last days during which Prâkṛit still held its place as the state language in South India. Some peculiarities of the language and orthography may however be noted. In the word *Kadambâṇam* the last letter has such a long and curved *serif* that its nearest reading would be *nôm.* This form is grammatically incorrect. The left hand portion of the *serif* is too long and curved to allow of the reading *nâm.* The second word appears as *Mayûra* and not as *Maûra.* The third is *śamma* and not *samma.* The fourth word retains the pure Prakrit form *viṇimmiam.*

In the second line the first word reads *taṭâkam* and not *taḍâkam.* But it may be noted that the medial vowel is really more like *i* than like *â* so that correctly the word ought to read *taṭikam.* The second letter of the second word and the first of the third are so near to each other that they look like one character. As they are written by the side of each other and have not been altered according to *sandhi* rules, it is clear that they do not form one ligature. For the sake of a suitable reading it has been here thought that the scribe put two characters *bha* and *tre* too near by mistake. The second letter of the third word has a double hook at the lower end, the second hook being the medial *û.*

In the third line the first letter *yâ* has really a hook on each side of its lower end, and it has a more advanced form than *ya* in the first and third lines. The medial *i* of *ti* has a reversed curve. Including the last two letters of the previous line the word could be read as *Pariyâtika,* or *Pâriyâtrika,* perhaps the country near the mountain Pâriyâtra. Even if the first letter is read as *cha,* the name *Parichâtrika* would refer to the same country. In the Nâsik inscription of queen Bâlaśrî also, this very word has been given two alternative readings, the reading with *cha* being the more acceptable (*vide* Rapson: Andhra coins, pp XXXIII).[1] The first word has here been read as *yâtika* the existence of the curve to the right being recognised. In the second word the existence of the interlined letter *ṇa* is not certain. In the third word the third letter has a loop which appears to be slightly open at the top and has a short extra line springing from the bottom of the curve. It has been here read as *nda* though it could be read also as *nu, nru,* or *ndhu.* The third letter of *puṇâṭa* has the suspicion of an upward curve at the centre of its bottom. The last three letters of the third line have lost their lower halves owing to a part of the rock breaking away. Of the last letter

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(1) Ep. Ind. VIII, p. 60.

only the top part is visible and its position is a little too much to the right, out of the line with the letters above. Among the orthographical peculiarities may be pointed out the following :—

1st line (1) *ṇôṃ* instead of *nam* in *Kadambânam.*
2nd line (2) *ti* instead of *ta* in *taṭâkam.*
(3) *tre* instead of *trai* in *Traikûta*
3rd line (4) *sa* instead of *s̀a* in *s̀aka.*
(5) *sayinda* instead of *saindra* in *saindraka.*
(6) *Moka* instead of *Maukha* in *Maukhari.*

AUTHORSHIP.

The only inscription known till now which anybody has attempted to ascribe to Mayûraśarman is the Maḷavaḷḷi pillar inscription, part II. It has been supposed that the Kadamba mentioned in the inscription is the first of the dynasty, *viz.*, Mayûraśarman[1]. In the Chandravaḷḷi inscription, however, Mayûraśarman is definitely named as getting a reservoir constructed. No son, vassal or officer has been mentioned as in the Myâkadoni and Tâḷagunda inscriptions. Thus the present record appears to have been set up under the direct orders of Mayûraśarman.

PURPOSE OF THE INSCRIPTION.

Like the Myâkadoni inscription of Puḷumâvi and the Tâḷagunda inscription of Śântivarman, the present inscription is primarily meant to be a record of the construction of a reservoir of water by Mayûraśarman of the Kadambas. The defile in which the inscription boulder is situated is very conveniently located for the construction of a dam. The latter could impound the rain water poured by both the monsoons on the hills to the south of Chitaldrug. Excavations to the north of this place have shown that exactly in the direction towards which the inscription faces, there was in the Śâtavâhana times, a flourishing town in which have been collected large numbers of lead coins bearing the names of Gôtamîputra, Puḷumâvi and other later Śâtavâhana rulers. Mayûraśarman only follows the example of Puḷumâvi in recording his meritorious deed. Secondarily, the inscription is meant to record the victories of the Kadamba hero over his neighbours of the Traikûṭa, Abhîra, Pallava, Pâriyâtrika, Śakasthâna, Sêndraka, Punâṭa and Maukhari kingdoms.

GEOGRAPHY.

The inscription has a unique interest as it gives us the names of eight contemporary kingdoms and is in this respect as valuable as the famous Nâsik inscription of the Śâtavâhana queen Gôtami Bâlaśri. Most of the names are well known in the early history of the Dakhan. (Plate XII. 1)

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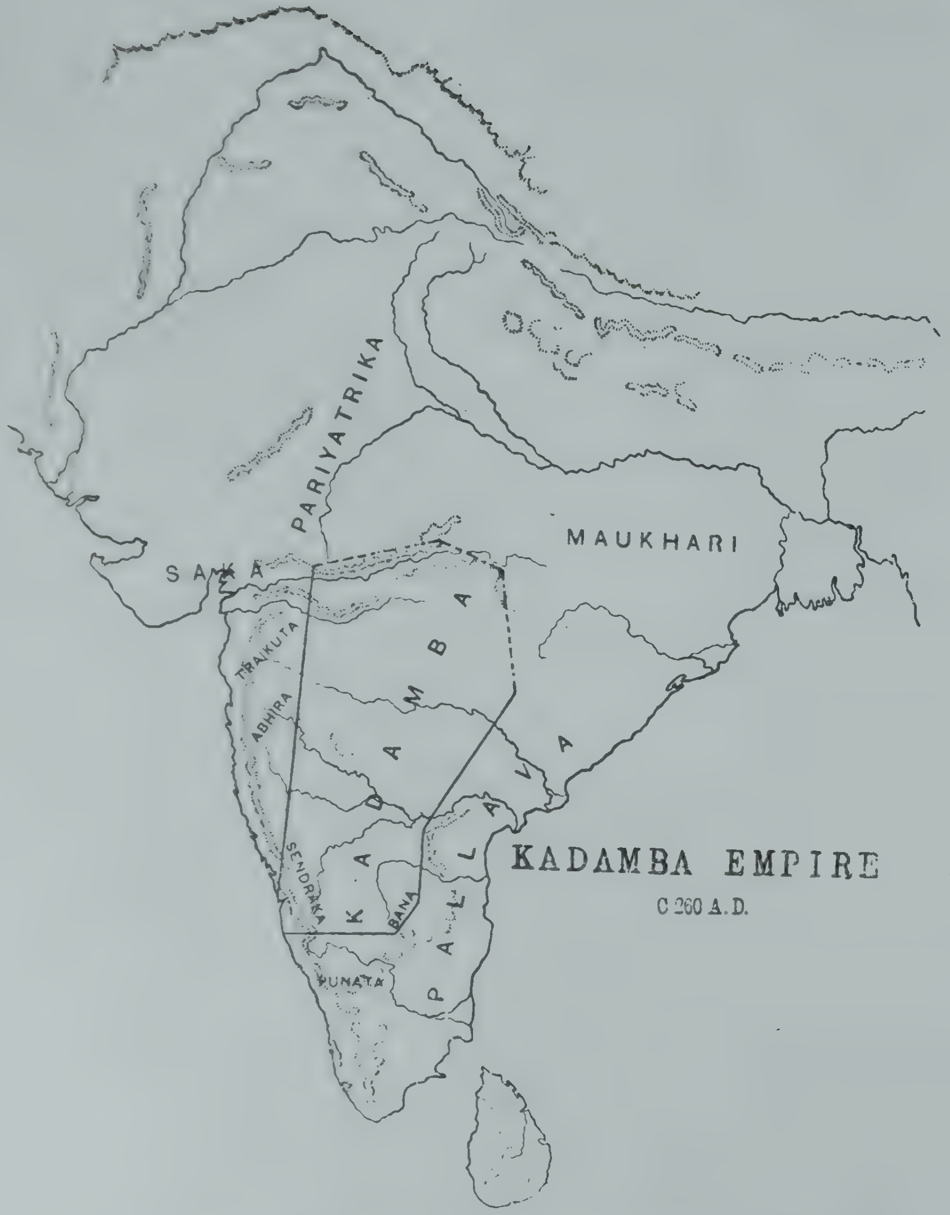
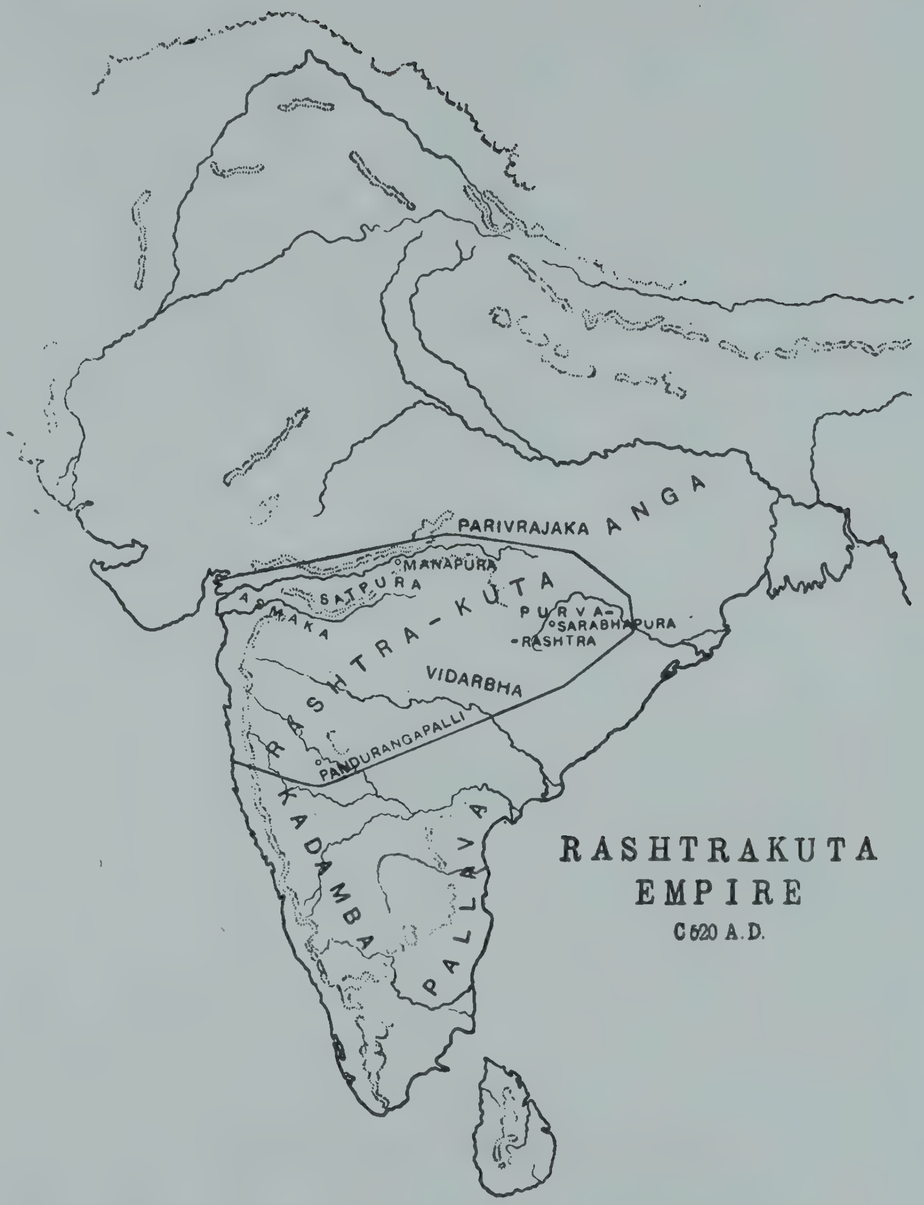
(1) J. Dubreuil : Ancient Hist. of the Deccan, p. 99.

MAPS TO ILLUSTRATE INSCRIPTIONS.


SAKA
PARIYATRIKA
MAUKHARI
TRAIKUTA
ABHIRA
KADAMBA
SENDRAKA
BANA
KADAMBA
KUNATA
PALLAVA
KADAMBA EMPIRE
C 260 A.D.

1. CHANDRAVALLI INSCRIPTION OF MAYURASARMAN, (p. 50).


PARIVRAJAKA
ANGA
MANAPURA
SATPURA
ASMAKA
RASHTRA-KUTA
PURVA-RASHTRA
SARABHAPURA
VIDARBHA
PANDURANGAPALLI
KADAMBA
PALLAVA
RASHTRAKUTA EMPIRE
C 620 A.D.

2. PANDURANGAPALLI PLATES OF AVIDHEYA, (p. 197).

Mysore Archæological Survey.]

(1) **Trekuta or Traikuta** is the kingdom which extended from the vicinity of Bombay to near Surat including south Gujarat and the northern part of the Mahratta country. Traikûṭaka inscriptions have been found at Kanhêri, north of Bombay, and at Pârdi, 50 miles south of Surat. The Traikûṭaka era began perhaps about 249 A.D.[1]

(2) **Abhira** was a country to the south of Traikûṭa and inscriptions of the Abhîra dynasty have been found at Nâsik. The Traikûṭa era mentioned above is considered to be the same as the Abhîra era founded in 249 A.D. Before that date, however, two Abhîra kings at least, namely, Îśvarasêna of the Nâsik inscription and Îśvaradatta appear to have existed. As there has been some doubt whether the Abhîra and the Traikûṭa dynasties were not identical, the mention of the two kingdoms separately in the present inscription is note-worthy.

(3) **Pallava.**—The connection of the Pallavas with the rise of Mayûraśarman has been described in the Tâḷagunda inscription of Śântivarman[2]. The Pallava country at this time stretched over the eastern part of the Dakhan inlcuding the Kânchi and Amarâvati areas.

(4) **Pariyatika or Pariyatrika** is the country near the mountain Pâriyâtra mentioned in the Nâsik inscription of Bâlaśrî, and described as one of the seven Kulâchalas or great mountains in Sanskrit tradition.[3] This mountain has been usually identified with the western part of the Vindhya range, west of Bhopal but on the evidence of Yuan-chwang, we are led to think that Pâriyâtra or Poliyetalo was a prosperous country situated 500 leagues west of Mathura and 800 leagues south-west of Śatadru. For this reason, Watters has identified it with Bairat to the north-east of Ajmir and the Aravalli hills.[4] The only conclusion we can come to is that the Pâriyâtra country extended from the western Vindhyas to the west of Mathura including the Aravalli hills and it was thus to the north of the Traikûṭaka country.

(5) **Sakasthana** has been commonly taken as synonymous with Seistan in south Beluchistan. But it is known that the Śakas were in occupation of Gujarat and west Mâlva until they were conquered by the Gupta emperor, Chandragupta II Vikramâditya about A.D. 400. Here the word Sakasthâna may be considered to refer to this country, a part of which perhaps separated the Traikûṭa and Pâriyâtra areas.

(6) **Sayindaka** has been here taken as equivalent to Sêndraka and not Sindhuka. Sêndraka has been usually identified with the Nâgaṛkaṇḍa country to which parts of the Shimoga district of the Mysore State are considered to

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(1) Rapson. Andhra coins, p CLXII.

(2) Ep. Car, VII. Shikarpur, 176; Ep. Ind. VIII p. 30.

(3) Mahâbhârata, Bhîshma-parva, Ch. IX, *Verse.* 12. (Ed. Kumbakonam.)

(4) Watters: Yuan-Chwang, Vol. I, p. 300; also Pargiter: Anc. Ind. Hist. Trad. p. 299.

have belonged.[1] Sêndraka names occur in Gujarat, in Mysore and elsewhere in the early Chalukyan period showing that the Sêndrakas held power as feudatories in the northern part of the Châlukyan empire also. The fact that most of the Sêndraka inscriptions come from the western parts of the Mysore State and of the Bombay Karnâṭaka[2] leads to the conclusion that the dynasty was in its earlier days probably occupying the southern portion of the Konkan, their country extending from the north of Punâḍa to the south of Abhîra.

(7) **Punata or Punnad** is the country to the south of Mysore whose capital was Kîrtipura or Kittûr in the Mysore district[3].

(8) **Maukari or Maukhari** is the country near the town of Gayâ[4] in south Behar whose territory might at this time have extended farther south, its western neighbour being probably Pâriyâtra and the southern neighbour, the Pallava empire.

DATE.

The determination of the date of the Chandravaḷḷi inscription is of very great importance as it would fix the date of Mayûrasarman and of the foundation of the Kadamba dynasty. The inscription is here assigned to circa 258 A.D. for the following reasons:—

(1) We have seen that paleographically it closely follows the Myâkadoni inscription. Dr. Sukhtankar has assigned the latter to the reign of the Puḷumâvi II (135 to 163 A.D.) on the ground that Puḷumâvi III and Puḷumâvi IV reigned only for about 7 years while the inscription belongs to the 8th regnal year[5]. But it is a very common experience in south Indian usage that the expired year is often mentioned instead of the current, and the Purâṇic account probably gives the completed years. It is possible that Puḷumâvi IV might have reigned for seven complete years and died in the eighth regnal year a short time after the Myâkadoni inscription was put up. Further, it is improbable that the Myâkadoni inscription is nearly a century and a half earlier than the very similar Chandravaḷḷi inscription. As the middle of the 2nd century would be too early a date for Mayûraśarman, the Myâkaḍôni record may more reasonably be ascribed to Puḷumâvi IV who reigned from c. 218 to c. 225-226 A. D. In any case it is clear that the characters of the Chandravaḷḷi inscription could not be later than the middle of the 3rd century A.D. The fact that the early Pallava copperplates show more cursive and advanced forms used not far away in the Bellary district in the middle of that century would lead to the conclusion that the characters

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(1) Ind. Ant. XIX p. 143.

(2) Ind. Ant. XVIII, p. 266.

(3) Mys. Arch. Rep. 1917, p. 41.

(4) Fleet. Gupta Ins. p. 16.

(5) Ep. Ind. XIV p. 154.

in the Chandravaḷḷi inscription, which retain more archaic forms, cannot belong to a much later period.

(2) Further the use of Prâkṛit in the inscription and the simple language employ would indicate that the record belongs to the 3rd century A. D. and is not later, as Sanskrit comes into general use in the 4th century A.D. In the Guntûr plates Sanskrit already takes its place along with Prâkṛit. If Mayûra had belonged to the 4th century it is difficult to explain why he, who is described as a Brahman learned in the Vedas, should have preferred Prâkṛit to Sanskrit. In his day Prâkṛit was too strong yet to be replaced by Sanskrit and that was in the third century A.D.

(3) The kingdoms mentioned in the inscription must have been contemporaneous with it and indicate the time to which the inscription belongs. In the Abhîra kingdom, though Îśvarasêna and Îśvaradatta appear to have reigned in the first half of the 3rd century, probably after the withdrawal of the Sâtavâhana empire from the Nâsik area, the year 249 A.D. which commences a new era is considered to mark the consolidation of the kingdom and its rise to the position of a strong power[1]. The Traikûṭakas used the same era and it is uncertain whether they were in existence before that date. The Pallavas, the Sêndrakas and the Punâṭas had already built up their kingdoms over the ruins of the Śâtavâhana empire. This could not have been before the middle of the 3rd century A.D. The Śakas, the Pâriyâtrikas and especially the Maukharis were still independent dynasties which had not yet been overwhelmed by the Guptas. The Maukharis could not have been an independent power after 319 A.D. and possibly they lost their freedom much earlier; if the view is accepted that Chandragupta I inherited a considerable part of Behar from his ancestors, it is possible that the Maukharis were subjugated either by Mahârâja Gupta (c. 275-300 A.D.) or at least by his son Mahârâjâdhiraja Ghaṭôtkacha (300-320 A.D.) In any case Mayûraśarman came into contact with them in the third century A.D. (c. 275) when they were yet great enough to have a boundary coterminous with the Kadamba empire.

(4) No less than the countries mentioned, the omissions are significant. Mayûraśarman could not have helped mentioning the names of the Śâtavahana, the Gupta, the Ganga and the Vâkâṭaka empires if he had been their contemporary. Evidently by his time the Sâtavâhana empire had completely disappeared and the other three powers had not yet been established. Thus the omissions suggest the second half of the 3rd century and the first quarter of the fourth as suitable for Mayûraśarman.

(5) The early chronology of the Pallavas has now been approximately settled and the following dates generally accepted.[2] Bappadêva—second quarter of the 3rd

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(1) Rapson: Andhra coins, p. CLXII.

(2) Dubreuil An. Hist. of the Dec. p. 54.

century; Śîvaskandavarman—third quarter, Buddavarman—fourth quarter. The fact that grants of the first two of these rulers are obtained in the Bellary District and that Śivaskandavarman was in possession of Sâtâhani raṭṭha, *i.e.*, the neighbourhood of the Bellary District,[1] leads to the conclusion that Mayûraśarman's occupation of the Śrîparvata—Chitaldrug area and possibly his whole military career is subsequent to the 8th year of Śivaskandavarman, the latter falling at least 10 plus 8 years after 226 A. D., probably between 244 and 250 A. D. It is possible that Mayûraśarman's rise took place either during the time of this ruler or immediately after, somewhere between 250 A.D. and 260 A.D.

(6) Many writers have thought that the year 80, the date of the Halsi plates of Kâkusthavarman, refer to an era reckoned from the commencement of Mayûraśarman's reign. But as Kâkusthavarman when he was king had given a daughter in marriage to the imperial Gupta dynasty and since Samudragupta's southern expedition c. 340 A.D. was probably the earliest occasion for such an alliance, the marriage may have taken place somewhere about 350 A.D., that king or prince Chandragupta II being the bridegroom. Kâkusthavarman might have come to the throne a few years earlier; and a few years before his coronation he might have issued the Halsi plates: c. 340 A.D. Thus the first year of Mayûraśarman's reign would fall 80 years before that date *i.e.*, somewhere about 260 A.D.

(7) The suggested date would be suitable as there would be a distance of only about 40 years between the Myâkadoni inscription (of Puḷumâvi IV) and the Chandravaḷḷi inscription, which resemble each other so very closely. The date would be satisfactory from all points of view. The Chandravaḷḷi inscription might have been set up immediately after the conquests of Mayûraśarman and possibly just before his coronation as no royal titles are claimed by him, while Puḷumâvi and the Pallava rulers of the period assume royal titles. Thus the date of the inscription is determined as c. 258 A.D. while the coronation of Mayûraśarman might have taken place very soon after.

HISTORY.

The new inscription promises to be one of the most important records yet discovered for the history of south India during the notoriously dark 3rd century A. D. From the Tâḷaguṇḍa inscription we already know how Mayûraśarman warred against the Pallavas and established himself as a ruler in an inaccessible forest stretching to the gates of Śrîparvata. Further he levied tribute from the great Bâṇa and making peace with the Pallavas received a terriotry stretching from the western ocean to the Prêhâra on the east.[2] About the other neighbours of Mayûraśarman

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(1) Ep. Ind. I, p. 6, line 27.

(2) Ep. Ind. VIII, 29.

no information was available till now. From the Chandravaḷḷi inscription are now revealed the extent of his conquests and the names of his neighbours whom he claims to have defeated. A vast extent of territory appears to have come under his sway. To the south was the Punnâḍ kingdom; to the west from south to north, in order, were the Sêndrakas betwen South Canara and Goa, the Âbhîras in the Bombay Konkan, the Traikûṭas to the north of Bombay and the Śakas between Surat and the Vindhyas. The Vindhyas and the Goṇḍavana forest belt probably mark the northern limits of his empire separating it from the Pâriyâtrikas and the Maukharis (of Behar) respectively. To his east he had of course the Pallava empire, separated from his by 'Prehara.' Fleet has suggested that the latter might be the Tungabhadrâ river. As the Tungabhadrâ runs mostly from east to west and as Śrîparvata was also a boundary of the Kadamba territory, 'Prêhâra' is more probably some part of the eastern ghats near Śrîśailam or the Pâlâr river. The Brihad Bâṇas whose kingdom extended over the southernmost Telugu districts lying to the west of the eastern ghats, were too weak and subservient to the Kadambas to deserve separate mention. Thus the Chandravaḷḷi inscription reveals to us the astonishing extent of Mayûraśarman's empire. Evidently the heritage of the Sâtavâhanas in the Dakhan plateau fell to the share of Mayûraśarman. Some time after he assumed the title of 'Râja' he may have got the Maḷvaḷḷi record, part II, inscribed as he then calls himself king and makes a respectful reference to the Sâtavâhana dynasty which went before him and the successor of which he perhaps claimed to be. The words 'Kadambânâm rajâ' probably refer to him as he was the first and only Kadamba known at that time and there was no need to name him.[1]

As some of the later inscriptions of the Kadambas give the name Mayûravarma, there was room for a little doubt about his original caste. The present inscription distinctly reads *śarman* thus confirming the statement of the Tâlagunda inscription that he was a Brâhman. The interesting story of this Brahman dynasty which becomes Kshatriya and intermarries with the imperial Guptas is too well known to be repeated here. This fact of the change of caste in the ruling families of India which is observed in several other instances, is however highly important for the social history of India.

Most of the other powers mentioned in the inscription were also those which rose to importance on the decay of the Sâtavâhana empire. As already mentioned, the Âbhîras, Îśvarasêna and Îśvaradatta appear to have ruled in the first half of the 3rd century, the final consolidation of the kingdom being marked by the establishment of the Abhîra era in 249 A.D.[2]

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(1) See also, Dubreuil: Anc. Hist. Deccan: p. 99.

(2) Rapson, Andhra coins, p. c. l. XII.

Though the Traikûṭas used perhaps the same era as the Abhîras, the Chandravaḷḷi inscription makes it clear that the two dynasties were independent of each other at the time of Mayûraśarman.

That Pâriyâtra not only signified a mountain as mentioned in Balaśrî's Nâsik inscription and the Mandasôr inscription but also a distinct kingdom, is evident from the fact that Yuan-Chwang mentions it as a distinct country with a Vaisya king[1]. Mayûraśarman's inscription informs us that the country was already a distinct kingdom in the middle of the 3rd century A.D.

Of the ancient dynasty of Maukhari we have evidence both in the Maurya period and in the Gupta period. To come into conflict with a Dakhan power, perhaps in the central Indian forests, it must have had a territory of considerable extent and importance and that sometime before the date of Gupta (275-300) the progenitor of the great dynasty of that name.

About the Pallavas no additional information is available but it is interesting to note that Punnâḍ which is mentioned by Ptolemy[2] was an independent power in the middle of the 3rd century A.D. Probably it held that position until it was conquered by the Gangas who rose to importance in the 4th century.

From the above note it will be seen that the Chandravaḷḷi inscription of Mayûraśarman is an exceedingly important record which throws welcome light on the condition of the Dakhan in the till now dark 3rd century A.D.

2.

On a broken stone-slab found in a creek about 100 *yards to the west of the Ànjanêya-temple of Chandravaḷḷi near the town of Chitaldrug.*

Size 3′×2.′

Kannaḍa language and characters.

1. śrî....
2. 1599....
3. hâ-naḍa-prabu....
4. pa śrîmanu nâḍa-pra-....
5. gâuḍa Sâyarâvutana....
6. ....Nâgagaumḍanu tanna koḍagiya
7. [ga] raḍiya vumbaḷiya bumiyali ye
8. ......ḷagada keyanu aṟavaṭigeya baḷi
9. râjyada Bematura-nâḍige saluva......

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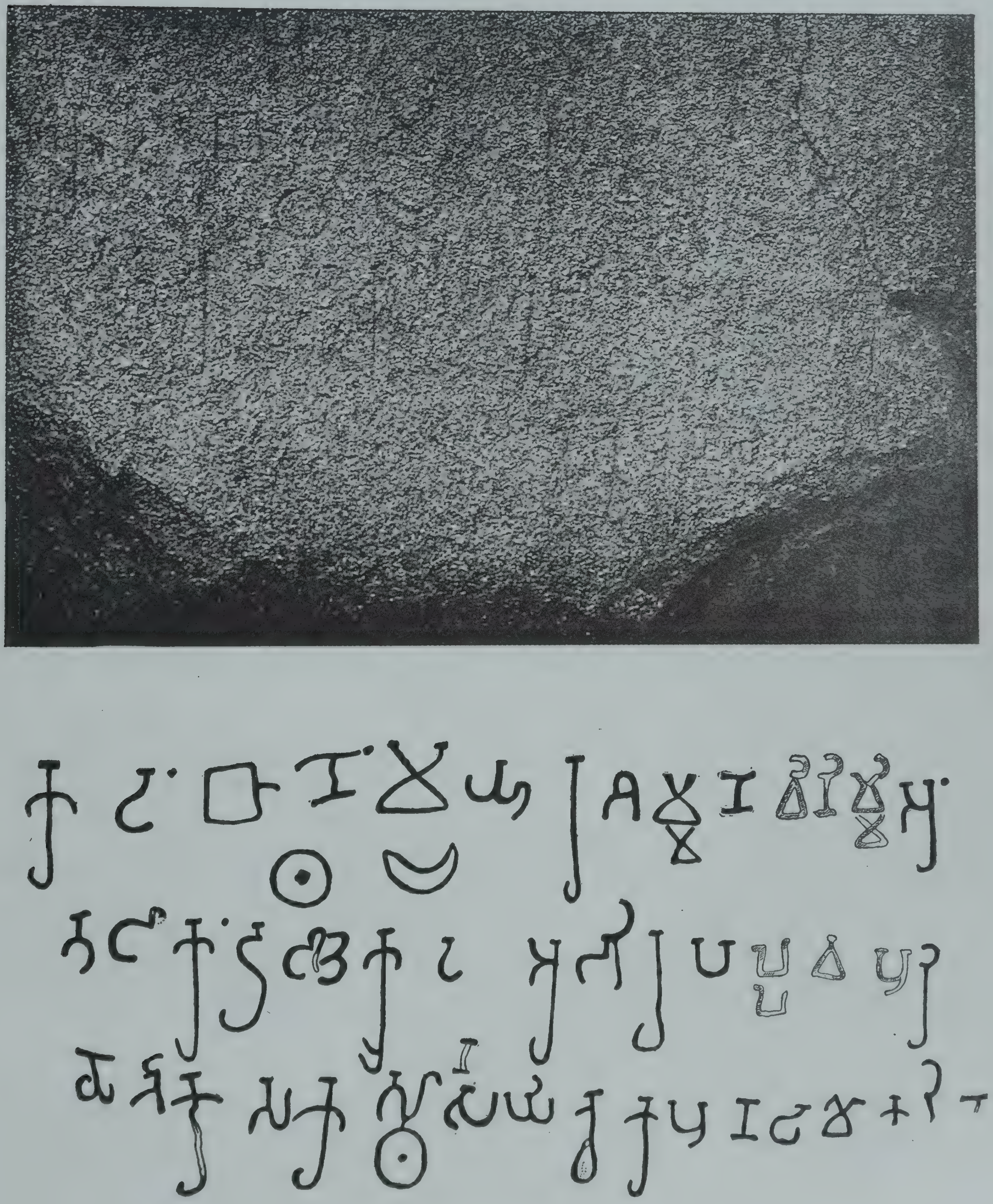
(1) Watters, Yuan Chwang I., p. 300.

(2) Ind. Ant., p. 367.

PLATE XVII.



CHANDRAVALLI ROCK INSCRIPTION. OF MAYURASARMAN, (p. 50—No. 1).

10. meyaliya muṭigâḷagava kâdido
11. dharmavanû aḷipidava Gaṃgeya ·taḍiya
12. kavileya koṃda papadali hôhanû
13. maha śrî śrî śrî

Note.

The inscription stone is broken off on the right side and several letters have disappeared. The record is dated S' 1599 or A.D. 1677 and its object seems to be to register the grant of some land in Bematur-nâḍ (Chitaldroog District) made by a person named Nâga-gâuṇḍa for assisting those who distinguished themselves in boxing competitions (*muṭi-gâḷaga*) in the above district. The donor Nâga-gâuṇḍa is stated to be a dependant of the chief *gauḍa* of the nâḍ (nâḍa-prabhu-gâvunḍa) named Sâyarâvuta, and to have been given some land rent-free, a portion of this having been specially favoured to him as a *garaḍi-umbaḷi* (rent-free land for maintaining a gymnasium). A part of this land was now given away by him in connection with boxing. The usual imprecation against those who violate grants is found at the end of the epigraph. No king is named in the record.

3.

To the left of the relief image of a female devotee, lying in front of the temple of Baragereyamma in Chandravaḷḷi.

Size 1′—6′×1′—0″

Modern Kannaḍa language and characters.

1. Baragereemma-
2. na
3. sêve
4. Kôḷada Nin-
5. gammana sêve

Translation.

In the service of Baragere-amma ; the service (benefaction) of Ningamma of Kôḷa.

Note.

The image is that of a lady devotee standing to front, with the hands reverentially joined and an umbrella over her head supported by the sun to right and moon to left. Below the sun, on her right are a Linga and a bull. The lady wears on her head a *nâgâbharaṇa*, or ornament at the crest of which is a seven-hooded cobra. She was probably a queen of the Nâyakas. She might have originally come from Kôḷa or Koḷâḷu. (See No. 5 below.)

4.

On the inner surface of the north part of the east wall of a small Śiva temple on the Chitaldrug hill directly to the east of Hiḍimbêśvara temple.

Modern Kannaḍa characters and language (of about the 18th century). Single line.

1. Madehaḷḷi Ruḍrapana maga Yirapa mâḍiśida Śiva-âlaya

Note.

This records the construction of the above temple by Yirapa, son of Rudrapa of the village Madehaḷḷi, a place situated about 3 miles to the north of Chitaldroog.

5.

On the eastern wall of the cave entrance leading up to Dhavaḷappana Guḍḍa near Chitaldroog town.

Size 3′—9″×2′—9″.

Modern Kannaḍa Language and characters.

1. śrî Siva śiri
2. Koḷâḷa si-
3. ddha-bhaktaru kal-
4. pisida
5. bâraha

Note.

This seems to be the writing of some devotees of god Siddhêśvara living in the village Koḷâḷu, which is situated near the road between Chitaldroog and Dâvaṇgere.

6.

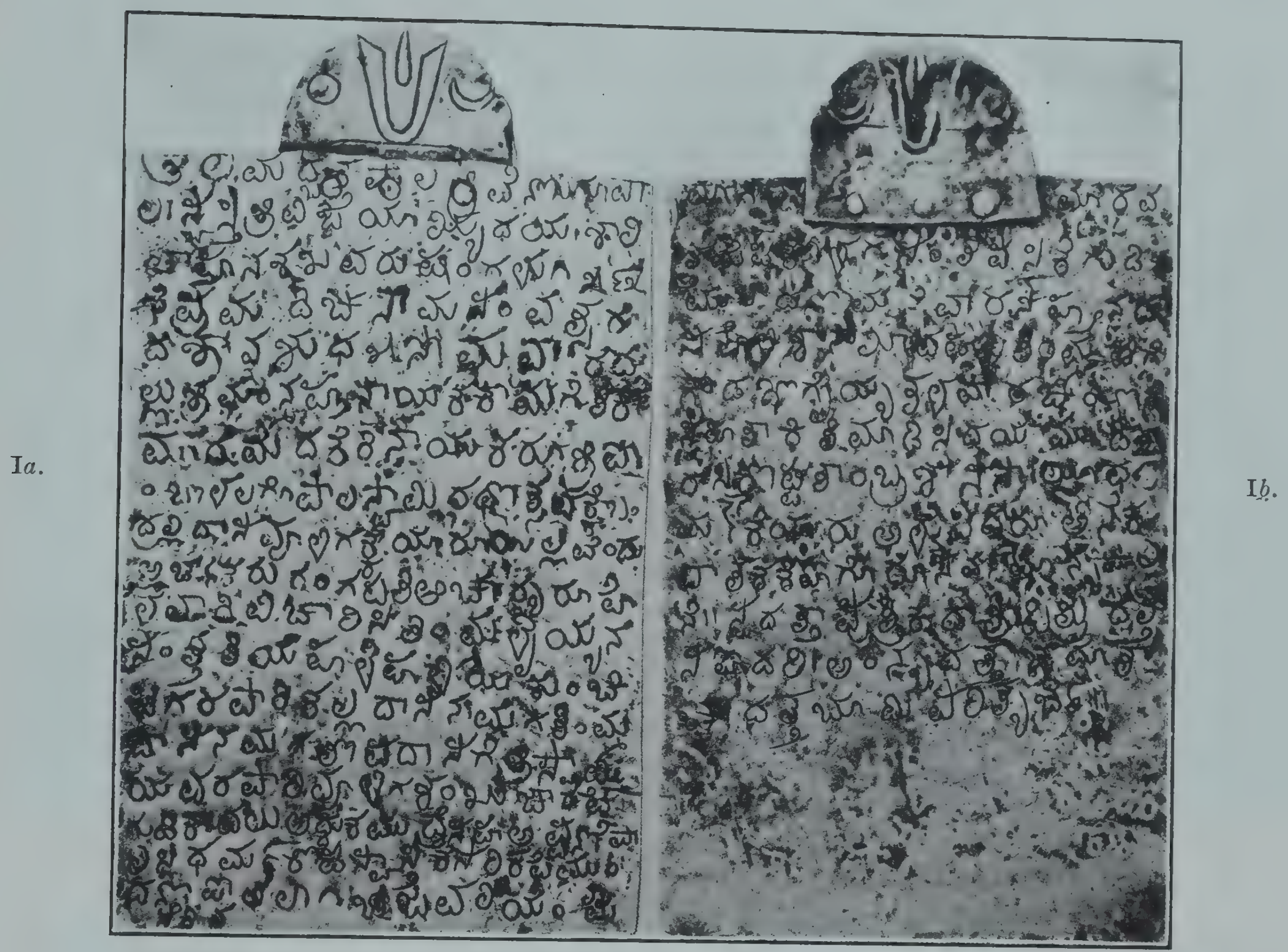
Half-way up the same Dhavaḷappanaguḍḍa, on a stepping stone opposite to a line engraving of Ganêśa which is 5 feet in width.

Modern Kannaḍa characters and language.

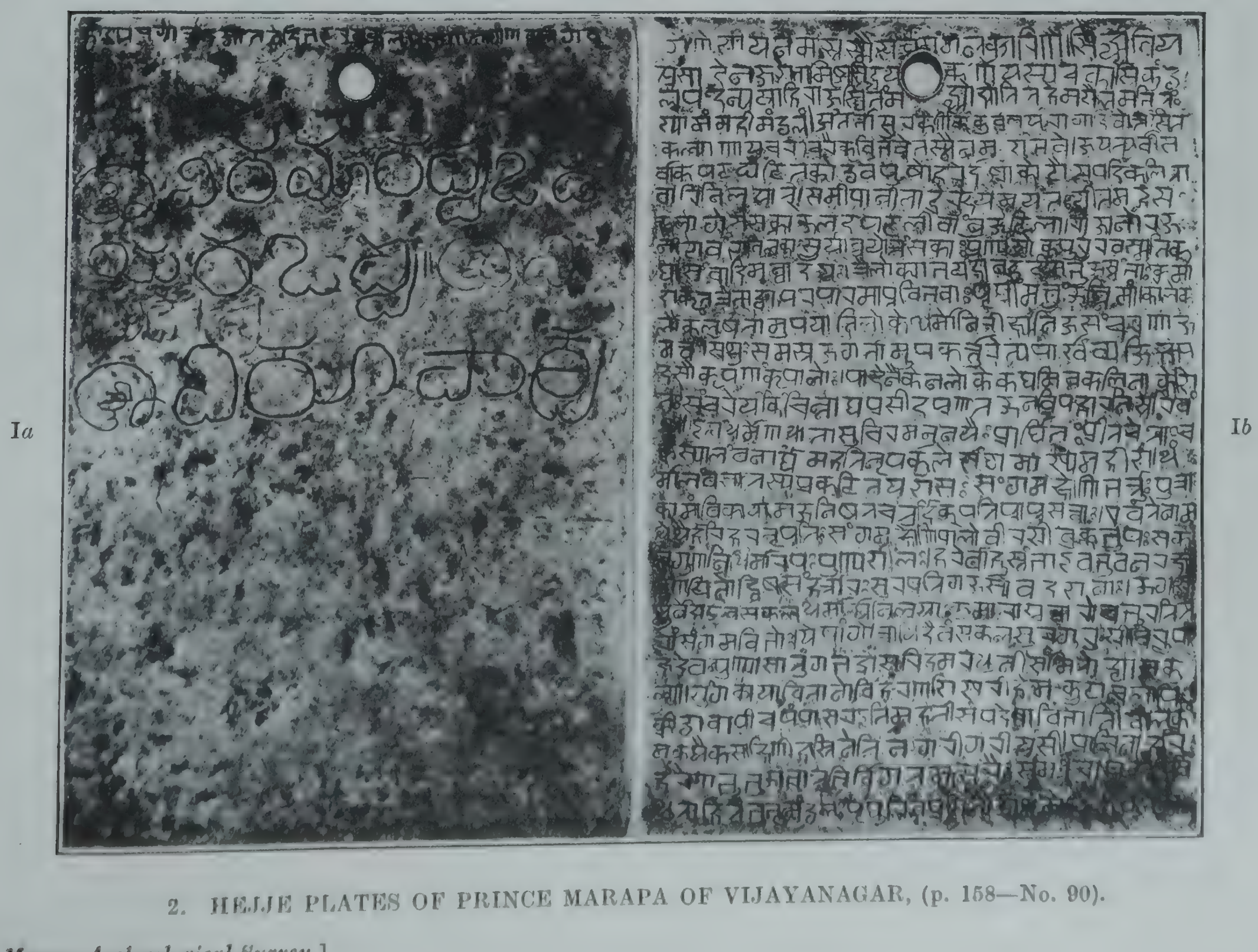
1. śrî Premasinga-
2. pana heśaru

Note.

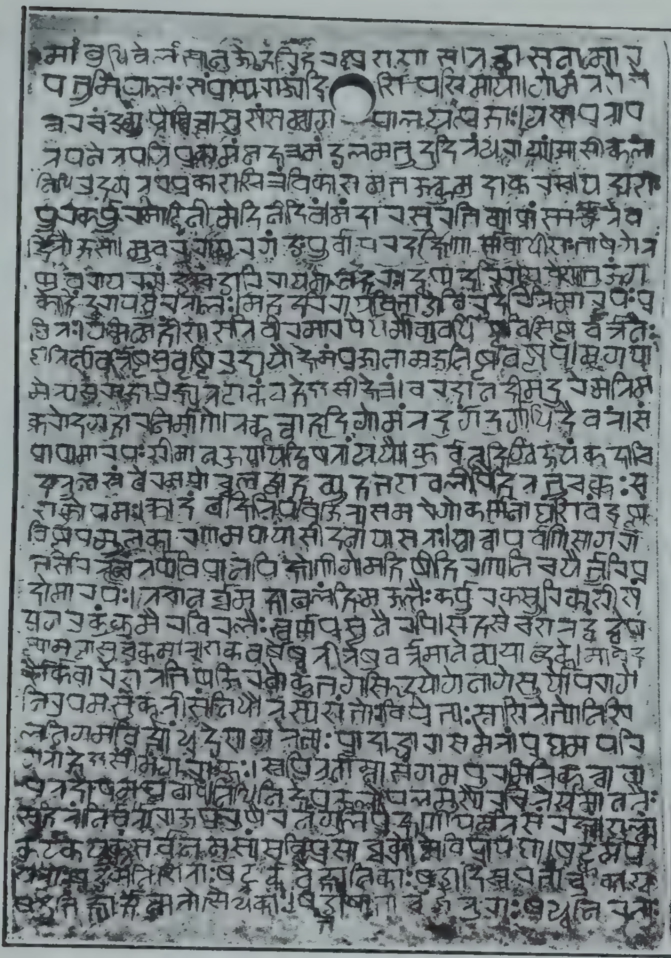
This is the name of a devotee Prêmasingapa carved on the stepping-stone. The letters may be of the 19th century.



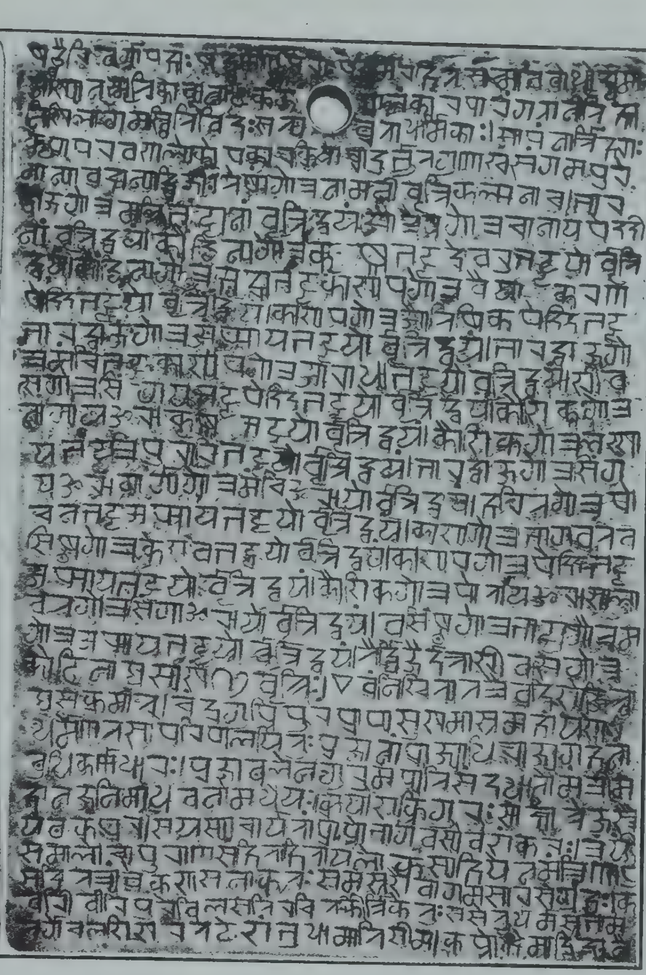
1. POMBOLAL PLATES OF KUMARA MEDAKERENAYAKA OF CHITRADURGA, (p. 63—No. 7).



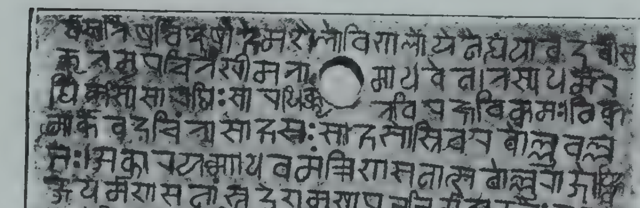
2. HEJJE PLATES OF PRINCE MARAPA OF VIJAYANAGAR, (p. 158—No. 90).



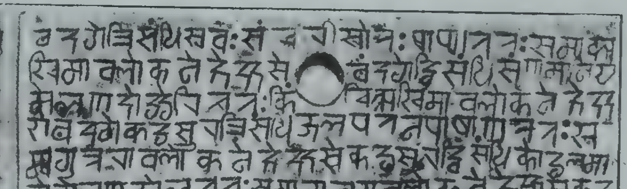
IIa



IIb



IIIa.



IIIb.

HEJJE PLATES OF PRINCE MĀRAPA OF VIJAYANAGAR, (p. 158—No. 90).

Mysore Archæological Survey.]

7.

A copperplate in the possession of Mr. Sreenivasa Jois, lawyer of Chitaldroog town.

Size 8″ × 11″; one plate only. [Plate XIII, 1.]

Sun. Vaḍagale Caste Mark. Moon.

Modern Kannaḍa characters and language.

(Front side.)

1. śrîmadbhaktapâla Śrî Vêṇugôpâ-
2. la | svasti śrî vijeyâbhyudhayâ | Śâli-
3. vâhana śakha varushaṃgaḷu 1595
4. ne Pramadicha-nâma saṃvatsara-
5. da Śrâva śudha 5 Sômavârada-
6. llu śrîman mahânâyaka Kâmageti Ko-
7. mâra Medekerinâyakarû śrî Poṃ-
8. boḷala Gôpalasvâmi-rathôtsavakke baṃ-
9. dalli dâsavûḷigakke yârû yillaveṃdu
10. archakaru Raṃgapati-âchâryarû hê-
11. ḷalâgi vichârisi Timmaḷayyana
12. santatiya Haḷehaḷiya Kunchi-
13. ṭigara Pârikalladâsana maga Tiṃma-
14. dâsana maga Lôvidâsage śrî svâmi-
15. yavara pârivûḷiga śaṃkhu jâgaṭe
16. guḍi kâvalu adduta mudre saha appaṇe pâ-
17. lisi dharma koṭa svâsti kesari-kaṭṭe muṃ-
18. daṇa pola 8 ‖ bijavari yaṃṭu-
19. sêrina

(Back side.)

20. mânada..........morava
21. tta meṭi koḷaga sante pasige guḍi
22. muṃdaṇa manevâra saha ‖ naḍa-
23. sa heḷi Śânubhâva Haḷḷi Tiṃmapage
24. Gauḍa Jaugaiyya Taḷavâra Chiṃṇage
25. śaha tâkiti mâḍisi daya-mâḍi ba-
26. rasi koṭṭa tâṃbra śâsanâ yî dha-
27. rmmake yâru aḷupidarû anêka
28. pâtakake hogoru sarvamânya pâla-
29. ne ‖ sva-dattâ putrikâ dhâtri vipra-dattâ
30. sahôdari | anya-dattâ cha mâtâ
31. châ datta-bhûmi parityajêt

Note.

This is a copperplate inscription recording the appointment by the Chitaldrug chief Kâmagêṭi Medakerinâyaka of an individual named Lôvidâsa, of the Kunchiṭiga community, to discharge the duties of *dâsvûḷiga*, which included guarding the temple and god, blowing the conch and sounding the gong during the time of worship, putting on caste marks on the foreheads of devotees and stamping them with the red-hot seals of the god, etc., in the temple of Gôpâlasvâmi of the village Pombolal.

It is stated that when the chief visited the car-festival of the god, the temple priest named Rangapati-âchârya represented that there was no one to attend to the duties of the said office and hence the appointment was made by the king. Lôvidâsa was the son of Timmadâsa who was the son of Pârikalladâsa of Haḷehaḷḷi descended from Tirumalaiya.

As remuneration for carrying on the said work, Lôvidâsa is recorded to have received a plot of land situated in front of Kêsarikaṭṭe, of the sowing capacity of 8 seers and also the right to receive some small contribution when corn was harvested and measured in the village; and was also given a small house-site rent-free in front of the temple. The grant was engraved on copper and the accountant, the patel and the watchman of the village named respectively Haḷḷi Timmapa, Jaugayya and Chiṇṇa were ordered to carry out the terms of the grant.

The usual imprecatory verses are found at the end of the record.

The temple of Gôpâlasvâmi referred to in this grant seems to be the temple of Gôpâlakrishṇa in Hoḷalkere town in the Chitaldrug District. (See E. C. XI Holalkere 7.) The date of the grant is stated to be Monday, the 5th lunar day of the bright half of Śrâvaṇa, in the year Pramâdîcha, Śaka 1595, which corresponds to 7th July, A.D. 1673.

8.

INSCRIPTIONS IN THE HASSAN DISTRICT.

Belur Taluk.

On a stone in the compound of the Kêśava temple at Bêlûr.
Kannaḍa language and characters.

1. muhûrtam api jîvêta naraś śuklêna karmaṇâ ॥ nâkalpam a-
2. pi kṛishṇêna lôka-dvaya-virôdhinâ । int î maryyâdeyim śrî Kê-
3. śavapuradoḷage jîvitavarggadoḷage ondu haṇa-vâdaḍaṃ pra-
4. sâdadoḷag orppiṇḍavâdaḍam Beṇṇeyûru Muguḷiyo-
5. ḷage nûṟu-kambavâdaḍav anubhavisuva purushan âdoḍaṃ
6. strîyâdoḍam avaśya-kâryam uṇṭâgey ûringe hôda di-
7. vasamuṃ vyâdhiyâgirdda divasamuṃ hoṟagâgi śrî Kêśava-
8. dêvarige nitya-sêveyam mâḍadirddaḍe tamma kulad ippattondu
9. taleya pitṛigaḷam sva-hastadalu vadhiyisida dôsha satyam
10. satyam punas satyam uddhṛitya bhujam uchyatê vêda-śâstrât pa-
11. raṃ nâsti na daivaṃ Kêśavât paraṃ śrî Nârâyaṇâya namaḥ

Note.

This inscription is not dated and records a command or instruction to the officials who served in the Kêśava temple, Bêlûr, that they should never fail to attend to their appointed work even for a single day. The record begins with a stanza which may be translated as follows:—

"It is better that a man should live even for the space of a muhûrta acting righteously than that he should live for a *kalpa* in a manner repugnant both to this world and the world beyond." The record next lays down that every one of the servants of the temple in Kêśavapura (Bêlûr) who might be entitled to a pay of one *haṇa* or to the receipt of a dole of food and every temple servant living in the villages Beṇṇeyûr and Muguḷi who might be enjoying a plot of land of 100 kambas, whether male or female, shall render their services daily to the god Kêśava except on the days when they go out of station on urgent business or when they are ill. Those who do not render such duties are threatened that they will be guilty of slaying by their own hand their ancestors for 21 generations. The record ends with a stanza which means that the Vêdas, and the śâstras based thereon are the highest source of knowledge and Vishṇu (Kêśava) is the highest god. No date is contained in the record but the characters seem to be of the early Hoysaḷa period of about the 13th century A.D.

The villages Beṇṇeyûr and Muguḷi (called also Hiriya Muguḷi) referred to in this record are included in the list of the villages granted by king Vishṇuvardhana for the

Kêśava temple at Bêlûr. (Ep. Car. V. Belur 71). They are identical with the villages Bennûr (also spelt as Bannûr and Binnûr in maps and village lists) and Hire Magaḷur to the north of Bêlûr, near Chikmagaḷur, the headquarters of Chikmagaḷur Taluk.

9.

At the same town Bêlûr, on broken stones lying to the left of the *mahâdvâra* (main entrance) of Kêśava temple.

Kannaḍa language and characters.

1. śubhaṃ astu । namas tuṃga-śiraś-chuṃbi-chandra-châmara-châravê । trai-
2. yilôkya-nagarâraṃbhâ-mûla-staṃbhâya Shaṃbhave || 1 || aruṇa-sarasi-
3. ja-śrî-sôdarair atyudâraih akhila-bhuvana-rakshâ-dîkshitair drushṭi-pâtaih taruṇa-tula-
4. śi-mâlâlaṃkrutôrasthala-śrî karuṇayati (tu) sadâ vaḥ Keśavêśaḥ krupêśah ||2|| pâṃtu vô ja-
5. lada-śyâmâś śârṅga-jyâghâta-karkaśâḥ trayilôkya-maṇṭapa-staṃbhâh chatvârô Ha-
6. ri-bâhavaḥ || 3 || svasti śrî jayâbhyu dayâ Śâlivâhana śaka varusha 1491 neya
7. saṃda vartamâna Śukla-saṃvatsarada Śrâvaṇa śudha 11 śrîman-mahârâjâdhirâja râ-
8. ja-paramêśvara râjakulatilaka-chûḍâmaṇi pûrva-paśchima-dakshiṇôttara-samudraika-nâya-
9. ka dharaṇî-varâha mêdinî-mîseyara-gaṇḍa kaṭhâriya-śâḷuva śrî-vîra-pra-
10. tâpa Vijaya-Sadâśivadêva-mahârâyaru sukha-saṃkathâ-vinôdadiṃ pṛithvîrâ-
11. jyaṃ gaiyyutirppali śrîman-mahârâjâdhirâja-râjakula-dêvatâ chatur-
12. daśa-bhuvanâdhîśvarâ bhakta-jana-bhaya-bhanjana pânchajanya-dharaṇîdhara
13. sarva-dêvatâ-munijana-stômâ-akshaya-pâtra-hasta........a-
14. khiḷâṃḍakôṭi-brahmâṃḍa-nâyaka..........
15. Kamala-lôchana Kamala-saṃbhava-pitâ Nâradâdi-muni-nâtha Vêda-giri-Vîśâ-
16. dhîśvara dushṭa-nigraha śishṭa-pratipâlaka akhilava (abhinava) kshôṇi-Vaikuṇṭha-venipa Vê-
17. lâpurada śrî-Chennigarâyara divya-śrî-pâda-padmaṃgaḷige śrî-Vîra Sa-
18. dâśivarâyara haḍapada davaḷâṃka-bhîṃa Maṇinâgapuravarâdhîśva-
19. ra sindhu-Gôvinda sitakara-gaṇḍa Barida-saptânga-haraṇa turaka-daḷa-vibhâḍar-â-
20. da Kâśyapa-gôtrada Yeṟa-Kṛishṇapa-nâyakara komâra śrî-Venkaṭâdri-nâyaka-
21. ra haḍapada Pâpatiṃma-nâyakara komâra Venkaṭâdri-nâyakara

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(1) & (3) Anushtup metre.

(2) Mâlinî metre.

22. hesara Venkaṭaṃmanû taṃma sêvege samarpisida dharṃma-śâsanada krâma veṃteṃḍare
23. Kṛishṇapa-nâyakarige dharṃma-vâgabêkendu Venkaṭapa-nâyakarige puṇya-vâgabêken-
24. du svâmiya amrutapaḍige madhyânnada avasarake dina | kke harivâṇa 1 ke akki paḍi
25. 8 lû harivâṇa 10 ke paḍi 80 ke akki maṇu-u 2 ke nelu kha ¼ ralû tiṃgaḷu 1 ke
26. nelu kha 7½ lû tiṃgaḷu 12 r̤a varuśa 1 kke maṇu-u kha 90 kke ga 100 nû nâ
27. ....ge ga 12 bhaṭârâdhyarige ga 2 Vêdântigaḷu ga 2 â (?).......... ga 116 ke
28. ....nelu kha 90 kke Vastâreya sîmege saluva Jevaṇi-

(*On a second piece.*)

29. ge-nâḍoḷagaṇa Daṇâyakanahaḷḷiya grâma Venkaṭâdrinâyakayyana-
30. varu taṃma tande Pâpatiṃmaya-nâyakarige uṃbaḷiyâgi..........
31. Pâpatiṃmâpura veṃba prati-nâmadhêyavanû mâḍi Venkaṭâdri-nâyakarigû taṃma
32. tande Pâpatiṃmanâyakarigû puṇya-vâgabêkendu śri Chennigarâya......
33. raṃṇyôdaka-dâna-dhârâ-pûrvaka..........śayadiṃ samarpisida
34. dharma-s̀âsanâ â-grâmake saluva chatu-sîmeya vivara ll Koraṭikerre grâmada..
35. la-sîmeyiṃ paḍuvalû Yegachi-nadiyinda mûḍalu Chikkabêḍagerre Ha-
36. rubihaḷḷiyiṃda baḍagalû Kaṃnayakana-haḷḷiyinde teṃkalu yî chatus-sî-
37. meyoḷaguḷḷa nidhi-nikhêpa-jala-pâśâṇa-akshîṇi-âgâmi-siddha-sâdhyaṃgaḷ-eṃba
38. ashṭa-bhôga-têja-svâṃmyavannu svâmiya śrî-pâdakke samarpisida dharma-śâsana
39. yi dharma-śâsanadali bareda harivâṇa 10 kke vechcha nirnaya-
40. ûll Chennigarâyara ûḷigada................
41. da mahâ-janaṃgaḷige pûrva-prâpti-yalli saluva harivâṇa
42. kaṇada sêru..........1 ke harivâṇa 1 lekhadali haṃchikoṃḍu
43. hôguvaru yî dharmake âru tapidaru taṃma tâyi taṃde guru sahô-
44. dararanû Vâraṇâsiyali vadhisida dôshakke hôguvaru
45. dâna-pâlanayôr madhye dânâch-chhrêyô nupâlanaṃ dânât svarga-
46. m avâpnôti pâlanâd achyutaṃ padaṃ sva-dattâ (d) dviguṇaṃ puṃṇyaṃ para-dattânu-pâlanaṃ
47. para-dattâpahârêṇa sva-dattaṃ nishphalaṃ bhavêt[1] sva-dattâm para-dattâṃ vâ yô harêta vasundharâṃ
48. shashṭhi-varsha-sahasrâṇi vishṭhâyâṃ jâyate krimiḥ[2].

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(1) Anushtup inetere.

(2) Anushtup metre.

TRANSLATION.

Be it well. Adoration to Śambhu who is beautiful with the yak-tail fan, the moon kissing his lofty head and who is the main pillar for the building of the city of the three worlds. May the ever-merciful God, Kêśava, whose chest is adorned with the garland of young *tulasi* leaves, favour you with the glances of his eyes which are like the red lotus in brightness, full of compassion and engaged in looking after the welfare of the whole Universe. May the four arms of Hari, which are dark like the clouds and hardened by the striking of the string of his bow named Śârnga and which form the four pillars of the pavilion of the three worlds, protect you. Hail. On the eleventh day of the bright half of Śrâvaṇa in the year Śukla, the year 1491 of the Śâlivâhana era having elapsed; while the overlord and king of kings, the pre-eminent crest-jewel of the royal race, the only lord of the Eastern, Western, Southern and Northern oceans, a Boar to the Earth and the feared of those earthly ones who wear (boast of their valour signified by) their moustaches, the Sâḷuva of the dagger, Śrî Vîra Pratâpa Vijaya Sadâśivadêva mahârâya, was reigning in peace and happiness; Venkaṭamma, named after Venkaṭâdri Nâyaka, and son of Pâpatimma Nâyaka, the bearer of the betel bag of the illustrious Venkaṭâdri Nâyaka, son of Yeṟa Krishṇapa Nâyaka of Kâśyapa gôtra,—who was the bearer of the betel bag of the illustrious Vîra-Sadâśivarâya, a Bhîma in battle, born-lord of Maṇinâgapura, Sindhu-Gôvinda, champion over adulterers, capturer of the seven elements of sovereignty of Barida, and destroyer of the army of the Turukas—thus tendered this charitable endowment at the sacred feet of God Chennigarâya, of Vêlâpura the modern Vaikuṇṭha, who was the Family Deity of the king of kings, the Lord of the Fourteen Worlds, Dispeller of the fears of His devotees, Bearer of the Conch Pâñchajanya and also of the Earth, Granter of all the desires of gods and sages, Lord of all the millions of worlds, Lotus-eyed, Father of the Lotus-born, Patron of Nârada and other sages, Master over Garuḍa of Vêdagiri, Destroyer of the wicked and protector of the righteous.

For the spiritual benefit of Kṛishṇapa Nâyaka and the merit of Venkaṭapa Nâyaka, provision is made for the daily food offerings in the after-noon to the god, of 10 plates of 80 paḍis of rice, each measuring 8 paḍis amounting to ½ maund of rice, or ¼ khaṇḍuga of paddy; for one month..........7½ khaṇḍugas of paddy; for 12 months or one year 90 khaṇḍugas of paddy costing 100 *gadyâṇas*. (In addition to this) 12 gadyâṇas (for a purpose not clearly made out), 2 gadyâṇas (each year) to Bhaṭârâdhyas, (and) 2 gadyâṇas to Vêdântis (were to be given); (in all) 116 gadyâṇas.

(For this), in order that merit might accrue to Venkaṭâdri Nâyaka and his own father Pâpatimma Nâyaka, was tendered (by Venkaṭamma) along with offering of gold and water, the village Daṇâyakanahaḷḷi which had been granted as umbaḷi to his father Pâpatimanâyaka by Venkaṭâdri Nâyaka, situated in Jevaṇigenâḍ and Vastâre-Sîme, after re-naming the village as Pâpatimmâpura. Boundaries of the village on (its) four sides: west of Koraṭigere, east of the river Yegachi, north of Chikkabêḍagere and Harubihaḷḷi and south of Kannâyakanahaḷḷi. This deed of gift confers possession over the eight-fold enjoyments (enumerated as Nidhi, Nikshêpa, Jala, Pâshâṇa, Akshîṇi, Âgâmi, Siddha and Sâdhya) that might be within these four boundaries to the Holy Feet of God. Settlement of expenditure regarding the 10 plates (of rice) referred to in this epigraph : to those mahâjanas employed in the service of Chennigarâya, plates to be given in proportion to their former rights at the rate of one plate for......(details not clear). They will distribute (among themselves) according to this rate. Whoever violates this (condition of the) charity will incur the sin of slaying at Vâraṇâsi their mothers, fathers, preceptors and brothers.

Between the act of making a gift and that of maintaining one already made, maintenance is more meritorious than gift. By making a gift one goes to Svarga while by the maintenance of a gift one attains to the heavenly region from which there is no fall. It is doubly as meritorious to protect others' charitable deeds as to make a gift oneself. By confiscating the gifts made by others, one's own gifts are rendered void of merit. Whosoever takes away land given by himself or by others will be born as a worm in ordure for sixty thousand years.

Note.

Writing.—The characters might well be of the second half of the 16th century. Several letters at the end of the lines 13, 30, 32, 40 are lost as the slab is broken at the place. So also some letters at the beginning of lines 27 and 28. Some letters in the middle of lines 13, 33 and 42 are not clear. The orthography is generally correct, but *dṛi* is written as *dru* (line 3), *kṛi* as *kru* (line 4.)

Language.—Three stanzas at the beginning which are invocatory verses addressed to god Śiva, and to Kêsava, and to the latter's four arms, and two imprecatory stanzas at the end are in Sanskrit; the rest is in Kannada prose.

History.—The inscription is of the reign of the Vijayanagar king Sadâśivarâya who is given the usual titles, but was issued by a dependant of the Bêlûr chief Venkaṭâdrinâyaka, son of Era Kṛishṇapanâyaka who is represented as the bearer of the betel bag or pouch to the king. For this Venkaṭâdrinâyaka we have the dates 1566, 1568, 1575, 1577, 1578, 1580, 1583 (E. C. V. Belur 1, 7, 12, 212 and Hassan 165, 172, 176). He is also called Venkaṭappanâyaka in inscriptions of 1568 (E. C. VI Chikmagalur 124) and 1587 (Chikmagalur 79). The titles of the Bêlûr chiefs in the present record are also found in other grants of those kings. The meaning of some of these is not clear. The title Dhavaḷânka-Bhîma has been translated as Bhîma from his white flag (E. C. V. translations, p. 85) but this meaning is not free from doubt. Similarly the true significance of the epithets *Maṇinâgapuravarâdhîśvara* and *Sidnhu-Gôvinda* is not clear. *Barida-saptânga-haraṇa* and *turukadaḷavibhâḍa* seem to indicate the valour shown by Bêlur chiefs in fighting for their lords, the kings of Vijayanagar against Muhammadan armies, *Barida* being the Barid-shâhi kings of Biḍar.

The donor of the grant is Venkaṭamma named after his patron Venkaṭâdrinâyaka and was a son of Pâpa Timmayanâyaka who held the office of the bearer of the betel bag to the Bêlûr chief.

Object of the grant.—The inscription registers the gift of a village Daṇâyakanahaḷḷi by the donor for services in the Kêśava temple at Bêlûr, the god being called Chennigarâya (the Beautiful Lord) and the place being called Modern Vaikuṇṭha (paradise) on earth. The epithets applied to the god Kêśava and the stanzas in his praise are found also in two other inscriptions of Belur (E. C. V. Belur 78 and 1). The village is stated to have been received by the donor's father as rent-free endowment from his patron Venkaṭâdrinâyaka, chief of Bêlûr. The income of the village calculated at 116 *gadyâṇas* was to be spent as follows: 100 *gadyâṇas* for the daily mid-day offerings of rice as food to god, at the rate of 10 plates or 80 *paḍis* (half seers) per day, the total quantity of paddy required for the purpose being 90 khaṇḍugas per year valued at 100 gadyâṇas; 2 gadyâṇas for *bhaṭârâdhyas* (archaks or priests performing the worship of the image), 2 gadyâṇas for *vêdântis* (those who recite or teach the upanishads) and 12 gadyâṇas for some object not known as the portion relating to it is broken off. Details are also given regarding the expenditure of the ten plates of rice offered to god daily. This was to be distributed among the temple servants and the *mahâjanas* or Brahman citizens in some proportion following the old custom in vogue at the time. The details here too are lost. The grant of the village was made as a perpetual and irrevocable gift, with all the usual rights and powers. The village was also to be called by a new name Pâpatimmâpura after the donor's father Pâpa Timmanâyaka.

Geographical details in the grant.—Of the places mentioned in the grant, the village given away, *viz.*, Daṇâyakanahaḷḷi is still called by the same name and is found about 3 miles to the north of Bêlûr. Near this village and to its west flows the river Yagachî. Chik Bêḍgere is about 2 miles to the south of Daṇâyakanahaḷḷi and north of Bêlûr. Koraṭigere or Koraṭikere is to the north-east of Daṇâyakanahaḷḷi, about 2 miles off and Kannâyakanahaḷḷi is situated at a distance of 1 mile to the north of Daṇâyakanahaḷḷi. Harubihaḷḷi is not found now.

Vastâre-sime, the province in which the village granted is stated to be situated was the country of Vastâre, a village at present in the Chikmagalur Taluk. Jevaṇigenâḍ, a district forming part of Vastâre-sîme may probably be the same as Dêvaḷigenâḍ referred to in several inscriptions in the vicinity of Chikmagalur (E. C. VI Chikmagalur 1, 4, 22, 36).

Other Particulars.—Neither the name of the composer nor that of the engraver of the inscription is found in the record.

Date.—The date is given in lines 6 and 7, as the 11th lunar day of the bright half of Śrâvaṇa in the year Śukla, Ś. 1491. This corresponds to 24th July 1569 A.D. on which day the Ékâdaśi tithi ended at 6 ghaṭikas after sun-rise according to the Indian Ephemeris of Svami Kannu Pille. As no week-day is named the date cannot be verified. It is also to be noted that the date is rather very late for the reign of Sadâśiva though inscriptions of the same king dated in 1569 and 1570 are not unknown (see No. 15 of Madras Epigraphist's collection for 1910 and No. 40 for 1922, also p. 244 of Heras's Aravidu Dynasty of Vijayanagar).

10

In the village Kauri, in the Hobali of Bikkôḍ, on a stone set up near Basavaṇṇa temple.

Size 3′—0″ × 2′—0″.

Kannaḍa language and characters.

1. ....bi-chandra-châmara-châravê
2. traiḷokya-nagarâ-raṃbha-
3. mûlastaṃbhâya..........svasti saka va-
4. risa sâviradâr̤aneya Durmati-saṃ -
5. vatsarada Chaitra su 1lu Kavuriya taḷâri
6. ....Tagareya..........peṃḍiruḍe..........Chiṇṇiga

Note.

This is a vîragal inscription several letters of which have become effaced. After giving the usual stanza in praise of Śambhu it seems to record the heroism of a warrior named Chiṇṇiga in defending the honour of the women of the village Tagare when it was attacked by the watchman of the village Kauri. Both the villages Kauri and Tagare are situated near Bêlûr. The date of the record is given as 1st lunar day of the bright half of Chaitra in the year Durmati, Ś. 1006. But Ś. 1006 corresponds to Raktâkshi and the nearest Durmati is Ś. 1003. Evidently the engraver wrote "dâ" in line 4 by mistake for "da mû". The date would then correspond to March 14, A.D. 1081.

11.

On a stone set up in the wet land of Râmêgauḍa near the same village Kaure in the Hobli of Bikkôḍu.

Size 4′—2″ X 2′—6″.

Kannaḍa language and characters.

1. Kâḷayuta-sauvachharada Chayi-
2. tra śu 1 lu śrîmatu Venkaṭapa-
3. dri-nâyakâra kâryake kartarâda
4. Papatiṃmanâyakaru Kaure Râ-
5. mapagavuḍage koṭṭa hulla-koḍa-
6. gi ura koḍagi nâu sênege koṭṭam-
7. tha gadenu vuru uṃbaḷi hâkisi Kâ-
8. rabâgila Kâṭanâyakara maga Kavure-
9. ya Râjapagâüḍugaḷa vaḷita sênabôva
10. Chikkarasayarâ baraha

Note.

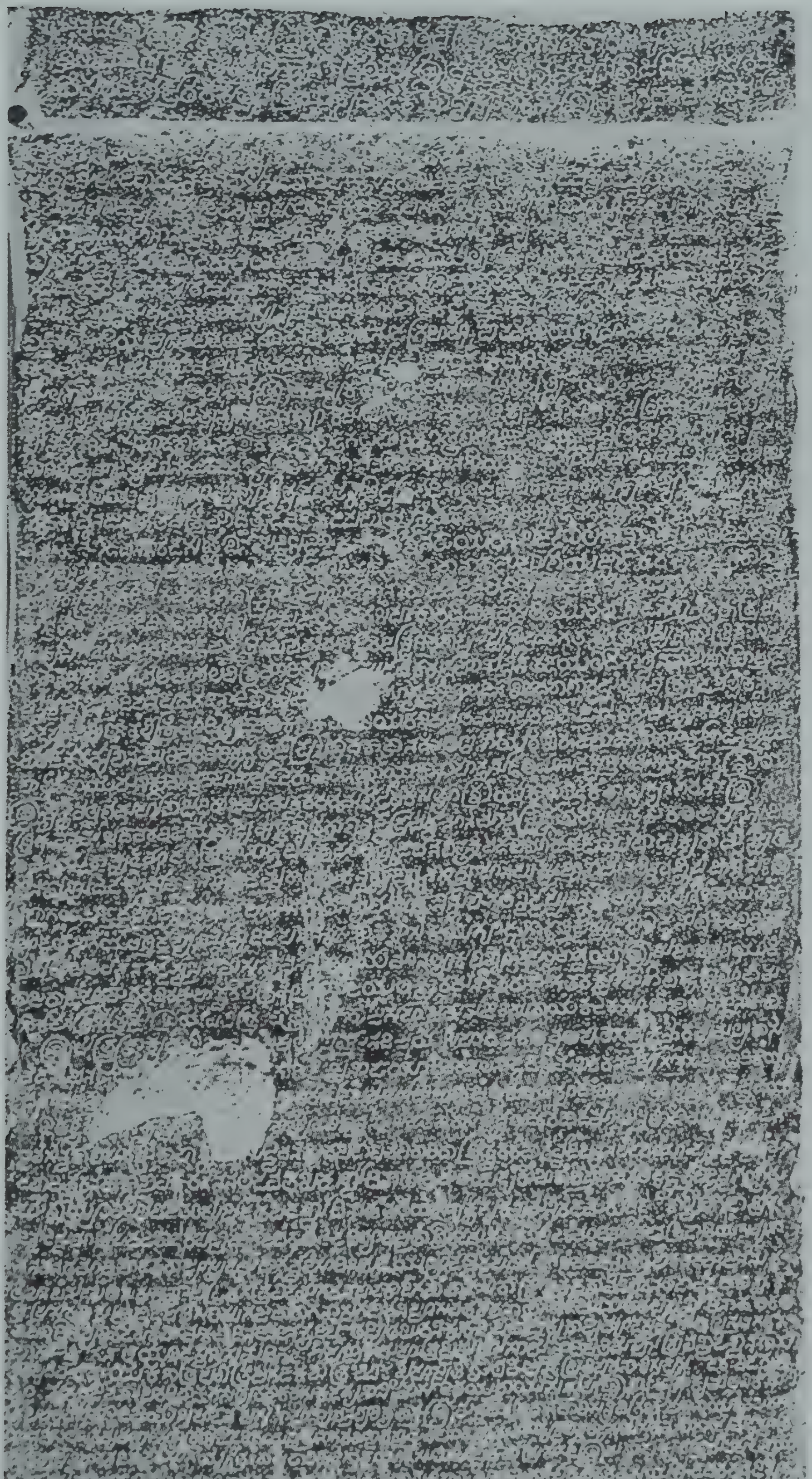
This inscription also belongs to the reign of the Bêlûr chief Venkaṭâdri Nâyaka and of his subordinate Pâpa Timmayanâyaka who is here called the agent for the affairs of the above chief.

The record seems to register the grant of some land to a *gauḍa* of the village Kaure named Râmapagauḍa (also called Râjapagauda in line 9 probably by a mistake of the engraver), son of Kâṭanâyaka of Kârabâgil village. The land is stated to have been at first granted for the maintenance of troops but was now given rent-free into the hands of Râmapagauḍa for the village Kaure as *hul-koḍagi* and *ûra-koḍagi*, which probably means that it was to be enjoyed by the whole body of villagers rent-free on condition that they supplied fodder (for the army).

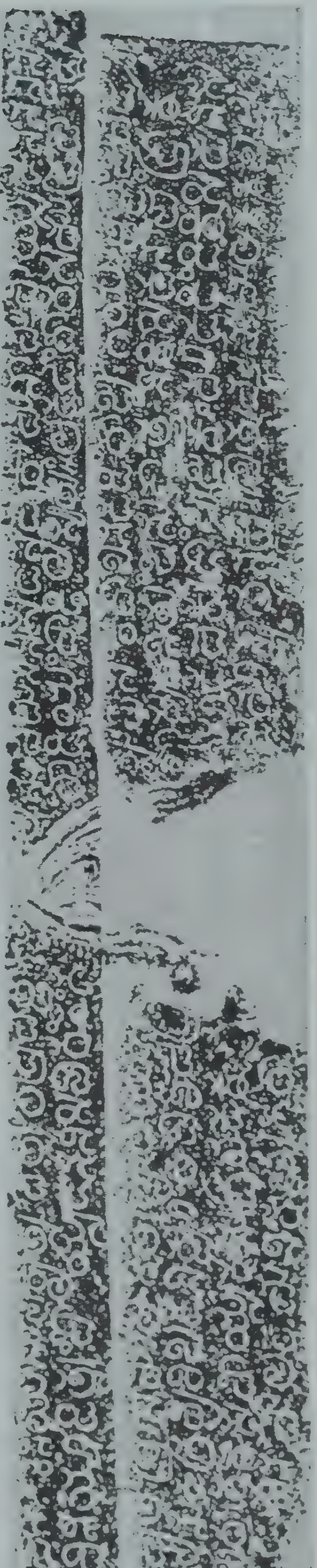
The inscription is dated the 1st lunar day of the bright half of Chaitra in the year Kâḷayukta. No date in Śaka era is given. The letters seem to be of 16th century and Kâḷayukta of the grant may stand for S′ 1480 or A.D. 1558. The date however is not verifiable.

The grant is stated to have been composed by the village accountant Chikkarasaiya.

PLATE XV.



1. BELGAMI KALLESVARA TEMPLE INSCRIPTION OF PRINCE JAYASIMHA CHALUKYA, (p. 130—No. 65).



2. HALEBID TANK INSCRIPTION OF VINAYADITYA HOYSALA, (p. 73—No. 12).

12.

At the village Haḷebîḍ in the Hobli of Haḷebîḍ, on the cross beam of the first weir of the tank. [Plate XV. 2.]

Size 1′—0″×4′—0″.

Kannaḍa language and characters.

1. savsti saka varsha 984 neya Subhakrit-saṃvatsaram pravarttise anupaman enisida Nṛipakâma-nâma Voysaḷana nandanaṃ
2. jagad-adhikam Vineyâdityaṃ Poysaḷan enisi chiram Gangavâḍiyaṃ pâḷisutum ‖ adaṭam Dôrasamudradoḷ sa-
3. muditôdyat-śrî-samâlingitâbhyudayaṃ sat-sukha-sankathâ-binadadim râjyaṃ geyuttil̤du jîvada-
4. yôpêtan udagra-vairi-baḷa-nirgghâtaṃ viśêsha-prabhâspadan î tumban udâttan ikkisidan â-chandrârkka -
5. târambaram ‖ Rakkasa voysaḷan ugra-chaḷakkaṃ Yâdava-kuḷâmbujârkkam-mudadind ikkisidan ese-
6. vinam mêlakkaman î-keṛege râja-Mândhâta-nṛipaṃ bittuvaṭṭamaṃ mêlakkakke biṭṭaṃ

Translation.

Be it well. While the Śaka year 984 Śubhakrit was current..........

The son of the matchless Voysaḷa named Nṛipakâma was the excellent Vineyâditya Poysaḷa who ruled Gangavâḍi for long. While reigning in Dôrasamudra in the enjoyment of increasing wealth and prosperity, in peace and wisdom ; filled with compassion for living creatures, that valiant king, a great destroyer of enemies' troops and an abode of matchless glory set up this sluice to last as long as the moon, sun and stars endure.

A Rakkasa-Poysaḷa (an ogre of a Poysaḷa) in his terrible determination, a sun to the lotus the Yâdava race, a Mândhâta among kings, he set up this *mêlakka* (sluice?) to this tank.

He granted *bittuvaṭṭa* for *mêlakka.*

Note.

This inscription is of the reign of Nṛipa Kâma Poysaḷa's son Vinayâditya of the Hoysaḷa dynasty. It is dated S′ 984 Śubhakṛit or A.D.1062. Vinayâditya is described as the ruler of Gangavâḍi and it is interesting to note that Dôrasamudra is described as the capital as early as his time. He is styled Rakkasa-Voysaḷa for his determination, a fact which is also referred to in Haḷebaḷgoḷa inscription dated S′ 1015 (Ep. Car. V.

Channarayapatna 148). The object of the present epigraph is to record his construction of a sluice for the tank at Dôrasamudra and the grant of *bittuvaṭṭa* (a tax collected on the produce of the irrigated lands) for its maintenance.

13.

On a slab in the bund of the same tank at Haḷebîḍ.

Kannaḍa language and characters of 13th century.

1. ....Mâgha ba 11 ....Baṃṭêśvarada Malliyajî
2. ....yanâyaka Bhaṃḍâri Nâraṇadêva
3. ....mâḍi tatu-kâlôchita-pûjeyanu..........jîya..........
4. ....ra muṃḍiṭṭu â-Baṃṭêśvarada Mallijîya..........dharma
5. ....ke âru baṃdu toḍaṃkidoḍaṃ â Mallijîya
6. .. .. ..

Note.

Many of the letters in this are completely worn out and illegible. No date nor the name of the reigning king is found in the record. The letters seem to be of the 13th century.

The inscription registers some grant made for services in the temple of Baṇṭêśvara by Bhaṇḍâri Nâraṇadêva and Mallijîya. The god Baṇṭêśvara is referred to in an inscription of the same village dated 1117 A.D. (Ep. Car. V. Belur 117.)

14.

At the same village Haḷêbîd, on a slab lying in the tank near the *Snâna-mantapa* (bathing-pavilion.) [Plate XVI. 3]

Size 3′—3″×2′—3″.

Kannaḍa language and characters.

1. śrimad dêvâsurâhîndra-pûjitaś chângajanmajid dêvah śrî
2. Vîra-tîrtthêśah pâyâd bhabya-jana-brajân | śrîmal-lôkaika-vikhyâ-
3. ta-Mûlasanghô virâjate Koṇḍakundânvayas tatra Dêśîyâkhyagaṇâ-
4. graṇîh ॥ śrî-Vîraṇandi-siddhânta-chakravarttyanujô mahân śrîmad Bâ-
5. hubalî-nâma munih siddhânta-pâragaḥ ll Sakaḷajna-pratipâditôbhaya-nayâ-
6. bhijnâna-saṃpannakô madanôdyad-dava-dâva-tôyada-vibhus saddharma-rakshâmaṇiḥ daḷitâ-
7. shṭâdaśa-sat-padârttha-nipuṇaḥ shaḍ-dravya-vêdî jayaty akhilôrbbî-nuta-châru-Bâhubali-siddhântîśvara-

8. ḥ sanmuniḥ | tasyâgra-śishyô khiḷa-śabda-śâstra-pârangamaḥ svâtma-sukhânuvarttî | syâd-vâda-vidyâ-kuśa-
9. lô vibhâti kâmâmbujênduḥ Sakaḷêndu yôgî || Arhaṇandi-munîndrâṇâṃ châritram vismayâvahaṃ |
10. têshâṃ praṇayinî vâṇî tasyâs tan-munayaḥ priyâḥ || jalpa-vitaṇḍa-kathâsu cha śabdâga-
11. ma-Jina-mukhôttha-paramâgamayôr unnidraṃ yach chittaṃ sa Traividyâruhô (A) rhaṇandi-
12. muniḥ | êsha śrutagurur yasya Sakaḷêndumahâbratêḥ | tasya vidyâ-mahâprauḍhir mmâ-
13. dṛiśair varṇṇyatê kathaṃ || itthaṃ-bhûtô yamîśô vara-Jira-muni-sad-bṛinda-madhyê virâjat-shaḍ-viṃśatyarddhi-
14. tôrûrjjita-charitaparaḥ sapta-tatva-pravêdî | prâyaśchittâdi-shaṭka-dvi-guṇita-sutapâścharya-[1]
15. varyya-prasiddhô dvâtriṃśad-bhâga-sadbhâvana-yuta-Sakaḷêndu-bratîndrô vibhâti || êvaṃ katipaya-
16. kâlê pravarttitê grâma-nagara-khêḍêshu tatratyâbhabyôtpaḷa[2] vikâsayaṇ Sakaḷa-chandramu-
17. nir âyâti | sat-Pâṇḍya-dêśa-madhya-sthita-Biḷichâ-grâma-Chaityagṛiham âsâdya jnâtvâ svântyaṃ
18. tri-dinâd anaśana-vidhinâ trivishṭapaṃ saṃ-prâptaḥ || saptâgra-bâṇêndu-śaśi-pramâbda Śakhâkhyakê Ma-
19. nmatha-vatsarê cha | sat-Phâlgunê śuddha-tṛitîyakênduvârê gamat srî-Sakaḷêndu-dêvaḥ | Aruhan namaḥ
20. śrîmad Vîraṇandi-siddhânta-chakra-varttigaḷa sadharmmarappa Bâhubali-siddhânti-dêvarê dîkshâ-
21. gurugaḷ śrîmad Arhaṇandi-traividya-dêvar śrutagurugulumappa śrî Sa-
22. kaḷachandra-bhaṭṭâraka-dêvargge śrîmad-râjadhâni Dôrasamudrada samasta-bhavya-
23. nagaraṅgaḷ parôksha-vinayârtthavâgi mâḍisida niśidhi mangaḷamahâ śrî śrî

Translation.

May the god Vîratîrthêśa, worshipped by celestials, demons and serpents, and the conqueror of Cupid, protect the hosts of righteous Jainas (*Bhavya-jana*, people worthy of salvation).

There shines the illustrious and world-famous Mûla-sangha in which is found Koṇḍakunda lineage.

The chief of Dêśiyagaṇa which belongs to it was the illustrious saint named Bâhubali, well-versed in *Siddhânta* (Jaina religious system) and a younger brother (a junior co-disciple) of the illustrious Vîraṇandi-siddhânta-chakravarti. Victorious is the virtuous ascetic Bâhubali-siddhântîśvara, possessed of the knowledge of the two

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(1) Read su-tapaścharya.

(2) Read tatratya-bhabyôtpalam.

kinds[1] of *naya* taught by the All-knowing (Jina), a water-cloud to the powerful wild-fire that is the God of Love, a talisman to righteousness, well-versed in the 18 *sat-padârthas* and in the six *dravyas*[2] and praised by the whole world. His principal disciple was Sakaḷêndu-yôgi, a master of the science of *Sabdaśâstra*, devoted to the happiness of the soul, an expert in the knowledge of *syâdvâda*, and a moon to the lotus, Cupid.

The character of the chief of sages, Arhaṇandi is very strange as he has a sweetheart in Vâṇi (Goddess of learning) and he is beloved by her (though an ascetic). How can men like myself praise the high perfection of learning of the great ascetic Sakalêndu whose preceptor in the śâstras is the *traividya* Arhaṇandimuni, whose mind is ever active in debates, fallacies, *śabdâgama* (science of words) and *paramâgama* (science of soul).

Thus shines the lord of ascetics, Sakalêndu possessed of 26 *ṛiddhis*[3] (supernatural powers), versed in the seven *tatvas*,[4] endowed with high character, glorious among the assemblage of Jaina ascetics, famous for his twelve kinds of austerities beginning with *prâyaśchitta* and having thirty-two kinds of righteous *bhâvanas* (thoughts). After some time elapsed like this, the sage Sakalachandra wandered through villages, cities and hamlets causing the lilies, the righteous Jainas (Bhavya) to expand, and in the end reached the *Chaityagṛiha* (monastery) in the village Biḷichâ in the good Pâṇḍyadêśa. Here he saw that his end was drawing near and so following the rite of abstaining from food for three days he reached heaven.

In the Śaka year counted by the number seven, arrow, moon and moon (1157), in the year named Manmatha, on the 3rd lunar day of the bright half of Phâlguna, on Monday the illustrious Sakalêndu-dêva expired. Salutation to Arhats.

All the Jaina citizens (*bhavya-nagarangaḷ*) of the illustrious capital Dôrasamudra,- erected this monument in memory of the departed sage, Sakaḷachandra-bhaṭṭâraka-dêvar whose *dîkshâguru* (the teacher who initiated him in *sanyâsa*) was Bâhubali-siddhântidêvar, *sadharma* (colleague) of Vîraṇandi-siddhânta-chakravarti and whose *śruta-guru* (teacher who instructed him in the śâstras) was the illustrious Arhanandi traividyadêvar. Good Fortune. Well-being.

Note.

This is a record of the death of a Jaina guru named Sakalachandramuni belonging to Mûlasangha, Koṇḍakundânvaya, Dêśiyagaṇa and a disciple of Bâhubali-siddhânti-

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(1) *Vyavahâranaya*—Philosophy of the world: *Niśchaya—naya*—Philosophy of the soul.

(2) *dravya*—substances: *jîvadrávya* (soul), *pudgaladravya* (matter), *dharmadravya* (activity), *adharmadravya* (rest), *âkâśadravya* (space), *kâladravya* (time).

(3) *tapô—riddhi* (penance) of 18 kinds and *animâdi vikriyardhi* of 8 kinds.

(4) *tatva*—truth: *jîva* (soul), *ajîva* (lifeless things) *âsrava, samvara, nirjara, bandha* (attachment to world), *mòksha* (liberation).

who was a younger co-disciple of Vîraṇandi. Sakalachandra is also stated to be a pupil of Arhanandi-muni. The date of his death is recorded to be Monday 3rd lunar day of Phâlguna in the year Manmatha S′ 1157 (equivalent to Monday, February 11, A.D. 1236) and the place of death, a basti in Biḷichâ in Pâṇḍya-dêśa. He fasted for three days when he knew that his end was near. In his memory the *bhavya-nagarangaḷ* (Jaina citizens) of the capital city Dôrasamudra are stated to have set up the present monument. Biḷichâ seems to have been the principal village of the district Biḷichî seventy referred to as a part of Noḷambavâḍi province in an inscription of 1125 A.D. of Tribhuvanamallapâṇḍya in the village Nalkudure in Channagiri Taluk. (Ep. Car. VII Channagiri 61.) There is a village of the name Kaṇave Biḷachi in Bâsavâpaṭṇa Hobali of the same Taluk which is probably identical with Biḷichâ-grâma referred to in the present record.[1]

15.

At the same village, on the 1st vîragal near the Snânamaṇṭapa. (Bathing pavillion.)

Size 3′—0″ × 1′—9″.

Kannaḍa language and characters.

1. svasti śrîmanu mahâ-maṇḍaḷêsvara Tribhuvanamalla
2. Taḷakâḍu-goṇḍa Vîra-Gaṅga Hoysaṇa-Dêvaru Dôrasamudra-
3. [da] lu sukha-sankhatâ-vinôdadim râjyam geyuttavire Muda-
4. nu Tagartti-koṭheya hatti heṅgaḷir kkûḍe hêrâḷa-
5. va mâḍuttaviralu Hoysaṇa-dêvaru kaṇḍu Varuḍe Châya-
6. yanâyakanaṃ karadu besa [si] doḍe âṇatiya paṇade Châ

Note.

This is a vîragal inscription of the reign of the Hoysaḷa king Vîraganga Hoysaṇa-dêvaru or Vishṇuvardhana and records the exploits of a warrior named Varuḍe Châyayanâyaka who was commanded by the king to fight against a warrior named Mudda who had laid siege to the fort of Tâgarti and was molesting the women therein. No date is given. The characters seem to be of the 12th century. The titles of the Hoysaḷa king in the record are *mahâmaṇḍalêśvara*, *tribhuvanamalla*, and capturer of Talekâḍu and no imperial titles like *râjâdhirâja* are given in the record. It is a further indication that this belongs to the early Hoysaḷa kings. Tâgarti referred to in the record is identical with a village of the same name in Sagar Taluk, Shimoga District.

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(1) As regards the the metre of stanzas in this record, the first two as also the 5th and 7th, are in Anushṭup, the third is of Mattêbhavikrîḷita, 4th of Indravajrâ, 6th of 'Âryâ,' 8th of Sragdharâ, 9th and 10th of 'Âryâ' metre.

16.

On a 2nd vîragal at the same place.

Size 2′—9″ X 2′—0″.

Kannaḍa language and characters.

1. svasti śrîman-mahâ-maṃḍaḷêśvara tribhuvanamalla Taḷakâḍu Koṃgu Naṃgali Noḷam-
2. bavâḍi Banavâse Hânuṅgalu-goṅḍa bhujabaḷa vîrapratâpa Hoysa-
3. ḷa Vîra Ballâḷa-dêvanu Dôrasamudrada nelevîḍinalu sukha-saṃkathâ-vinô-
4. dadiṃ pṛithvîrâjyaṃ geyyuttamiralu Sârvvari-saṃvatsarada Mâ-
5. rggasira bahuḷa daśami Âdivâradaṃdaṃdu Â-
6. naṃdarey-âha [vadali] Heṃgûsinûroḍeya Bmûvari [gâ] vuṇḍa
7. Vijeyana aṇṇa Rêśaṇanu suralôka- prâputa
8. Vijeya nilisida vîragallu ‖

Note.

This is an inscription of the reign of the Hoysala king Vîraballâḷa and records the death of two warriors named Rêśana, elder brother of Vijeya, Bûvarigâvuṇḍa chief of the village Hengûsinûr, in a battle at Ânandare and the construction of the vîragal in their memory by Vijaya. It is dated Sunday 10th lunar day of the dark half of Mârgaśira in the year Śârvari. No date in Śaka era is given. The letters seem to belong to the end of 12th century A. D. and Vîraballâḷa referred to may be identical with Vîrabhallâḷa II. The date would then correspond to Saturday 13th December 1180 (or November 25 Sunday A.D. 1179 if the previous year Vikâri is taken, as is sometimes done.)

17.

On a 3rd vîragal at the same place.

Size 3′—6″ X 2′—9″.

Kannaḍa language and characters.

1. Jinan âtmîyêshṭa-dayvam nija-guru Nayakîrtti-bratîśam lasad-bhû-vi-
2. nutaṃ tân Ukki-seṭṭi-prabhu piṭri tanag Êkavve tâyendoḍ intî vana-
3. dhi-vyâvṛita-dhâtrîtaḷadoḷ adêm puṇyôdbhava-brâtadôḷ kûḍi nitân-
4. tam Nâmiseṭṭi sphuṭa-viśada-yaśô-lakshmiyam tâne pettam ‖ ‖ ‖
5. ant âtam vyavahâradi..........matta vikramâkrânta..........
6. ḷadêva..........Mândhâtam do..........
7. koṇḍu..........svântam viśruta Nâ-
8. miseṭṭi divadoḷ kaivalyamaṃ tâḷdidam

Note.

This records the death of a Jaina merchant named Nâmiseṭṭi, probably by *sallêkhana*, which consists of giving up food and drink and devoting oneself entirely to contemplation on Jina when one feels that death is very near. He is stated to be the son of Ukkiseṭṭi and Ékavve and a disciple of the Jaina saint Nayakîrti. No date is found in the record, probably due to several letters having disappeared in lines 5-7. The characters seem to be of the 13th century. A Jaina guru named Nayakîrti is referred to in some inscriptions of Śravaṇabelgola of the reign of Ballâḷa II. (See p. 62, Introduction to the revised volume of Śravanabelgola Inscriptions) and he may probably be the same as Nayakîrti of the present record. No invocation or imprecation is contained in the epigraph.

18.

INSCRIPTIONS IN THE KADUR DISTRICT.

Chikmagalur Taluk.

A copy of a sannad in the possession of Subrâya-purâṇîka, patel of the agrahâra village Kûduvaḷḷi in Vastâre Hobli.

Modern Kannaḍa characters.

1. Harihara mahârâyaru Śṛiṇgêri śrî-maṭhakke Kûduvaḷḷi-grâma-
2. vannu uttâravâgi biṭṭu koṭṭaddariṇda yî grâmavannu maṭhadavaru
3. anubhava mâḍikoṃḍu baruttâ yiddalli Purushôttama Bhâratigaḷige
4. Śṛiṃgêriyallu paṭṭavâddariṃda avara pûrvâśramadavarige yî grâ-
5. madallu biṭṭu koṭṭaddu | tânugoḍige ? yalli gadde kha 8 kke
6. sistu ga 8 Gubbi bayalalli gade khaṃ ‖ 10¼ ge sistu ga 10 kha
7. 2 ll Chaṭṭamakkiyalli gade khaṃ 3 kke sistu ga 3 antu gade khaṃ
8. 21¼ kke sistu ga 21 2 ll svâsteyu naḍadu baruttiddalli
9. yî Purushôttama Bhâratigaḷu svargastha-râda mêle Râmachaṃ-
10. dra Bhâratigaḷige paṭṭavâddariṃda prâk yidda pûrvâśramada-
11. vara baduku mane yâvattu maṭhakke sêriddariṃda yî svâsthe
12. ga 21 2 ll bhûmiyannu yî Râmachandrabhâratigaḷa pû-
13. rvâśramadavaru Âragada Kallinâtha Bhaṭṭara makkaḷu Malli
14. Bhaṭṭarige biṭṭu koṭṭaddariṃda yivaru anubhavisi baṃdaru
15. mêlâgi yî grâmada bhûmi yâvattu maṭhakke naḍadu baru-
16. ttittu Śrî-Maṭhadallu Bramhanâthadêvara u-
17. padra bahaḷavâgi danâ kolluttiddalli yî Mallibhaṭṭara mu-
18. khâṃtra â Paṃchâkshari Narahari Bhaṭṭara karasikoṇḍu yî upadrava nilli-
19. si koḍabêku yeṃbadâgi hêḷiddariṃda yî Naraharibhaṭṭaru śrî-ma-
20. ṭhadalli kuḷitu Braṃhanâthadêvara kuritu puraścharaṇe mâḍiddariṃda
21. avarige pratyakshavâddariṃda yî dêvarige muṃde naḍakomba bagye ka-
22. ṭṭale mâḍi gottige nillisi yî dêvara upadrava pariharisiddariṃda
23. śrî svâmigaḷavaru saṃtôsha-chittarâgi yî Kûduvaḷḷi grâma-
24. dallu Mallibhaṭṭarige biṭṭukoṭṭa bhûmi horatâgi mêlâ-
25. da bhûmi yâvattannu yivarige biṭṭu koṭṭaddariṃda yivarau Koṇḍa-
26. nahaḷḷiyalli mane-kaṭṭikoṃḍu yî svâstheyannu anubhavsi
27. baruttâ yiddalli yî grâmakke dêvara-makkaḷu kuḷagârarâgi yi-
28. varige gaḍi-guttige bhattavannu hagalu aḷakoṭṭu râtri-kâlada-

29. llu puṃḍugârarâgi yivara mane mutti tâvu aḷakoṭṭa bha-
30. ttavannu punaḥ tamma manege hottukoṃḍu hôguttâ yidaru
31. yî prakâra kelavu divsa naḍadu baṃtu yidê prakâra oṃdu varsha
32. bhattavannu râtri-kâladalli hottukoṃḍu hôguvâgye bhattada
33. moṭṭe tûtâddariṃda dârî kaḍegû challiddariṃda sûryô-
34. dayavâda mêle yî chellida bhattada dâri hiḍakoṃḍu nôḍu-
35. vâgye yidê grâmakke baṃdaddariṃda yivarugaḷu puṃḍaru
36. tamage obbarige naḍavudalla yeṃbuda kaṃḍu ṡrî svâmiyavara sanni-
37. dhânakke hôgi yidu tamage obbarige naḍavadu alla yî grâmavannu
38. vṛitti śâkhe mâḍi agrahârava mâḍi tamma hesarallu dâna śâsana
39. barsi koḍabêkeṃdu hêḷikoṃḍaddariṃda śrî Râmachaṃdra Bhâratî-
40. svâmigaḷavaru Ṡâlivâhana ṡaka varsha 1313 ne vartamânakke
41. saluva Śrîmukha-samvatsarada Chaitra śu 5 llu dânadhârâ-pûrva-
42. kavâgi Brâmharugaḷige nirdêśava mâḍi barsikoṭṭa dâna-śâsana
43. 1 kke î grâma oṃdakke saluva gade khaṃ 147 kke vṛitti ondakke gadd
44. kha $4\frac{1}{4}$ nâlkû kâlu khaṃḍuga gadde prâptiyalli mâḍida
45. viniyôga Bhâradvâjasagôtrada Âpastaṃba-sûtrada Kalinâ-
46. thabhaṭṭara makkaḷu Mallibhaṭṭarige vṛitti 5 Bhâradvâja-sa-
47. gôtrada Âṡvalâyana-sûtrada Paṃchâkshari Naraharibhaṭṭara makkaḷu
48. Nîle Narasiṃhabhaṭṭarige vṛitti (nâlkûvare) $4\frac{1}{2}$ Haritasa-gôtrada
49. Âśvalâyana-sûtrada Nâgôpâdhyâyara makkaḷu Upâdhyabhaṭṭarige
50. vṛitti $1\frac{1}{2}$ avara tammaṃdiru Kṛishṇa-bhaṭṭarige vṛitti 1 Śrîvatsa-gô-
51. trada Âśvalâyana-sûtrada Narahari-bhaṭṭara makkaḷu Nârasi-bha-
52. ṭṭarige vṛitti $\frac{1}{2}$ Kâśyapa-gôtrada Âśvalâyana-sûtrada Naraha-
53. ribhaṭṭara makkaḷu Jannûpâdhyarige vṛitti 1 Bhâradvâjasagô-
54. trada Âśvalâyana-sûtrada Yajñêśvara-bhaṭṭara makkaḷu Śaṃ-
55. kara-dîkshitarige vṛitti 1 Viśvâmitra-gôtrada Bôdhâyana-sû-
56. trada Nârâyaṇa-bhaṭṭara makkaḷu Appaṇṇâhitâgnigaḷige
57. vṛitti 1 Jâmadagnyâvatsa-gôtrada Bôdhâyana-sûtrada Svâ-
58. mibhaṭṭara makkaḷu Gaṇêśa-dîkshitarige vṛitti 1 Vasishṭa-sagô-
59. trada Âśvalâyana-sûtrada Lakshmîkâṃta-bhaṭṭara makkaḷu
60. Râmâbhaṭṭarige vṛitti 1 Kausika-gôtrada Âpastaṃba-sûtrada
61. Haribhaṭṭara makkaḷu Anantabhaṭṭarige vṛitti 1 Vishṇuvardhana-
62. gôtrada Âśvalâyana-sûtrada Śankarabhaṭṭara makkaḷu Gu-
63. ḍya Vishṇugaḷige vṛitti $\frac{3}{4}$ Kauśikagôtrada Âpastaṃba-sûtrada
64. Râmâbhaṭṭara makkaḷu Peramâḷubhaṭṭarige vṛitti 1 Kâśyapa-
65. gôtrada Âśvalâyana-sûtrada Mukunda-bhaṭṭara makkaḷu Dê-
66. varabhaṭṭarige vṛitti 1 Vasishṭha-gôtrada Âṡvalâyana-sû-
67. trada Mâdhavabhaṭṭara makkaḷu Beṇṇe-purâṇikarige vṛitti 1

68. Bhâradvâjasagôtrada Âśvalâyana-sûtrada Nârasimha-bhaṭṭa-
69. ra makkaḷu Achyutabhaṭṭarige vṛitti ¾ Gautamagôtrada Jaimu-
70. ni-sûtrada Tirumalabhaṭṭara makkaḷu Lakshmîdharabhaṭṭarige
71. vṛitti 1 Âtrêyasagôtrada Âśvalâyana-sûtrada Dêvarabhaṭṭa-
72. ra makkaḷu Narasiṃhabhaṭṭarige vṛitti 1 Kâśyapagôtrada Âśvalâ-
73. yana-sûtrada Brahmaṇya-bhaṭṭara makkaḷu Lakshmîkâṃtabhaṭṭarige
74. vritti 1 Haritasa-gôtrada Âśvalâyana-sûtrada Nâgâbhaṭṭara makkaḷu Śaṃkara-
75. bhaṭṭarige vṛitti 1 Viśvâmitra-gôtrada Âśvalâyana-sûtrada Padmanâbhabhaṭṭara
76. makkaḷu Kêśavabhaṭṭarige vṛitti 1 Vasishṭhagôtrada Bôdhâyana-sûtrada-
77. Subrahmhaṇya-bhaṭṭara makkaḷu Nâgaṇṇagaḷige vṛitti ¾ Mavudgalyagôtrada
78. Âśvalâyana-sûtrada Mahadêvabhaṭṭara makkaḷu Mallibhaṭṭarige vṛi-
79. tti 1 Mauni-Bhârgava-gôtrada Âpastaṃba-sûtrada Dakshiṇâmûrtigaḷa makkaḷu
80. Kavaḍe Malli Bhaṭṭargie vṛitti ¾ Âtrêyasa- gôtrada Âśvalâyana-
81. sûtrada Liṃgaṇṇagaḷa makkaḷu Gûḷappagaḷige vṛitti ½ Maha Lakshmî-dêva-
82. rige vṛitti ¾ Sômêśvara-dêvarige vṛitti 1¼ Gâyatrî-maṃṭapakke vṛitti ¾
83. Âldahâḷoḷage Haḷḷimakkege ṭeṃkalâgi Kallimakkî mêle ṭeṃ-
84. ka-nîruvariyâgi Nîle Narasimhabhaṭṭarige sâdhya kha 3 Bâsirikaṭṭege
85. ṭeṃkalâgi Upâdya bhaṭṭarige sâdhya kha 2½ Jattigana-kaṭṭege ṭeṃka
86. nîruvariyâgi prathama-sthaḷadalli Kavaḍe Mallibhaṭṭarige sâdhya
87. kha 1 adakke paḍuvalâgi Nâgaṇṇagaḷige sâdhya khaṃ 1 adakke paḍuvalâgi
88. Achyutabhaṭṭarige khaṃ 1 mêlâda sâdhya bhûmi yajamânâdi
89. sarva-svâmyavû yî agrahâra mâḍisidamêle Narasiṃhabhaṭṭarige
90. yî grâmakke saluva grahârâma-kshêtra gadde beddalu modalâda siddha
91. sâdhyaṃgaḷeṃba ashṭa-bhôga têja-svâmya-vannu anubhavisikoṃḍu
92. bahari yeṃdu oppikoṭṭa dâna-śâsana-prakârakke gadde khaṃ 147
93. kke vaḷage baṃda prakâra vṛitti 1 kke gadde kha 4¼ rallu vṛitti 31 kke
94. kha 131¾ dêvara vṛitti 2 kke kha 8½ saṃdhyâ-maṃṭapakke vṛitti ¾ kke . .
95. kha 3¼ aṃtu vṛitti 33¾ kke gade kha 143½ madhyakakke niṃtaddu kha
96. 3½ mûrûvare khaṃḍagavannu kuḷagâraru Dêvara-makkaḷige raste-
97. koḍagi bagye hâki-koṭṭaddariṃda yî Dêvara-makkaḷu kelavu
98. divsa uṃbaḷiyâgi anubhavsi â-mêle Doḍḍaṇṇabhaṭṭa yeṃbavage
99. yî Dêvara-makkaḷu Gautamêśvara Dêvarallu maṃtra-pushpada upâdhiyaṃ-
100. ta mâḍikoṭṭu yî gaddeyannu yîtage biṭṭukoṭṭu kelavu divsada mêle
101. yî Dêvara-makkaḷu kuḷa nashṭavâgi hôdaru â mêle yî Doḍḍaṇṇa-bhaṭṭanu
102. yî upâdhiyannu mâḍi-koṃḍu bhûmiyannu anubhavisi baruttidda-
103. lli Siṃgâpurada Giribhaṭṭaru yeṃbavaru yî Doḍḍaṇṇabhaṭṭage hattu

104. yippattu haṇa koṭṭu yî bhûmiyannu aḍava mâḍi-komḍu a-
105. nubhavisiddadarnu yî Doḍḍaṇṇa-bhaṭṭanu aputrarâgi mṛita-
106. nâgi hôdanu yî bhûmiyu Simgâpurada Giribhaṭṭara buḍadava-
107. rige naḍadu bamtu yittalâgi avaru aputrarâgi mṛitavâgi
108. hôddarimda Chitrabhânu-samvatsaradârabhya Upâdhyara Nârasidê-
109. vara maneyavaru anubhavisuttâre yî bhûmiyu madhyakakke
110. nimtaddu Śrîmaṭhakke barabêku ubhayam-gade kham 147 sâdhya bhûmai
kha 9½ ubhaya kha 156½ kke sistuga 156½ yittalâgi hechchiddu 4¼

Note.

This is a paper manuscript purporting to be a copy of a sannad of the time of the Vijayanagar king Harihara II. It relates to some transactions connected with the agrahâra village Kûduvaḷḷi, in the Chikmagalur Taluk, about 7 miles from Chikmagalur town.

It begins by stating that the village Kûduvaḷḷi was in the enjoyment of the Śringêri Matt, being given away by king Harihara II. It next refers to the possession of the village by the Śringêri guru named Purushôttama-bhârati and states that when he became the pontiff he gave away a part of the village of the annual value of nearly 21 varahas to his blood relatives. We learn that on the death of this guru and the installation of his successor named Râmachandrabhârati all this land was taken away from the relations of the previous guru and given to one Mallibhaṭṭa, son of Kallinâthabhaṭṭa of Âraga. Thus a portion of the village was in the enjoyment of the new landlord Mallibhaṭṭa and the rest belonged to the Matt.

We next learn that owing to the displeasure of the spirit Brahmanâthadêvar worshipped as god in Śringêri Matt, cattle died in large numbers and the evil was warded off only by the intervention of one Naraharibhaṭṭa who came to Śringêri and propitiated the spirit by the repetition of some mantras. Pleased with his service the guru gave away to this Naraharibhaṭṭa all the land in Kûduvaḷḷi except the portion belonging to Mallibhaṭṭa and thereupon Naraharibhaṭṭa lived in the village Koṇḍanahaḷḷi near by, looking after his newly acquired lands.

It is next stated that Naraharibhaṭṭa, discovering that his own tenants belonging to the caste of *dêvara-makkaḷu* (fishermen) in the village Kûduvaḷḷi plundered his house at night and carried off the food supplies to their homes, represented to the svâmi of Śringêri that he could not manage the village by himself and that it should be divided into vṛittis and distributed among many Brahmans. Accordingly the head of the Śringêri Matt, Râmachandrabhârati, divided the lands of the village consisting of wet land of the sowing capacity of 147 khaṇḍugas into 33¾ vrittis of 4¼ khaṇḍugas each and distributed them among various Brahmans, giving Mallibhaṭṭa 5 vṛittis, Naraharibhaṭṭa's son Nîle Narasimhabhaṭṭa, 4½ vṛittis, etc., and the village deity Mahâlakshmîdêvi ¾ vṛitti, Sômêśvaradêvaru 1¼ vṛittis and Gâyatri-manṭapa (a pavilion for Brahmans to perform *sandhyâ*) ¾ vṛitti. The balance left after this distribution consisting of land of the sowing capacity of 3½ khanḍugas was given to the *dêvaramakkaḷu* community of the village referred to above. This division of land into vṛittis, etc., is stated to have been made on the 5th lunar day of the bright half of Chaitra in the year Śrîmukha S' 1313. (A.D. 1391 ?)

We next learn that the members of the *dêvaramakkaḷu* community after enjoying their land for some time gave it away to a Brahman named Doḍḍaṇṇabhaṭṭa for conducting the service of *mantrapushpa* (repeating some prayers to god after the ceremonial waving of the lights) in the Śiva temple at Gautamêśvara (which is situated at a distance of 2 miles from Kûduvaḷḷi). As time went on, the community declined in numbers and at last no one belonging to it was left in the village. Doḍḍaṇṇabhatta died issueless and his property went to Giribhaṭṭa of Singâpura who had a mortgage on it. As Giribhaṭṭa also died issueless some time later, the property was taken possession of by the family of Upâdhyara Narasîdêvaru in the year Chitrabhânu (9 years after Śrîmukha ; A.D. 1402). Now, as the whole village had a claim over the property, the unclaimed lands should have reverted to the Śringêri Matt according to what the writer of the present record says. The total wet lands of the village at the time were calculated at 156½ khanḍugas consisting of the original 147 khanḍugas and the newly cultivated 9½ khanḍugas. No further historical facts can be gleaned from the rest of the manuscript which gives merely some transactions of no importance between the vrittidârs of the village and Śringêri Matt and has therefore not been copied.

The present record may therefore be considered as relating to transactions regarding the village Kûduvaḷḷi from the period that it was given away to the Śringêri Matt by the Vijayanagar king Harihara to the above year Chitrabhânu (A.D. 1402). Another record of the same village Kûduvaḷḷi already published (E. C. VI Chikmagalur Taluk 88) purporting to be a copy of an inscription, also refers to the gift of that village by Harihara to Śringêri Matt and its division into vṛittis and their distribution among several Brahmans including Nîle Narasimhabhaṭṭa mentioned in the present record, made by Râmachandrabhârati, head of Śringêri Matt in S' 1313 Śrîmukha Chaitra śu 5. In fact the present record seems to be a supplement of the previous record. There is however one difference in that the previous record speaks of the village Kûduvaḷḷi being given by Râmachandrabhârati to Brahmans in memory of his guru Purushôttamabhârati while the present record explains the circumstances that led to the formation of the agrahâra in a different manner. But this is only a minor difference. The chief difficulty for us in accepting both the records as genuine lies in the date.

The date of the formation of the Kûduvaḷḷi agrahâra stated to be S′ 1313 or A.D. 1391 is Prajâpati and not Śrîmukha and Śrîmukha falls two years later in A.D. 1393. This difference of two years may however be explained by attributing it to the error of the copyist who wrongly read the original inscription and wrote 3 for 5 for the last figure in 1313. There is however another formidable difficulty regarding the record. The Mysore Gazetteer of 1897, Vol I p. 474 gives the dates 1472-1517 to Purushôttamabhârati and 1508-1560 to his successor Râmachandrabhârati. The grants of Śringeri furnish the dates 1418-51 to Purushôttama-bhârati and 1513-24 to Râmachandra-bhârati (E. C. VI. Introduction, p. 24.) Anyway the date S′ 1313 is too early for the death of Purushôttama-bhârati and the installation of Râmachandra-bhârati in the pontifical seat at Śringêri. Hence the reliability of the present record as well as of the previously published record of the same village is questionable.

INSCRIPTIONS IN THE KOLAR DISTRICT.

19.[1]

KOLAR TALUK.

First Sannad of the Âvani Matt received from Mr. Krishna Sastri of Kolâr. Persian language and characters. [Plate XVII 2]

Qadri Qudrat
Muhri Niyābat
Khādimi Shara Qāzī
Muḥammad Shafi
1104
Mutābiq wa asl

1. Parwāna bamuhr Dargahi Qulī Khān az Qarār ba tārīkh pānzdahum Shahr Rabi' usānī sann julūs wālā
2. mutasaddīyān (*sic*) wa muhimmāt ḥāl wa istiqbāl parganai Kolār, Karnāṭak, Sūbah Dāruz-zafar Bījāpūr bidānand chūn mauza Hunain Halli Simt Haveli Turf
3. Mutafarriqāt amla purgaṅaay mazkūr dar wajha madad kharch Sankarī Mehtah ba dastūr sābiq ḥasbu-z-zimn bahāl wa muqarar gashta ; bāyad ki mauza mastūr rā
4. darobast wāguzārand ki ba tasadduq farqi Mubārak Hazrat Hāsilāt ānjā sāl ba sāl barāi kharch
5. Sankari Mehtah jāri dārand wa sanad mujaddad talab nadārand darīn bāb tākidi akīd dānista ḥasbul mastūr ba amal ārand.

Back.

1. Shaaaḥ zimn mauza Hunain Halli Simt Haveli turf Mutafarriqāt
2. 'amalai parganaay Kolār sarkār Karnāṭak sūbah dāruz-zafar Bījāpūr dar wajh madad *kharch*
3. Sankarī Maṭhah ba dastūr sābiq baḥāl wa muqarar gashta
4. 3 Mawāzi'
5. asli mauza'   Dāk*h*li Māziān
6. 70 Jama' Kāmil
   11 Hun

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(1) For the reading and interpretation of the Persian *Sannads* Nos. 19 to 23, we are indebted to Mr. Khwaja Mohamed Ahmed, Research Scholar, working under Mr. Yazdani, Nazim, Archæological Department, Hyderabad. Prof. Shustery of the Mysore University also kindly helped to interpret the meaning, and Maulvi Syed Dastagir assisted in verifying the readings, and correcting the proofs.

Translation.

Title of the King.
Inevitable like fate.

Seal.
*Kh*ādim *Sh*ar'
Qazi Mu*h*ammad *Sh*afī'
Seal of the Agent
1104 A. H.

1. Parwāna (order) under the seal of His Excellency 'Dargah Quli Khān' issued on the 15th Rabi' II Regnal Year.
2. The present and future Revenue Authorities of Pargana Kolār Karnāṭak Subah Dāru-z-zafar Bījāpūr are hereby informed that the village of Hunain Halli, Simt Haveli
3. assigned for the miscellaneous charges of the staff of the said Pargana has been, as before, restored and confirmed for the maintenance of Sankri Maṭha according to the Zimn (entry) made on the back of the document. Therefore it is enjoined that the said village Darobast (entire)
4. be released so that for the well-being of His Majesty (*lit.* charity for the protection of the auspicious head of the King,) the revenue of the place be assigned from year to year for
5. the maintenance of Sankri Maṭha. And no new Sannad need be asked for. The matter should be regarded as binding and be acted upon accordingly.

Back.

1. The village of Hunain Halli, Simt Haveli assigned for the miscellaneous charges of the staff of the said
2. Pargana (Kolār) Sarkār Karnāṭak Sūbah Dāru-z-zafar Bījāpūr, has been apportion-
3. ed as before for the maintenance of Sankri Maṭha
4. 3 villages
5. Original
6. One village. Awarded afterwards (hamlets?) 2 villages.
   Entire revenue of the above (70?) 11 Hun.

Note.

The Sannad records the grant of a village Honnêna Halli (at present in Kolar Taluk) in the Pargana of Kolâr, Karnâṭak province in the Bijâpur country made by the Moghul (?) governor, Dargâh Kulîkhân to the Śankari Mutt. The Śankari Mutt referred to here is evidently the Smârta Mutt now at Âvani, in Mulbâgal Taluk, which had its headquarters at Kôlâr in the 17th century as is seen from a copperplate grant of Śrîrangarâya III now in the Âvani Mutt. (E. C. X. Mulbagal 60). The swami has not been named in the present sannad. It is issued under the seal of the Agent, Kâzi

Muhammad Shafi in 1104 A.H., on the 15th Rabi, Regnal year 11 (December 14, 1692 A.D.)

The following sannads also confirm the grant with slight differences in the number and income of the villages granted. The last sannad No. 23 contains the name of the donee Śankar Bhâr[at]i, the Guru of the mutt. The name of the mutt is Śankari (or as Prof. Shustri reads the word ‘Śingeri’[1]). The 19th century *śrîmukhas* or Bulls of the Âvani Mutt refer to its swami as the Śringêri Swami. “Śringêri śrî Śata-śṛinga-parvata-sannihita vilasat Kôlâhalapuravarâdhîśvara śrî Śringêri śrîmad Abhinavôddaṇḍa Vidyâraṇyabhârati svâmibhih”, etc. (See the Telugu book Śrîmukha-vyâkhyâgrantha, Madras, 1915.) The tradition of the mutt is also to the effect that it was founded by a Swami of the Śringêri Mutt named Narasimha Bhârati who left Śringêri on a tour and while at Kôlâr appointed a disciple to carry on the newly founded Kôlâr mutt. Later he is said to have founded the Kûḍli mutt according to this tradition. That these sannads belong not to the Śringêri mutt proper but to the Kôlâr mutt is clear from the fact that in 1754 the donee in the sannad is Śankar Bhârati while the Śringeri pontiff was Abhinava Sachchidânanda Bhârati (1741-1767; See Rice's Mysore Gazetteer Vol. I p. 474.) Similarly in 1645, the date of Śrîranga III's grant, the Kôlâr swami was Râmachandra Bhârati, disciple of Viṭṭhala Bhârati who was himself a disciple of Viśvarûpa Bhârati while the contemporary at Śringêri was Sachchidânanda Bhârati (1627-1663) disciple of Abhinava Narasimha Bhârati who was the disciple of Immaḍi Narasimha Bhârati.

20.

Second sannad in the possession of the Âvani Matt.

Persian language and characters.

Muhri Nīyābat
*Kh*ādimi *Sh*arāṛ
Qāzi Muḥammad
*Sh*afī 11xx
Mutābiq wa asl.

Ba'arz.

1. parwānah ba muhr shahamat wa martebat Tāhir Muḥammad Khān az Qarār ba tārīkh chahārum Shawwāl sann 11 julūs i-mu-alla
2. ‘āmilān ḥāl wa istiqbāl purganaay Kolār Sarkār Karnāṭak Dāru-z-zafar Bījāpūr bidānand
3. darīnwila mauzai Hunain Halli turf mutafarriqāt simt Haveli’ amlaay purganaay mazkūr
4. dar wajh madad kharch Sankari Maṭhah ba tasadduq farq mubārak ba-mūjib asnād sābiq

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(1) As the transverse stroke called markaz now distinguishing *ka* from *ga* in Persian was absent in the records of the time, the word could be read either as Singeri or Sankari.

5. ḥasbuz-zimn muqarar gashta bāyad ki mouza'i mustūr rā dar-o-bast wa guzārand
6. ki tāḥasilāt ān barāai kharch Sankari Maṭha hamisha jāri dārand darīn bāb tākīd dānista ḥasbul mastūr ba 'amal ārand.

Translation.

Seal.

Khadim Shara'
wazi-Muhammad Shafi'
Seal of the Agent.
11........

1. Parawāna (order) under the seal of........His Excellency Tāhir Muḥammad Khān issued on the 4th Shawal 11th Regnal year.
2. The present and future authorities of Pargana Kolar, Sarkār Karnātak (Sūbah) Daru-z-zafar Bijapūr are hereby informed
3. that the village of Hunain Halli simt Haveli (assigned for the miscellaneous charges of the said Pargana)
4. has been apportioned for the maintenance of Sankari Maṭha, as charitable grant for the well-being of His Majesty, (*lit*: charity for the protection of the auspicious head of the king) in accordance with old sanads.
5. and the zimn (entry) made on the back of the document. It is enjoined that the said village darōbast (entire) be released (in his favour)
6. so that the revenue of the said village be paid perpetually for the maintenance of Sankari Maṭha.
7. The matter must be regarded as binding and action should be taken accordingly.

Note.

This sannad is also issued under the seal of Kâzi Mahammad Shâfi, the officer named in the previous record, in the 11th regnal year, on the 4th Shawal (May 29, 1693 A.D.?) by the governor Tahir Mahammad Khân and addressed to the same officers. It confirms the previous sannad granting the entire village of Hunainhalli for the maintenance of the Śankari Maṭha for the well-being of His Majesty (the Moghal emperor). The authorities of the Pargana of Kôlâr, Sarkar Karnâṭak, Subah Dâruz-Zafar Bijâpur are informed of the above and directed to release the village and hand it over to the said Matt.

21.

Third sannad in the posssesion of the Âvani Matt. Persian language and characters.

Qadri Qudrat
Muḥammad
Farrukh Sīyar
Bahādur Bādshāh
Ghāzī 1127 Mutahawar
*Kh*ān Qādrī fidwi

1. āmilān ḥāl wa istiqbāl pargana-ai-Kolār sarkār Karnāṭak Dāru-z-zafar Bījāpūr bidānand
2. darīnwila mauza'i Hunainhalli simt havelī ṭarf mutafarriqāt îamal-ai pargannai-mazkūr
3. dar wajh madad kharch Sankarī Maṭha ba tasadduq farq mubārak
4. Hazrat hasbu-z-zimn muqarrar gashta bāyad ki
5. mauza i mastūr rā darobast wāguzārand ki
6. tahāsilāti ān barāay kharch Sankarī Maṭha hamēshā
7. ....darīn bāb tākīd dānista asbul mastūr
8. ba amal ārand tah'rīr.... baīyaz.

Back.

Zimn navīsand.

1. Sharaḥ Zimn Mauzai Hunain Halli ṣimt Havelī tarf Mutafarriqāt amlaay purganaay Kolār
2. Sarkār Karnātak Dāru-z-zafar Bījāpūr dar wajh madad *kharch*
3. Sankari Maṭha muqarrar gashta
4. 3 Mawazi
5. Asli Dākhli
   Mauza Mawāziān
6. ....Jama' Kāmil
   11 Hun

Translation.

Title of the King :—
Inevitable like Fate.

Seal :—
Muḥammad Farrukh
Siyar Bahadur Bādshāh
Ghāzi 1127 Fidvi Muṭahawwar
Khān Qādrī

1. The present and future Revenue authorities of Pargana Kolār, Sarkār Karnāṭak (Subah) Dāru-z-zafar Bijāpur are hereby informed
2. that the village Hunain Halli Simt Haveli (assigned for the miscellaneous charges of the staff of the said pargana)
3. has been apportioned for the maintenance of Sankari Maṭha as a charitable grant for the well being of the Royal personage (Lit : charity for the protection of the auspicious head of the king.)
4. according to the Zimn (entry) made on the back of the document.
5. Accordingly the said village darobast (entirely) should be released
6. so that the revenue of the village be paid from year to year for the maintenance of Sankari Maṭha.

7 and 8. The authorities should regard this as binding and act as hereby ordered ....written on..........fair copy.

Back.

1. The village of Hunain Halli assigned for the miscellaneous charges of the staff of the said pargana Kolar
2. Sarkār Karnātak, Dāru-z-zafar Bījāpūr has been apportioned and
3. restored for the maintenance of Sankari Maṭha
4. 3 villages
5. Original One village — Awarded afterwards (hamlets ?) two villages
6. entire revenue of above 11 hun.

Note.

This sannad was issued in A. H. 1127 or A.D. 1714-5, 23 years after the first sannad (No. 19) and addressed to the same officers. This was granted during the reign of and under the seal of the Mughal emperor Farukh Siyar and of the officer Mutahawar Khân Khâdri and confirms the previous sannads.

22.

Fourth sannad in the possession of the Âvani Matt
Persian language and characters.

Qadri Qudrat

Sann i
Muḥammad Shāh
Bādśhah Ghāzi

Alī Beg
Khān Fidvī

1. Mutasaddīyān muḥimmāt ḥāl wa istiqbāl Parganaay Kolār Sarkār Karnāṭak Sūbah Dāru-z-zafar Bījāpūr bidānand
2. chun mauzāi Hunain Halli simt Haveli tarf mutfarriqāt amla purganaai mazkūr dar wajh madad kharch Sankari Maṭha ba dastūr sābiq ḥasbu-z-zimn baḥāl wa muqarar gashta
3. bāyad ki mauzai mastūr ra dar-o-bast wa guzārand ki ba tasadduq farq mubārak Hazrat ḥāsilāt ānjā sāl ba sāl barai kharch
4. Sankarī Maṭha jārī dārand wa sanad mujaddad talab nadārand darīn bāb tākid akīd dānista ḥasbul mastūr baaml ārand

5. taḥrīr fit tārīkh pānzdahum Shahri Rabiū-s-sāni sann julūs wālā.

Back.

1. Sharaḥ Zimn a Mauza-iir Hunain Halli simt Havelī ṭarf mutafarriqāt amla purganaai Kolār
2. sarkār Karnātak sūbah daru-z-zafar Bījāpūr dar wajh madad kharch Sankarī Maṭhah ba dastūr sābiq
3. baḥāl wa muqarar gashta
4. mawāzir 3
5. Asli Dākhlī
   mauzā mawāziān
6. 60 Jamai kāmil
7. ....21 Hun

Translation.

Title of the King.
Inevitable like Fate.

Seal

First Regnal Year Muhammad Shah
Bādshāh Ghazi
Fidvi Ali Beg Khan.

1. The present and future Revenue authorities of Pargana Kolār Sarkār Karnātak Subah Dāru-z-zafar Bījapūr are hereby informed
2. that the village of Hunain Halli, Simt Haveli, assigned for the miscellaneous charges of the staff of the said pargana, has been restored and confirmed as before for the maintenance of Sankari Maṭha.
3. It is hereby enjoined that the said village darobast (entire) be released as a charitable grant for the well-being of His Majesty (lit : charity for the protection of the auspicious head of the king) so that the revenue of the place be paid from year to year.
4. for the maintenance of Sankari Maṭha. New sannads should not be asked for. The matter must be treated as binding and should be acted upon accordingly.
5. Dated 15th Rabi 11 Regnal year.

Back.

1. Endorsement on the reverse.—The village of Hunain Halli Simt Haveli (assigned for the miscellaneous expenses of the staff of Pargana Kolār)
2. Sarkār Karnāṭak Sūbah Dāru--zafar Bījapūr, for the maintenance of Sankari Maṭhah, as before,
3. has been restored and confirmed.

4. 3 villages

Original	Awarded afterwards
one village	Two villages

Entire revenue of the above

11 Hun ?

Note.

This sannad was issued under the seal of emperor Mahammad Shah at Delhi and of his officer Âli Bêg Khân on the 15th Rabi of the 11th regnal year (A.D. 1729-30) and confirms the previous grants. It is stipulated also as in No. 19 that the grant must be treated as binding and no new sannad should be asked for.

23.

Fifth sannad in the possession of the Âvani Matt.

Persian language and characters.

Ālamgīr

Bādshāh Ghāzi

1168

Fidvi......Nūr Khān Bahādur

1. Mutasa-ddīyān muhimmāt ḥāl wa istiqbāl wa Desmukhān wa despāṇḍīyān wa patwārīyān wa muzāriān
2. purganaai Kōlār sarkār Karnāṭak subah Dāru-z-zafar Bījāpūr bidānand mouz Hunain Halli
3. waghaira dihāt purganaai mazkur Zariā inām ba ismi Sankar Bhāri ba mujibi asnād
4. ḥukkām peshīn muqarar wa jārīst darīn wila nīz ba dastūr sābiq ḥasbul Ziman
5. bạḥāl dāshta hud Bāyad ki dehāt mastūr masraf mushārun ileh wa guzārand ki hāsilāt ānjā rā maīshat khud namūda ba duāe daulat abad muddat mashghūl bāshad
6. wa Sanad mujaddad sāl ba sāl darkhāst na kunand. Darīn bāb tākīd
7. Âakīd dānista ḥasbul mastūr baramal ārand. Tahrīr fit tārīkh
8. bist shashum Shahir Sha bānul muaz zam sann 1167 Hijrī bairy.

(*Back*)

1. Sharaḥ Zimn ānki mauzai Hunain Halli waghairah dehāt pargana kolār dar wajh inām ba ism Sankar Bhārī
2. ba mūjib asnād ḥukkam peshīn muqarar gashta darīn vilā nīz ba dastūr sābiq baḥāl dārand.
3. Kāmil 196
4. Asli Dākhli

Asli	Dākhli
10	3

5. Simt Havelli 46-6-0 Kāmil simt mauliyākal mauza i Sankari
31 kāmil

6. Asli Dākhli
(2) mawāziān (2) mawâziân

7. 23 kāmil 11 kāmil 6 mawāziān
Dākhli.
mawāziān

8. Asli Dakhli
3 mawāzi mauza

9. Aslī Dākhlī
mawāziān mauza

10. 10 kāmil

Translation.

Seal
Alamgir (II)
Bādshāh Ghāzi Bahādur
1168 A.H.
Fidvi......Nūr Khān.

1. The Revenue authorities present and future and Desmukhs, Despandyas Patwaris and cultivators
2. of Pargana Kolar, Sarkār Karnātak Sūbah Dāru-z-zafar Bījāpūr are hereby informed that villages Hunain Halli, etc.
3. which according to the sanads granted in the said Pargana by previous governors (or rulers) were assigned as an *inam* in favour of Sankar Bhāri
4. have now been released as specified in the Zimn in favour of the said Sankar Bhāri. They should, therefore, leave the said villages in possession of the said person
5. so that utilizing the revenues of the villages for his maintenance he should occupy himself in praying for the well-being of the everlasting kingdom.
7. New sannads should not be asked for every year. This matter
8. should be treated as binding and must be accordingly acted upon. Issued on
9. 26th Shahban 1167 A.H.

Back.

1. Mouza Hunain Halli, etc., villages of Pargana Kolar by way of gift to Sankar Bhāri
2. in accordance with the sannads of the high authorities, have been, as before released ;
3. therefore the villages should be restored as before,
entire revenue
196
4. Original Awarded afterwards
10 3

5.	Simt Haveli 46-6-0	Simt Mouliakul Mauzhai Sankari 31		
6.	Original 2 villages	Awarded afterwards 2 villages		
	....	....		
7.	Entire revenue 23	Entire revenue 11	Asli 6 villages	2 Dâkhli villages
8.	Asli villages 3 Dakhli 1			
9.	Asli villages 2 Dākhili 1			
	....	....		

10. Entire Revenue 10

Note.

This last sannad was granted in the reign of the Mughal emperor Âlamgîr II on the 26th Shaban of 1167 A.H. (June 18, A.D. 1754). The seal contains the date 1168 A.H. and the name of the officer Nûr Khân. It is addressed to all the revenue authorities, Dêśamukhs, Dêśapândes, Patwaris and raiyats of Pargana Kolâr and confirms the grant of Hunnêrahaḷḷi and several other villages of the revenue of 196 huns to Śankar Bhârati, to whom they had been issued as inam according to previous sannads. It is interesting to note that in this grant the name of the svâmi *viz.*, Śankar Bhârati occurs as the donee in place of the name of the matt in the previous grants. The number of villages granted is also far greater than in the previous ones.

24.

Malur Taluk.

On a boulder in the Government waste land to the south of the village Mailâṇḍahaḷḷi in the Hobli of Mâlûr.

Kannaḍa language and characters.

1. svasti śrî jayâbhyudaya
2. Śâlivâhana-śaka varshaṃ-
3. gaḷu 1459 neya Viḷam-
4. bi-saṃvatsarada Kârtika ba
5. 1 lu śrîmanu mahâ..........

6. śvara Achyutarâya-ma-
7. hârâyaru râjyaṃ..............................
8. ....
9. Bayirapagaḷa maga So-
10. ṇyappanu kaṭṭisida maṇ-
11. tapa śubhaṃ astu

Note.

This inscription registers the construction of a maṇṭapa by Soṇyappa, son of Bayirapa, during the reign of the illustrious king Achyutarâya of Vijayanagar on the 1st lunar day of the dark half of Kârtîka in the year Vilambi S′ 1459. The date corresponds to 7th November, 1538 (if we take Vilambi, Ś 1460), but it is not verifiable as no week day is given.

25.

On a stone in the basement of the Varadarâja temple in Śivârapaṭṇa in the Hobali of Narasâpura.

Kannaḍa language and characters of 13th century A.D.

1. śrîmatu Sukla-saṃvatsarada Âsvaija su
2. 10 Su Siri-perumangala-paṭṭaṇada
3. Perumâḷa-Sîvâlyakke Taḷagûranu
4. Âlahaḷḷiya gavuḍa Bairejîyana
5. maga Chokka Battayyanu Munna-bâ-
6. ḷa-vaṃsa.........................

Note.

This inscription records the gift of the village Taḷagûr for services in the temple named Perumâḷ in the village Siri Perumangalapaṭṇa by Chokkabattayya, son of Bairejîya, gauḍa of the village Âlahaḷḷi. The last portion of the inscription cannot be clearly made out as it is partly covered by the structure. The date of the record is stated to be Friday the 10th lunar day of the bright half of Âśvayuja in the year Śukla. No śaka year is given. Siri Perumangalapaṭṇa seems to have been the old name of the present Śivârapaṭṇa village.

26.

On a fragmentary stone in the waste weir of the tank in the village Śivâra.

Kannaḍa language and characters of 17th century A.D.

1. śrîmatu Kariyapagaḷa
2. sisya Tammayanu mâtâ-pi-
3. tṛigaḷige puṇya-vâgali yen-
4. du hâkida baṇakke maṅgaḷa

Note.

This records the setting up of a grove by Tammaya, disciple of Kariyapa, for the merit of his parents. No date is given.

27.

At the entrance of the village Hungênahaḷḷi in the same Hobali of Narasâpura.

Size 5′—0″×2′—6″.

Kannaḍa language and characters of 17th century.

1. śrîmatu
2. saujanya-sîlaru
3. manneya-mauḷiya-
4. rum vûra mâḍisida-
5. rû

Note.

This seems to record the building of the above village by some one whose name is not given but who is praised as righteous in character and head-ornament of chieftains (*manneyar*). No date is given nor any other particulars to determine the identity of the person who is said to have built the village.

28.

SIDLAGHATTA TALUK.

On a stone near the field named Bûdihoḷa in the town Siḍlaghaṭṭa in the Hobali of Siḍlaghaṭṭa.

Size 5′—0″×1′—8″.

Kannaḍa language and characters.

1. svasti śrî jayâbhyudaya Šâli-
2. vâhana śaka varushaṃgaḷu
3. 1573 neya Khara-saṃvatsara-
4. da Chaitra su 1 lu śrîmatu
5. mahârâjâdhirâja vîrapra-
6. tâpa śrî Venkaṭapatidêvaru
7. pṛithvî-râjyaṃ geyyuttiralu
8. avara..........râda Âvati-nâḍa
9. prabhu Bairê-gauḍara putraru
10. Yiṃmaḍi Baichegauḍaru

11. koṭṭa śâsanada krama-ventendare
12. Vaḍigêhaḷḷiya sthaḷakke salluva..........
13. kere grâma voṃdannu śrîmatu
14. Sivâchâra-saṃpanna śrî-Liṃga-
15. śakti..........koṭṭa..........

Note.

This records the gift of a village named..........kere, belonging to Vaḍigehaḷḷi-sthala to a Vîraśaiva priest, Lingaśakti, by the chief Immaḍi Baichegauḍa, son of Baire-gauḍa, ruler of Âvatinâḍ and a subordinate of the illustrious king, Venkaṭapatirâya of Vijayanagar. The record is dated the 1st lunar day of the bright half of Chaitra in the year Khara S'. 1573 (12th March A.D. 1651). As no week day is given the date cannot be verified.

29.

On a boulder in the waste land near the village Huṇasênahaḷḷi in the same Hobali of Siḍlaghaṭṭa.

Size 1′—8″×1′—8″.

Kannaḍa language and characters of 17th century.

1. Sarvadhâri-saṃvatsara
2. Bhâdrapada śu 1 lu śrî-
3. matu Soṇṇappa-gavuḍaru
4. Muddayyanige koṭṭa mâ-
5. nyada hola idake tapida-
6. varu tâyi-tande vadhisida
7. pâpake hôharu

Note.

This registers the gift of a plot of land rent-free to one Muddayya by Soṇṇappa-gauḍa on the 1st lunar day of the bright half of Bhâdrapada in the year Sarvadhâri. The record ends with the usual imprecation. The date cannot be determined as no Ṣaka year is given.

30.

On a stone slab set up in front of the Chauḍêśvari shrine near the village Janga-makôṭe in the Hobali of Jangamakôṭe.

Size 2′×2′—6″.

Kannaḍa language and characters of 17th century A.D.

(The Stone is broken.)

1. Baṃma-nâya-
2. ka sasana yenteṃ

3. mânya hola ta
4. taṃma guru Mâ
5. saṟa mêḷepa ?
6. pâpake hô-
7. haru śrî

Note.

The inscription stone is broken and several letters have disappeared. Hence the record is fragmentary. It seems to register a gift of land by one Bammanâyaka. No date is given.

31.

On a plot of land belonging to the Nâyaka community to the south of the village Ranganâthapura in the same Hobali.

Kannaḍa language and characters of 16th century A.D.

1. Plavaṃga-saṃvatsarada Mâgha
2. śuddha 15 Sômavâra Su-
3. gaṭûru Chikarâya Naṃja-
4. pagauḍaru Beṭṭadahâḷa
5. Râyavoḍeya-dêvarige
6. Ettinavoḍeyadêvarige
7. êrugâṇikeyanu biṭṭu
8. koṭṭaru mahâ-janara voppa śrî śrî

Note.

This inscription records the remission of plough-tax (êru-gâṇike) made by Chikarâya Nanjapagauḍa, chief of Sugaṭûr, to two Vîraśaiva priests Râyavoḍeyadêva of Beṭṭadahâḷ and Ettinavoḍeyadêva. The approval of the grant by the mahâjanas is also recorded in the inscription. The grant is dated Monday 15th lunar day of the bright half of Mâgha in the year Plavanga. The number of Śaka years expired is not given and hence the date of the record cannot be determined. The Sugaṭûr chiefs ruled over a large part of the Kolar District from about 1451 A.D. to about 1693 A.D. (Rice's Mysore and Coorg from Inscriptions, P. 166.)

32.

On a stone lying about a mile from the same village Ranganâthapura in the same Hobali.

Kannaḍa language and characters.

1. śubhamastu svasti śrî
2. jayâbhyudaya Śâli-

3. vâhana śaka varushaṃ-
4. gaḷu 1460 neya sanda Virô-
5. dhi-saṃvatsarada Bhâdrapada śu
6. 13 yalu śrîman mahârâjâdhi-
7. râja râjaparamêśvara śrî-vîra-
8. pratâpa Achyutarâya-ma-
9. hârâyaru pṛithivî-râjyaṃ ge-
10. yuttiralu Râmaya Oḍera A-
11. yyanavarige Achyutarâya-mahârâ-
12. yaru nâyakatanakke pâlisida Bêlûra
13. Châvaḍige saluva Kôḷâla-sîme-
14. oḷagaṇa Aramâladahaḷḷige saluva Śiva-
15. yanahaḷḷi yeṃba grâmavanu A-
16. reṃangalada Tiṃmappa-Gauḍarige
17. ....daṇḍige-uṃbaḷiyâgi
18. koṭṭevu yî grâmavanû
19. mânyavâgi nimṃa putra-pautra-pâraṃpari-
20. yâgi â-chandrârka-sthâyigaḷâgi su-
21. khadali anubhavisuvudu yidake tapi-
22. davaru Kâśiyali kavileya konda pâpake
23. hôguvaru tande-tâya konda
24. pâpake hôguvaru maṃgaḷa mahâ śrî śrî

Translation.

May there be prosperity. Be it well. After 1460 years elapsed in the victorious and prosperous Śâlivâhana era, in the year Virôdhikṛit, on the 13th lunar day of the bright half of Bhâdrapada, while the illustrious king of kings, supreme lord of kings, vîra-pratâpa Achyutarâya-mahârâya was ruling the earth :—

We (Râmarâya-Oḍerayya) have granted as *daṇḍige-umbaḷi* to Timmappagauḍa, of Aremangala, the village Śivayanahaḷḷi belonging to Aramâladahaḷḷi in Kôḷâḷa-sîme, pertaining to Bêlûr-châvaḍi, favoured to (us) Râmarâya-Oḍera-ayyanavaru for the office of *nâyaka* by Achyutarâya-mahârâya. You (Timmappagauḍa) may enjoy in peace this village as rent-free estate, in hereditary succession for as long as the moon and sun endure. He who violates this grant will incur the sin of having slain tawny cows in Kâśi and will be guilty of the sin of killing his parents. Good fortune. Great prospertiy.

Note.

This inscription belongs to the reign of the Vijayanagar king Achyutarâya and records the grant of a village named Śivayanahaḷḷi, a hamlet of the village Aramâladahaḷḷi situated in Kôḷâla province and belonging to the administrative division of Bêlûr-châvaḍi. This village is stated to have been originally favoured by the king to his subordinate named Râmarâyaoḍeyar (probably the same as the famous Râmarâya, who was killed in the Tâḷikôṭe battle) for his office of governor. It was now granted to a gauḍa named Timmappagauḍa by Râmarâya-oḍeyar as *daṇḍige-umbaḷi*. This phrase *daṇḍige-umbaḷi* might mean a grant of rent-free land for the up-keep of a palanquin or for making arrangements for carrying the king's palanquin. The former meaning seems to be more probable in the present case. The phrase may also be interpreted as a grant for proficiency in the use of a lute.

The date of the grant is given as 13th lunar day of the bright half of Bhâdrapada in Virôdhi, S′ 1460. But S′ 1460 is Viḷambi and not Virôdhi and the nearest Virôdhi falls in S′ 1451 or S′ 1450 expired. Evidently 1460 is a mistake for 1450 and the date corresponds to 17th August 1529 A. D. The village granted cannot be identified in the village lists or Taluk Map.

33.

A copy of a copperplate inscription in the possession of the Jôḍidâr of the village Muddanahaḷḷi in the same Hobali of Jangamakôṭe.

Kannaḍa language and characters of the 16th century

1. namas tunga-śiraś-chuṃbi-chandra-châmara-châravê |
2. trailôkya-nagarâraṃbha-mûla-staṃbhâya Śaṃbhavê |
3. śrîman mahârâjâdhirâja Kṛishṇarâjayya-navaru
4. Vijayanagaradalli râjyaṃ gaivalli Rudrayya-
5. na komâra Dêvayyanu taṃna mâtâ-pitṛi-gaḷige
6. puṇya-vâga-bekeṃdu Mârgaśira śuddha Paurna-
7. mâsyadallû Sômôparâga-puṇyakâladalli
8. Kṛishṇâpuraveṃba grâmavanu Âpa-staṃba-sûtrarâda
9. Yajuśśâkhâ-dhyâyigaḷâda Bhâradvâja-gôtra-da
10. Tippam-bhaṭṭarige sahiraṇyôdaka-dâna-dhârâ-
11. pûrvakavâgi koṭṭaddu yî-grâmavanu nîvu putra-
12. pautra-pâraṃparyavâgi sukhadalli anu-bhavisikoṇḍu
13. sukhadallihudu yendu barasi koṭṭa tâmra-śâsana
14. dâna-pâlanayôr madhye dânât śrêyo' nupâla-
15. naṃ dânât svargam avâpnôti pâlanâd achyutaṃ padaṃ

Note.

This copy of an inscription, the original of which is not forthcoming, begins with the usual invocatory stanza addressed to god Sambhu and registers the gift of a village

Kṛishṇâpura during the reign of Kṛishnarâjayya (Kṛishṇarâya), king of Vijayanagar by Dêvayya, son of Rudrayya to a Brahman named Tippaṇabhaṭṭa, of Âpastamba-sûtra, Yajuś-śâkhâ and Bhâradvâja-gôtra. The grant is stated to have been issued on the full moon day of the month Mârgaśira with lunar eclipse but no year is mentioned. The usual imprecation is found at the end of the record. Kṛishṇâpura referred to in the record is probably the same as Kṛishṇanahaḷḷi in the same hobali of Jangamakôṭe.

34.

On a waste land belonging to the village Chokkaṇḍahaḷḷi on the way to the same village Jangamakôṭe in the same hobli.

Kannaḍa language and characters of the 17th century A.D.

1. Nandana-samvatsarada Mâ-
2. rgaśira ba 2 lu śrîmatu
3. Soṇṇapagavuḍaru Lin-
4. gayyanige koṭṭa kereya-sâ-
5. sanaventendare nînu yilli
6. kereyanu kaṭṭisikoṇḍu
7. bhûmiyanu âchandrârka-
8. vâgi anubhavisuvuden-
9. du barasikoṭṭa śilâ-śâ
10. sana mangaḷa..........

Note.

This is an instance of a *kereya-śâsana viz.*, a grant made for the construction of a tank. One Soṇṇapagauḍa is stated in this record to have authorised a person named Lingayya to construct a tank and enjoy the land under the tank. The grant is stated to have been made on the 2nd lunar day of the dark half of Mârgaśira in the year Nandana.

35.

On a piece of stone lying near a well below the tank Bhadranakere in the same hobali.

Size 2′—6″×2′—3″.

Kannaḍa language and characters of 17th century.

1. Plava-samvatsarada Bhâdrapada
2. śu 7 Guruvâradalu Su-
3. guṭûra Mummaḍi Chikarâ-
4. ya Nanjapa-gauḍaru Mâdaya-

5. na maga Bâlayage koṭṭa ne-
6. ttarukoḍagi mânya gadde o ¼ o
7. idake tappidare tande-tâya
8. konda pâpa śrî

Note.

This records the gift of rent-free land with the sowing capacity of ¼ khaṇḍuga as *nettaru-koḍagi* to Bâlaya, son of Mâdaya, by the chief of Sugaṭûr named Mummaḍi Chikarâya Nanjapagauḍa on Thursday 7th lunar day of the bright half of Bhâdrapada in the year Plava. No date in Šaka era is given. The usual imprecation occurs at the end of the record. For Chikarâya Nanjapagauḍa, chief of Sugaṭur, see also No. 31.

36.

On a stone lying in a land belonging to Paṭêl Piḷḷegauḍa near the village Ghaṭamâranahaḷḷi in the same hobali.

Size 3′—0″×1′—6″.

Old Kannaḍa characters and language of 9th century.

1. svasti samadhigata-pañcha-
2. mahâ-śabda śrî-Pallava..........
3. Noḷaṃbarasaru ûra
4. janaüṃMaḍuvaba-
5. rasage..........pârvargge-um
6. koṭṭa maṇṇu

Note.

Some letters in lines 2 and 5 are effaced. The inscription records some gift of land made to a person named Maḍuvabarasa and to some Brahmans by the king Noḷambarasa, obtainer of the band of musical instruments and descended from the Pallava family. The gift is stated to have been made by the donor along with the inhabitants of the village. No date or imprecation is contained in the grant. It is difficult to determine definitely which king of the Noḷamba dynasty is referred to by Noḷambarasa of the present record. It is probable that he is the same as Kali Noḷambâdi Arasa or Singapôta who fought with Duggamâra, the Ganga prince.

37.

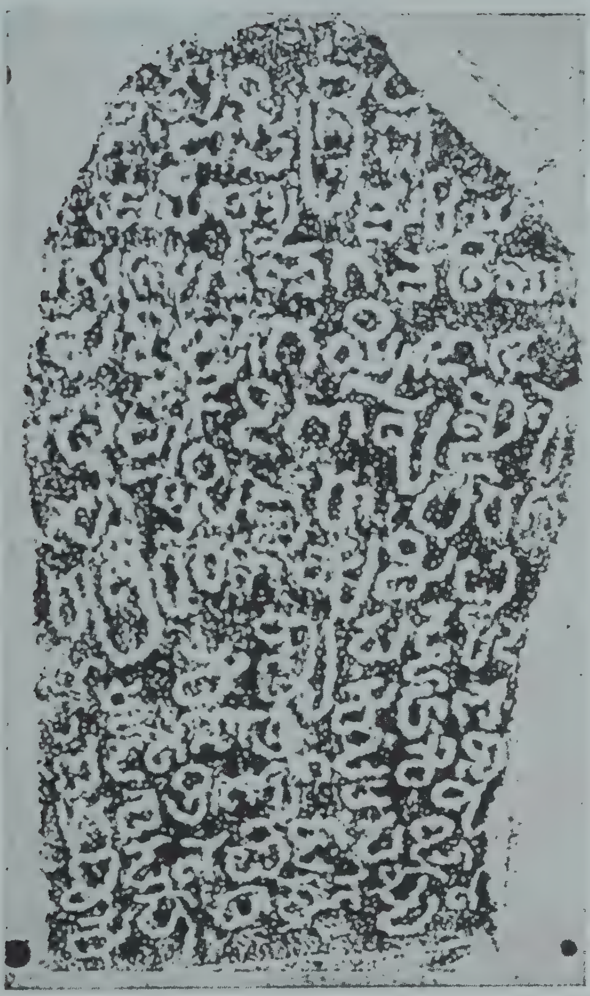
On a stone forming a step in the stone stair-case in a channel near the Îśvara temple near the village Sâdali in the Hobali of Sâdali.

Old Kannaḍa characters and language of 9th century A.D.

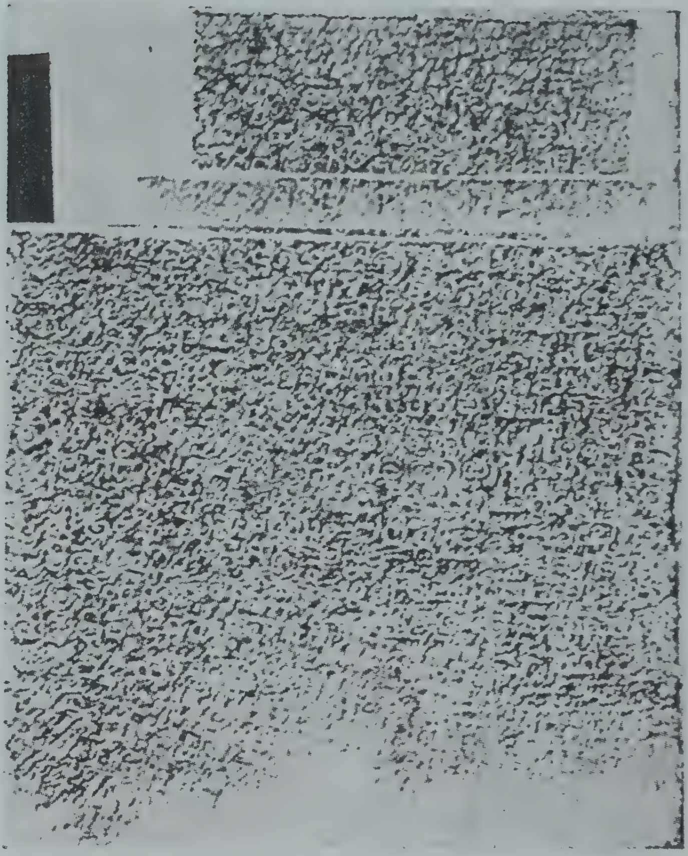
1. Durggamârarâ paḍeyu..........
2. ....avammagan raṇad-er̤eyaṃ
3. ....r̤ida mârggam

Note.

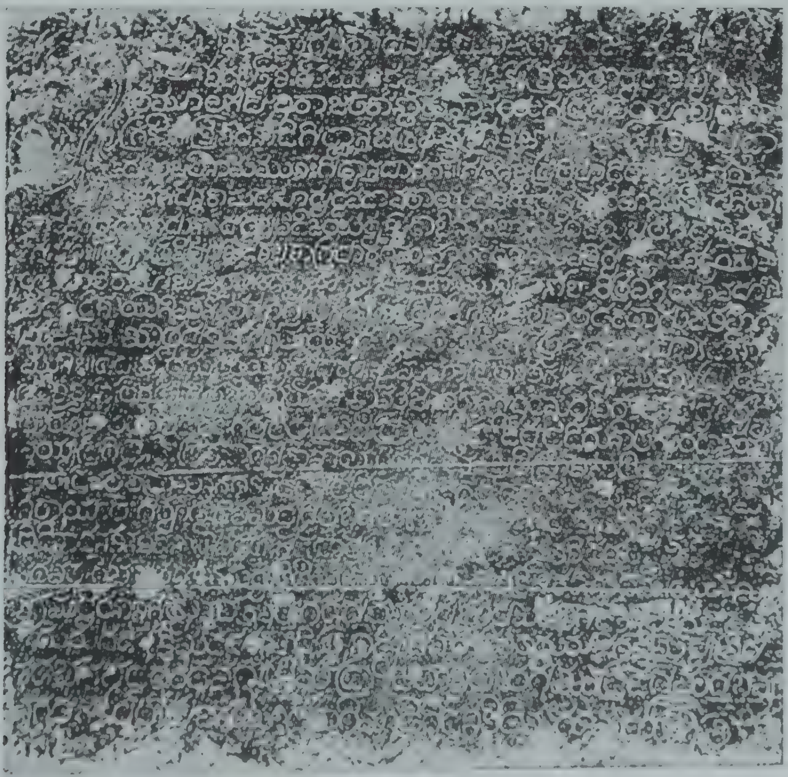
Most of the writing in the record is effaced as it forms one of the stone steps constantly used by people when going to take water from the channel on the bank of which it is built. What remains legible seems to record the death of some general belonging to the army of Duggamâra. It is likely that this Duggamâra is the same as Prince Duggamâra Er̤eyappa, son of the Gaṅga king Śrîpurusha (circa. 726-777) and ruler of Kovaḷâla-nâḍ, who fought with the Noḷambas (see pp. 39 and 55 of Mysore and Coorg from Inscriptions by Rice.)



1. MARASE STONE INSCRIPTION OF BIJAYITA, (p. 104—No. 38).



2. BELGAMI SOMESVARA TEMPLE INSCRIPTION OF BALLALA, (p. 127—No. 62).



3. HALEBID TANK EPITAPH OF THE JAIN MONK SAKALACHANDRAMUNI, (p, 74—No. 14).

38.

INSCRIPTIONS IN THE MYSORE DISTRICT.

MYSORE TALUK.

On a stone set up in front of the temple of Maraḷêśvara in the village Marase in the Hobali of Mysore.

Size $3\frac{1}{2}' \times 3\frac{1}{2}'$.

Old Kannaḍa language and characters.

1. svasti śrî Bi-
2. jayitanu Mariya-
3. seyoḷ Bhagavatiyaṃ
4. padishṭe-geysidoḍe
5. Permâḍi-Gâvuṇḍanu
6. sâsirvaru araśa-
7. râ śrîkaraṇamum iḷdu
8. koṭṭa maṇṇu paḷḷada
9. baḍagaṇa temaru Bha-
10. gavatige koṭṭa maṇṇu
11. idan al̤idom pañcha-
12. mahâpâtanappon

Translation.

Be it well. When Bijayita caused Bhagavati (image) to be set up in Mariyase (Marase), Permmâḍigâvuṇḍa, the Thousand (citizens) and the royal accountant (arasarâ śrîkaraṇam) granted the land on the high ground to the north of the water-course for Bhagavatî. He who destroys this will be guilty of the five great sins.

Note.

This inscription records the setting up of the image of goddess Bhagavatî, a form of Kâḷi, by Bijayita in Marase (called Mariyase in the epigraph), a village situated at a distance of 6 miles from Mysore on the way to Nanjangûḍ. No temple of Bhagavatî is now found in the village but an image of Châmuṇḍi is lying in the Śiva temple to the east of the village. Probably it must have been enshrined in a separate temple at an earlier date and when the temple went into ruins, was brought to the present Śiva temple.

Who is this Bijayita ? It appears to be the name of some high personage, king, prince, or chief under whose orders the image of Bhagavatî was set up and an endowment made for the worship of the goddess by the headman and the royal accountant and the thousand chief inhabitants of the village. The characters seem to be of the 8th or 9th century. There is a king Bijayita Bâṇarasa of the Bâṇa dynasty who ruled in Kolar District in the beginning of 10th century A.D. (E. C. X. Mulbagal, 243, 244, 249 of S' 831 ; Srinivasapur 40). But Marase, the village where the record is found, is far off from Kolar, and no stone inscriptions of this dynasty are found in the Mysore District. A copperplate grant discovered at Hullenahaḷḷi (Mys. Arch. Rep. 1927, p. 105) in Mandya Taluk refers to a Bâṇa king named Diṇḍigarar as a ruler of Kaḷbappunâḍ district (district round Kaḷbappu hill in Śravaṇabeḷgola village), but Marase is far off from Śravaṇabeḷgoḷa and there is no evidence of its being included in Kaḷbappunâḍ. Hence it is very probable that the Bijayita of the present record is quite different from the Bâṇa king of the name.

There is a Ganga prince of the name of Vijayâditya, brother of king Śivamâra II who ruled in the beginning of the 8th century A.D. As the rule of the Gangas in the Mysore District is attested by several inscriptions, it is probable that Bijayita which is a Kannaḍa form of Vijayâditya refers to the above Ganga prince Vijayâditya and to his setting up the image of Bhagavatî in the village Marase.

The usual imprecation is found at the end of the record.

39.

On the pedestal of the figure of Jina lying in the land of paṭel Siddanâyaka near the village.

Kannaḍa language and characters.

1. śrîmad Drâviḷa-saṃghêsmin Nandi-saṃghê' sty Aruṃgaḷaḥ a-
2. nvayô bhâti yô śêsha-śâstra-vâ-
3. râśi-pâragaih

Note.

This inscription engraved in Hoysala characters of the 12th century on the pedestal of Pârśvanâtha figure, consists of only one verse in Sanskrit. It may be thus translated :

"In the illustrious Drâviḷa-sangha, in the Nandi-sangha, is the Arungaḷa-anvaya, brilliant from (its members) having crossed the entire ocean of the śâstras."

This stanza is found in several inscriptions of the Hoysala times referring to Jaina gurus (Ep. Car. III Nanjangud 134, V. Hassan 128, Arsikere 1, 14, etc.).

Drâviḷa-sangha (lit. the congregation of Draviḷas or Dravidas) with its branch Nandi-sangha (lit. the congregation of the Bull) is a sect or branch of the Jainas. So also is Mûla-sangha with its branches Sêna, Nandi, Dêva and Simha sanghas (E. C. II revised volume of Śravanabeḷgola Inscriptions, Translations, P. 112). Similarly Arungaḷânvaya and Koṇḍakunḍânvaya are the main sub-divisions or families belonging to these sections or groups.

The inscription stops abruptly after the above stanza and no further particulars are to be found.

40.

On a broken slab lying in front of Chennigarâya temple in the village Marase in the Hobali of Kaḍakoḷa.

Size 4′—0″×2′—6″.

Kannaḍa language and characters.

1. śrî..........
2. sa..........
3. 1113 Vi..........
4. da Kârtika śu..........
5. Ânura Ketalego..........
6. ṇḍa Bhêryada Kaṃpa..........
7. ṇana vaṃsada Kesima..........
8. ḷikaguṃ naḍa Bovaṇaṃ-
9. geyuṃ puṭṭida Kaṃpaṇa..........
10. ṭṭeyara baḍḍaṃ Kaṃpaṃṇaṃ́ ra..........
11. ḷiyager̤eya Ranga-gauḍara komâra..........
12. kitigeyuṃ Hiriya Harahapa-gauḍa
13. ri Aṃṇnaya-samudrake saluva Gôḍakaṭṭe
14. Mâsenâḍ Âḷvabâḍiya ker̤eya kîḷêriyalu..........
15. radalu maṇnu Aṇṇayasamudradalu gadde salageya bhû
16. ....koḷaga hattu a-Maruvaseya ṁunnûr̤u guḷi maṇṇu
17. Koṭṭagarige hola varaha | 5 Saṇnabovageyuṃ Hêmabôvittige
18. puṭṭida Maṃḍaḷikabôvanuṃ Aṇnaya-samudrake karuvoiḷdu ?
19. biṭṭa koḍamge salageyal eṃṭu gade Mâruvaseya samasta gauḍu [ga]-
20. ḷu kûḍi iṃtivar irbbarâmuṃdiṭṭu koḍaṃge-mânya Maṃdaḷika-châ-
21. rige Guraûralu koḍaṃgeya maṃṇnu Kaḍaveya-sarigeyoḷu
22. ko 50 Kalluker̤eyalu gal̤de 5 Kesalegôḍina Savigauḍaṃ-
23. geyuṃ Lokka-gauḍigeyuṃ puṭṭida Kesidêvana Maṃchavirana
24. gauḍikeyalu Maṃḍaḷikachârige koṭṭa koḍaṃge manniya Ma-
25. ruvaseyalu irkuḷa guḷi maṇnuṃ gu 50 hiriyaker̤e-
26. ya kîḷêriyalu gadde koḷaga hattu 10 Maruvaseya sama-
27. sta-gauḍugaḷuṃ taṃmoḷu kûḍi Maṃḍaḷikâchârigeyuṃ.

28. Maṃdaḷikabôvaṃgeyuṃ biṭṭu koṭa keyi aḷippidaṃge sa [si-]
29. ra kavileya koṃda bramhattige hôda sasira vêda bra . .
30. na koṃnda braṃhmâtige hôda sasira risheyarkkaḷa Gaṃgeya taḍi . . .
31. da braṃhmâttige hôda su-dattaṃ para-dattaṃ vâ yô harêṇa va
32. sashṭir bbarisha saśśaraṇi vishṭayâṃ jâyatte krimih ǀ 1 ǀ . . .
33. mudra Maṃḍḍaḷikachârige yeraḍu e 2 Heṃga-
34. charige oṃdu 1 maṃ

Note.

A part of the inscription-stone is lost being cut off on the right side and hence several letters in each line have disappeared and the meaning of the inscription is therefore not clear.

The record is dated śaka 1113 or A.D. 1191, which corresponds to the year Virôdhikṛit. The first letter *Vi* of the name Virôdhikṛit is found in line 3 and the month Kârtika and the bright fortnight in the next line. No lunar day nor week-name is contained in the grant. A number of gauḍas named Kêtalegauḍa of Ânhur, Kampaṇa of Bhêrya, Kesimayya, Kampaṇṇa,............................Hiriya Harahapagauḍa, seem to have made a grant of land under Gôḍakatte belonging to the tank Aṇṇayasamudra, and under Âḷvabâḍi tank in Mâsenâḍ.

We next learn that one Maṇḍalika-bôva, son of Saṇṇabôva and Hêmabôviti made some repairs to the tank Aṇṇayasamudra and granted a plot of land of 8 *salages* as koḍagi for its maintenance.

It is next stated that the citizens of the village Marase made a grant of land in Gurur (Probably Gûḷûr, a village near Marase), Kaḍaveyasarige, Kallukere, and Hiriyakere to Maṇḍalikâchâri and Maṇḍalikabôva and others.

The usual imprecation next follows.

41.

An inscription stone of the Ânjanêya temple, Sâgarkaṭṭe, now found lying near the railway station, Sâgarkaṭṭe, in the same Hobli of Mysore.

Size 6½′×1½′.

Kannaḍa language and characters.

1. śrima Drâviḷaśan-
2. ghada Ârungaḷâ-
3. nvayada Nandigaṇa-
4. da Ŝântimu-
5. nigaḷa śiśya-santa-

6. ti śrî Vâdirâ-
7. jadêvara śishyaru
8. śrî Varddhamânadê-
9. varu Hoysaḷa-
10. kârâliyadalu
11. agragaṇyaru sa-
12. nyasanadi muḍi [pi]-
13. dar avara śadha-
14. maru Kamaḷadê-
15. varu niśidhiyam
16. nirisidar

Note.

This records the death by *sanyasana* of a Jaina guru named Vardhamânadêva who is described as one who took a prominent part in the administrative work under the Hoysaḷas, and as a disciple of Vâdirâjadeva, descended from Śântimuni belonging to the section of the Jainas known as Draviḷa-sangha, Arunagḷânvaya, and Nandi-gaṇa. The present inscription-stone (which contains the inscription and a seated figure of a Jaina guru) is said to have been set up in his memory by his fellow-student Kamaladêva. No date nor the name of the reigning king is given. The characters seem to be of the last part of 11th century A.D. and the inscription might belong to the reign of the Hoysala king Vinayâditya or Vishṇuvardhana. A Jaina guru Vâdirâja is described in the Śravaṇabeḷgoḷa Inscription No. 67 of 1129 A.D. as having acquired great fame in the Châlukya capital and to have been honoured by Jayasimha I (1018-1042.) Probably the guru Vâdirâjadêva referred to in the present record is identical with the above. If so, his disciple Vardhamânadêva must have lived in the middle of 11th century *i.e.*, in the reign of the Hoysala king Vinayâditya and helped him with his advice in the government of the kingdom.

42.

CHAMARAJNAGAR TALUK.

On a vîrakal near the shrine of Mâramma in the old village site of Maladêvanhaḷḷi in the Hobli of Chandkavâdi.

Size 2′—3″×4′—3″.

Kannaḍa language and characters.

1. svasti śrî Vîraballâḷa-dêvara râjyadalu Maleûra Vîrapadêvaru
2. ûra turuvam sûre-koḷvâga palaran idirchchi kondu
3. sura-lôkake sandoḍe âtana sati mâsatiyâdaḷu śrî

Note.

This records the death as *sati* of the wife (not named) of Vîrapadêva of Malevûr who died while defending the cattle of his village against enemies in the reign of the Hoysaḷa king Vîraballâḷadeva. Malevûr referred to in the record may probably be the old name of the village in which the inscription is found. No date is contained in the record.

43.

On another stone near the same shrine.

Size 3′—0×2′—3″.

Kannaḍa language and characters.

1. svasti śrî jayâ-
2. bhyudaya Śâlivâ-
3. hana śaka-varushaṃgaḷu
4. 1273 neya Śrîmu-
5. kha-saṃvatsarada
6. Bhâdrapada
7. ba 12 lû śrîman mahârâjâdhirâja râjaparamêśvara
8. śri Vîrabukkaṃṇo [ḍe] yaru
9. pṛithvi-râjyava-
10. n âḷuvalli

Note.

This inscription is incomplete as several lines after line 10 are completely effaced. It belongs to the Vijayanagar king Bukkaṇṇoḍeyar or Bukka I and is dated 12th lunar day of the dark half of Bhâdrapada in the year Śrîmukha, the 1273rd year of the Śâlivâhana era. But Śaka year 1273 or A.D. 1351 is identical with Khara and not Śrîmukha. The nearest year Śrîmukha is Śaka 1255. The date is hence irregular.

44.

On a stone set up on the bund of Sampagauḍanakere tank belonging to the same village Maladêvanahaḷḷi.

Size 3′—0×1′—6″.

Kannaḍa language and characters.

1. svasti śrî vijayâbhyudaya Śâlivâ-
2. hana-śaka varusha sâ 1676 ne varu-
3. sha sanda vartamânavâda Îśvara-nâma-

4. saṃvatsarada Mâgha śu 5 varege Kaliyuga-va-
5. rsha sâ 4878 varusha Prabhavâdi hanonda [va -
6. rusha Daḷavâyi Doḍḍayyanavara
7. pautrarâda Vîrarâjaiyyanavara
8. putrarâda Kaḷale Nanjarâjai-
9. yyanavara manevârte Vîrai-
10. yyanavara dharmake yî kere kaṭi

Note.

This inscription records the construction of the above tank by Vîraiya, belonging to the household of the Kaḷale chief Nanjarâjaiya, son of Vîrarâjaiya and grandson of Daḷavâyi Doḍḍayya on the 5th lunar day of the bright half of Mâgha in the year Îśvara 1676 of the Śâlivâhana era, 11th year of the cycle beginning from Prabhava and 4878 years in Kaliyuga era. The date is irregular as Śaka 1676 or A.D. 1754 is Bhâva and not Îśvara and the nearest Îśvara is S′ 1679, three years later *viz.*, 1757 A.D. Kaḷale Nanjarâjaiya was the famous general of Mysore under the king Immaḍi Krishṇarâja Voḍeyar (1734-66).

45.

NANJANGUD TALUK.

At the village Heḍatale, in the Hobali of Doḍḍa Kaulande, on a stone lying in the navaranga of Nagarêśvara temple.

Size 3′—0″×2′—0″.

Old Kannaḍa language and characters.

1. Śaka-nṛipa-kâlâtîta..................
2. śuda tadanântarada Bhâdrapadada............
3. maṇḍana..........svasti Nîtivârgga Kongu-
4. pu..........ra Nandagirinâtha
5. de..........naḍiga-
6. nâḻuttire..........
7. ḍa..........vâgi nâ
8. iṭṭu..........dingittu ki..........
9. sta..........[Pe] rmanaḍigaḷa
10. ....ke..........sarvapa..........hâ
11. idanaḷi [do] Bâraṇarâ

Note.

This record is too full of lacunae and hence its meaning is not quite clear. It belongs to the reign of the Ganga king Nîtimârga Konguṇivarmma and seems to contain some grant made by a dependant of his. The usual imprecation is found at the end of the grant. The characters seem to be of 9th century A.D.

46.

On a fragmentary stone-slab lying in the same Nagarêśvara temple.

Size 9″×9″

Kannaḍa language and characters.

1. Lakshumi-kântta-dê
2. ḍuvalu Yaḍattale
3. baḍagalu sanka ?
4. rada tenkaluṃ
5. meyivaṟa
6. ḍi

Note.

This is a fragmentary inscription found in the same temple and seems to refer to some gift made for the Lakshmîkântasvâmi temple in Heḍatale called Yaḍatale in the record. The characters seem to be of the 14th century.

47.

In the same village Heḍatale, on a stone lying buried in the land of Mâdinâyaka to the south.

Size 3′×2′

Tamil and Grantha characters: Tamil language.

1. svasti śrî Kolakaṇa-
2. ttu mahâprabhu Perumâ-
3. ḷadêvan-makkaḷ Al-
4. lâḷadêvan Vimai-
5. yyan Nâraṇan Gauṇ-
6. ḍaiyan śrî Kâttupu-
7. rattu Allâḷaperumâḷ
8. ellamudukku viṭṭa kaḻa-
9. ni kuḻi 5 ll Kôdi-sam-
10. vatsara Mêsha-,mâ-
11. sattu viṭṭadu

Note.

This records the gift of a rice-field 5 *kuḷis* in extent in the village Kâttupura made for the service of offering food at different times to god Allâḷaperumâḷ (Varadarâjasvâmi) by the sons of Perumâḷadeva, mahâprabhu of Kolkaṇa, named Allâḷadêvan, Vimayyan, Nâraṇan, and Gauṇḍayan. The grant is dated in the month of Mêsha of the year Krôdhi (1304 ? A. D.).

No king is mentioned in the record nor the number of years expired in Śaka era at the time of the grant. The characters seem to be of the 14th century and the year Krôdhi of the record may be regarded as falling in 1304 A.D. It is difficult to determine who the Perumâḷedêva referred to in the grant, is. A Perumâḷadeva-daṇṇâyaka, minister of Narasimha III and Ballâḷa III and governor of parts of the present Nanjangûḍ and Châmarâjnagar Taluks, is referred to in several inscriptions of those taluks along with his sons Mâdhava-daṇṇâyaka and Chakravarti-daṇṇâyaka. The names of the sons of Perumâḷadêva of the present record are however different and in place of the usual titles of the minister Perumâḷadêva, he is given the simple title of Mahâprabhu of Kolkaṇa, which is probably identical with the village Kulagâṇa in the Châmarâjnagar Taluk. As regards Allâḷa-Perumâḷ temple in Kâttupura referred to in the grant, it is learnt that a temple of that god was standing near the present village Heḍatale and Kâttupura seems therefore to be the name of a village which was once situated near Heḍatale and has now disappeared.

48.

At the village Hullahaḷḷi in the hobli of Hullahaḷḷi, on a slab in the ceiling of the inner hall of the Varadarâja temple.

Size 3—0″×2′—6″.

Kannaḍa language and characters.

1. atha subham astu svasti śrî vijeyâbhuydaya Śâ-
2. livâhana śaka varusha 1556 sanda Bhâva-saṃ-
3. vatsarada Mârgaśira śuddha 10 lu śrîman mahâdêva-
4. dêvôttama śrî Âlâḷanâthasvâmiyavara pada-
5. ke Basavarâjoḍeya[ra]varu sarvamânyavâ ||

Translation.

Then may there be good fortune. Be it well. In the auspicious, victorious and fortunate year 1556 expired in the S'âlivâhana era, on the 10th lunar day of the bright half of Mârgaśira in the year Bhâva, to the feet of the illustrious lord of the great gods, Allâḷanâthasvâmi, Basavarâjoḍeyar (gave) as sarvamânya (some land not specified.)

Note.

The inscription is incomplete as it stops abruptly after line 5 and seems to record the gift of some land rent-free made by Basavarâja Oḍeyar, chief of Hullahaḷḷi for services in the above Varadarâjasvâmi temple at Hullahaḷḷi. The date specified corresponds to 20th November 1634 A.D., but is not verifiable. Allâḷa is the Kannaḍa form of Aruḷâḷa, the Tamil name for the god Varada of Kânchî.

49.

On the horizontal stone-slab in the sluice of the tank of the village Jôḍi Kâṭûr in the same Hobali.

Modern Kannaḍa language and characters.

1. yi Sôma-samudrâvanu
2. Pramâdicha Srâvaṇa ba 5 lu Mâdaṇaya tumba kaṭidanu

Note.

This records the construction of the sluice of the above tank named Sômasamudra by an individual named Mâdaṇaya. The characters seem to be of 17th century. No Śaka year is given but the date is recorded as 5th lunar day of the dark half of Śrâvaṇa in the year Pramâdîcha.

50.

On a stone slab standing in front of the Mârîchâvadi in the same village Jôḍi Kâṭûr.

Size 5′—6″×5′—0″.

Kannaḍa language and characters of 17th century.

1. o Durmati-saṃvatsarada Âsâḍa suda 10 lû Mâda-
2. o ṇanâyakarû Dêvasamudra
3. o..........sanada kramaventendaḍe
4. o..........dharmavâ-
5. o gabêkendu naṃma Dâ..........Kaṇayala
6. o..........nirustaḷada Mûtavâḍiya Kâṭûra nimage sarvamâ-
7. o nyavâgi koṭṭevu

(Remaining letters are effaced.)

Note.

A part of this inscription has been so thickly coated with oily grease that it is very difficult to make out the characters. It seems to record the gift of the village Kâṭur belonging to Mutavâḍi in Kaṇiyala-sthala free of taxes to some one (name not found) by Mâdaṇanâyaka on the 10th day of the bright half of Âshâḍha in the year Durmati. The date is not verifiable and the record probably belongs to the same period as the previous number and the donor also is probably the same as Mâdaṇaya of the previous number.

51.

On the lintel of the doorway of the sukhanâsi and on the stone bands on the inner walls of the sukhanâsi in the temple of Sômêśvara in the same village Jôḍi Kâṭûr.

Kannada language and characters.

I.

1. śrî svasti śrîman mahâ-maṇḍaḷesvara Tribhuvanamalla Taḷakâḍu Kongu Nangali Banavase Hânuṃgall Uchchhangi Gangavâ-
2. ḍi Noṇaṃbavâḍi-goṇḍa Bhujabaḷagaṃgan ashâyasûra Sanivârasiddhi Giridurggamala chaladankarâ--
3. ma nissaṃkapratâpa Vîra-Balâḷa-dêvaru Dôrasamudrada vîḍinoḷu nile sukasankhatâ [vi] nôdadiṃ prithi-râ-
4. jya geytiralu । svasti śrî Saka-varisha 1120 sanda Kâḷayukta-saṃvachchharada Bhâdrapada bahuḷa
5. panchami 5 Sanivâradaṃdu ॥ svasti śrîman mahâ-pradhâna sarvâdhikâri hiriya-dhaṇṇâya-

II.

6. ka Gauḍayyaṃgaḷa adhikâradalu Nugunâḍa Kâṭûra Huṭṭida Âridara Koladama
7. tamuta nâlvaruṃ kaṭṭisida keṟe ettisida dêvâliya । î dêvâliyake Kâṭṭûra [bi-]
8. ṭa maṇṇu nichalu nivêdyake mûgaṇḍugada bedeya gadde ॥ 1000 savira guḷiya maṇnuva Ko-

III.

9. lagauḍa Sôva-gauḍanavara makaḷu Mudda-gauḍa Kala-gauḍa Châvâḍi Âyta-gauḍa ivaru
10. Huṭṭida Tammaḍi-Râyâṇḍe î dêvâliyake tâṇikada-honnu samya-bhâga î-dêvâlayake bi-,
11. ḍisuvaṃ dhâra-pûrvvakaṃ mâḍi biṭa dharmma î-dharmmamaṃ kiḍisidaru Gangeya taḍiya..........kon-

IV.

12. da pâpadalu hôharu keṟeyum-dêvâliyuṃ-noḍeya-hoyda pâpadalu hôharu tande-
13. ya kondu tâya kai-hiḍidavana gatige hôharu Kâṭûra Huṭṭida Âridara Haḷi-
14. yaru Hemaḍiâchari Hemaḍi-âchariya mamma Châkachariyuṃ Kaṃbâchari Kaṃbâ-

V.

15. chariya maga Hêmâ-chari । Mâḷa-bôvitiya makaḷu Kâṭabova Châvabôva.

Translation.

Good Fortune. Be it well. While the illustrious mahâmaṇḍaḷêśvara, Tribhuvanamalla, capturer of Taḷakâḍu, Kongu, Nangali, Banavase, Hânungal, Uchchangi, and Noṇambavâḍi, a Ganga in the prowess of his arms, unassisted hero, śanivârasiddhi, Giridurgamalla, a Râma in battle, possessed of undoubted valour, Vîra Ballâḷadêva was ruling the earth in peace and wisdom from his capital Dôrasamudra :—

Be it well. After 1120 Šaka years elapsed, in the year Kâḷayukta, on Saturday the 5th lunar day of the dark half of Bhâdrapada, during the rule of the illustrious *mahâpradhâna* (chief minister), *sarvâdhikâri*, *hiriya-daṇṇâyaka* Gauḍayya—

Four persons named Kâṭûra, Huṭṭida, Âridara and Koladama of Nugunâḍ built a tank and erected a temple. For this temple Kâṭûra granted wet land of the sowing capacity of 3 khaṇḍugas for conducting the daily offering of food. Kolagauḍa, Sôvagauda's sons Muddagauḍa, Kalagauḍa, Châvâḍi Âytagauḍa, Huṭṭida, and Tammaḍi Râyâṇḍi gave away with pouring of water, 1000 *guḷis* of land for paying up of the fees to managers of this temple (*tâṇikada-honnu*) and for proprietory rights ? (samyabhâga). (The meaning of lines 8-10 is not quite clear).

He who violates this act of charity will be guilty of killing 7 crores of cows on the banks of the Ganges and will incur the sin of destroying a tank and a temple. They will suffer the penalty of one who slays his father and commits incest with his mother.

(Signatures of) Kâṭûra, Huṭṭida, Âridara, Haḷiya, Hemaḍi Âchâri, Hemaḍi Âchâri's grandson Châkachari, Kambâchari, Kambâchari's son Hêmâchari, Mâḷabôviti's sons Kâṭabôva and Châvabôva.

Note.

This record is of the reign of the Hoysaḷa king Vîraballâḷa II and is dated Saturday 5th lunar day of the dark half of Bhâdrapada in the year Kâḷayukta, S′ 1120 (corresponding to Saturday, 22nd August of 1198 A.D.) A person named Gauḍaiya with the titles *mahâpradhâna* (chief minister) *sarvâdhikâri* and *hiriya-daṇṇâyaka* is stated to be the ruler of the district Nugunâḍ under the king. At this time four persons of that district named Kâṭûra, Huṭṭida, Âridara and Koladama joined together and built a tank and a temple ; and a plot of land of the sowing capacity of 3 khaṇḍugas was granted by one of them named Kâṭûra as an endowment to the temple for offering food daily to the god. It is also stated that some grant was made for the office of *sthânika* (managing authorities) of the temple by various individuals named Kolagauḍa, Muddagauḍa, Kalagauḍa, Châvâḍi-Âytagauḍa, sons of Sôvagauḍa and Huṭṭida and Tammaḍi (priest) Râyâṇḍe. Then follows an imprecation against those who violate the grant and lastly are appended the signatures of various individuals named Kâṭûra, Huṭṭida, Âridara, Haḷiya, Hemmaḍi Âchâri and his grandson (*mamma*) Châkâchâri, Kambâchâri and his son Hemâchâri, Mâḷabôviti's sons Kâṭabôva and Châvabôva.

The temple and the tank said to have been erected in the record are evidently the Sômêśvara temple of the village Kâṭûr in which the present inscription is engraved and the tank Sômasamudra referred to in the previous inscription. The names Huṭṭida etc., in the record are rather peculiar.

INSCRIPTIONS IN THE SHIMOGA DISTRICT.

52.

Sagar Taluk.

At the village Nâḍakalasi, in the hobali of Sâgar, on the pedestal of an image in a niche in the temple of Mallikârjuna.

Kannaḍa language and characters.

1. svasti samasta-prasasti-sahita Kundanâḍa Mâvanta Ketaleman Dâkarasi-[ge]-
2. yum puṭṭida prabhu Sirigagoṇḍana putra Sântagâuṇḍana tamma [Si] rigâuṇḍa
3. Nulavarada Sivara Jôgôjana putra Gulugôjana tamma Chandôja Bara-
4. manôjana maga Dâseya Pûgôḍa Chandôja pratishṭisidam

Note.

This short inscription is engraved on the pedestal of a stone image of Pârvati-Paramêśvara which has been described in page 12 of the last year's report. The record contains the names of several persons of Kundanâḍ district (a portion of the present Sagar Taluk, Ep. Car. VIII Sâgar 87 and 88) who colloborated in the consecration of the above image. Their names are Sirigâvuṇḍa, younger brother of Sântagâvuṇḍa, son of Prabhu Sirigagâvuṇḍa, who was the son of Mâvanta (Elephant-rider) Kêtaleman, and Dâkarasi :—Chandôja, younger brother of Gulugôja, son of Sivara Jôgôja of the village Nulavara :—Dâseya, son of Baramanôja and Chandôja of the village Pûgôḍu.

The characters seem to belong to the early part of the 14th century A.D.

53.

Shikarpur Taluk.

At the village Bannur, in the Hobali of Shikârpur, on a stone lying in the Îśvara temple in the village forest.

Size 3′—6″ × 1′—9″.

Kannaḍa language and characters.

1. svasti śrîmaj Jayasimhadêvam râjyam-
2. geyyuttire śrîmat Kundarâjam Bana-
3. vâsi-pannirchchhâsiramum Sântaḷige-sâ-
4. yiramuman âḷuttire śaka-varsha 941

5. Siddhârtthi-saṁvatsarada uttarâya-
6. ṇa-sankrântiyoḷ Haḻḻiyânmana Jakka-
7. bbeya magam Biyaḷam Banniyûra
8. Mahâdêvargge nivêdyakkam or-mmatta-
9. l keyyan koṇḍu biṭṭam â-chandrârkka-tâ-
10. ram uḻḻidan aḻidange kavileyu lin-
11. gamu konando dôsha kâdông anantya-
12. puṇya mangaḷa mahâ

Translation.

Be it well. While the illustrious Jayasimhadêva was governing the kingdom, while the illustrious Kundarâja was ruling Banavâsi 12000 and Sântaḷige thousand, in the Ŝaka year 941, the year Siddhârthi, on the occasion of Uttarâyaṇa-sankrânti :—

Biyaḷa, son of Haḻḻiyâṇma and Jakkabbe, obatined and granted one mattar of wet land for food service of god Mahâdêva of Banniyûr, to continue as long as moon, sun and stars last.

He who destroys this grant will incur the sin of killing a tawny cow and breaking a *lingam*. He who protects this gets endless merit. Good fortune.

Note.

This record is of the reign of the Châlukya king Jayasimhadêva (1018-1042) under whom Kundarâja called also Kundamarasa was governing the provinces of Banavâsi 12000 and Sântaḷige 1000. (See E. C. VII Shikarpur 307 of Ŝ 938 or 1016, 125 of Ŝ 941 or A.D. 1019, 9 of Ŝ 943 or A.D. 1021, 30 of Ŝ 953 or A.D. 1031). The object of the inscription is to register the gift of one mattar of wet land for the service of daily food-offerings to god Mahâdêva of the village Banniyûr (the same as the present village Bannūr, where the epigraph is found) by Biyaḷa, son of Haḻḻiyâṇma and Jakkabbe. The grant is dated the Uttarâyaṇa Sankrânti day of Ŝaka year 941 Siddhârthi corresponding to December 24, 1019 A.D. The usual imprecation occurs at the end of the grant.

The letters are well-formed and the lines regular. The size of the letters is about an inch. There are few orthographical errors. Line 11 has "konando" for "kondona"; the old Kannaḍa forms kâdon and kondon still persist in this record of the 11th century.

54.

At the village Haḷe Bannûr, on a stone lying in a jungle belonging to the village.

Size 4′—6″×1′—3″.

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśraya śrî-pṛithvîvalla-
2. bha mahâ-râjâdhirâja paramêśvara parama-bha-

3. ṭṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukyâ-
4. bharaṇa śrîmat Tribhuvanamalla-dêvara vije-
5. ya-râjyam uttarôttarâbhivṛiddhi-varddha- (pra) mânam â-
6. chandrârkkatâraṃ-baraṃ saluttaṃ ire tat-pâda-padmôpa-
7. jîvi samadhigata-pancha-mahâśabda mahâsâmantâdhipa-
8. ti mahâprachaṇḍadaṇḍanâyakaṃ vib ˌu] dha-vara-dâyakaṃ
9. gôtra-pavitra jagadêkamitra nija-vaṃśâṃbuja-divâ-
10. karaṃ sûkti-ratnâkara vivêka-Bṛihaspati saucha -Mâ-
11. hâbrati para-nârî-sahôdara vidagdha-vidyâdhara sakaḷa-
12. guṇanivâsa ubhayarâya-santôsam śrîma-
13. t Traiḷôkyamalla vîra Noḷaṃba Pallava Permmânaḍi Jaya-
14. singadêva-vigraha-Haṇma ripu-baḷa-Kṛitânta nâmâ-
15. di-samasta-prasasti-sahitaṃ śrîmad Daṇḍanâyaka
16. Tambarasaru Banavâsi-pannir-chchhâsiramumaṃ Sântaḷige-sâsi-
17. ramumaṃ sukha-sankathâ-vinôdadiṃ râjyaṃ-geyyuttami-
18. re Chyaḷukhya-Vikrama-varisha 5 neya Raudri-saṃva-
19. tsarada Mâgha suddha 10 Sômavâra-dandu svasti
20. yama niyama svâdhyâya dhyâna dhâraṇa mau-
21. nânushṭhâna japa samâdhi saṃpannarappar anêka-ta-
22. ṙkka-śâstra-viśâradarappa śrîmad Agrahâraṃ Râja-
23. ḷiya Vaśishṭa-gôtrada Padmanâbayyagaḷa pu-
24. tra Kappayya Bhaṭṭôpâdhyâyar agrahâraṃ Ba-
25. nnivûralu Sômêśvara-dêvara pratishṭeyaṃ mâ-
26. ḍid agrahâraṃ Bannivûra mahâjana dêvara nivê-
27. dyakke biṭṭa key aghrahârada keyiṃ mûḍalu dê-
28. varakeyiṃ baḍagalu Guṇigana mattar on-
29. da 1 i dharmmavan ârôrvvar purusaru tamma
30. dharmmamendu naḍayisidavaru Vâraṇâsiya Ku-
31. rukshêtradalu sâyira-kavileya kôḍu-koḷu-
32. guma pañcha-ratnaṃgaḷiṃ kaṭṭisi sâsira-Brâmhaṇa-
33. rige koṭṭa puṇya i-dharmmavan aḷidavanu â puṃ-
34. ṇya-tîrtthaṃgaḷalu sâyira-kavileya sâsira-
35. Brâmhaṇaruva konda pâtakan akkuṃ

Translation.

Be it well. While the victorious kingdom of the illustrious Tribuhvanamalladêva, refuge of the whole universe, favourite of fortune and the earth, mahârâjâdhirâja, paramêśvara, parama-bhaṭṭâraka, ornament of Satyâśraya family, jewel of Châlukyas was prospering to last as long as the moon, sun and stars endure : —when the illustrious

Daṇḍanâyaka Tambarasa, a dependant on his lotus feet, obtainer of the band of five musical instruments, *mahâsâmantâdhipati*, *mahâprachandadandanâyaka*, granter of boons to the learned, purifier of his race, the sole friend of all, a sun to the lotus his family, an ocean of good speech, Bṛihaspati in wisdom, a *mahâvrati* (Siva ?) in purity of conduct, a brother to others' wives, a Vidyâdhara among the learned, the abode of all good qualities, delighter of both kings (Sômêśvara II and Vikramâditya VI), a Hanuman in fighting for (*pêshaṇa-Hanma*) the illustrious Trailôkyamalla Vîra Noḷamba Permmânaḍi Jayasinghadêva, death to hostile troops, possesser of these and other attributes, was ruling Banavâsi 12,000 and Sântaḷige 1000 in peace and wisdom :—

On Monday the 10th lunar day of the bright half of Mâgha in the year Raudri, 5th year of Châlukya Vikrama era ; be it well. The *mahâjanas* of the *agrahâra* village Bannivûr where Kappayyabhaṭṭôpâdhyâya of Agrahâra Râjaḷi, son of Padmanâbhayya of Vasishṭagôtra, possessed of *Yama* (restraint), *Niyama* (discipline), *Svâdhyâya* (study) *Dhyâna* (meditation), *Dhârana* (keeping the mind collected), *Mauna* (silence), *Anushthâna* (performance of duties), *Japa* (repetition of sacred formulae) and *Samâdhi* (absorption in holy thought), had set up god Sômêśvara, gave away, for the service of food offerings to the god, one Guṇiga's mattar of wet land, situated to the east of the wet lands belonging to the said agrahâra and north of the wet lands (previously) belonging to the god.

Whoever maintains this charity as a charity of his own will gain the merit of making a gift of a thousand tawny cows with the five gems set in their horns and hoofs to thousand Brahmans in Vâraṇâsi and Kurukshêtra. He who destroys this will incur the sin of slaying a thousand tawny cows and a thousand Brahmans in the same holy places.

Note.

This inscription belongs to the reign of Tribhuvanamalla Vikramâditya VI, Western Châlukya king and is dated in the year Raudri, 5th year of Châlukya Vikrama era. Daṇḍanâyaka Tambarasa, a subordinate of the king's younger brother Jayasingadêva, is stated to have been the governor of Banavasi 12,000 and Sântaḷige 1000 provinces. The present grant registers the gift of wet land of one matter of Guṇiga in the village Bannivûr (same as Bannûr where the inscription is found) bestowed by the mahâjanas of the village for the service of god Sômêśvara set up by Râjaḷi Kappayyabhaṭṭôpâdhyâya, son of Padmanâbhaiya of Vasishṭha-gôtra in the village. The week day of the grant seems to be wrong as Mâgha śuddha 10 of Raudri, the 5th year of Châlukya Vikrama (January 23, 1081 A.D.) is a Saturday and not Monday as stated in the grant.

Guṇigana mattar or mattar of Guṇiga is a standard measure for wet land met with in the inscriptions of the period (see E. C. VII Shikarpur, 70, 71, 287, etc.)

Tambarasa of the present record is also referred to in No. 65 of this report.

55.

At the same village Haḷe-Bannûr, on a stone set up in the same jungle.

Size '6—0"×2'—6".

Kannaḍa language and characters.

1. [svasti sa] masta-bhuvanâśraya
2. [pri] thvî-vallabha-mahârâjâ-
3. [dhirâ] ja paramêśvara parama-
4. [bhaṭṭâraka] Satyâśraya-kuḷa-ti-
5. [ḷaka] Châḷukyâbharaṇa śrîma-
6. [d Bhuvanaikama] lla-dêvara vijaya-râ-
7. [jyaṃ utta] rôttarâbhivṛiddhi-pravarddha-
8. [mâṇaṃ] â-chandrârkka-târam salu-
9. [ttamire] Sakavarsha 989 neya Pla-
10. [vanga] vatsarada Vaiṣâkha-suddha 3 Bṛi-
11. [haspa] tivâradandu svasti ya-
12. [ma-ni] yama svâdhyâya dhyâna dhâ-
13. [raṇa] maunânushṭhâna japa sa-
14. [mâdhi] saṃpannar anêka-samaya-ta-
15. ....stra-viśâradar appa śrîmad agra-
16. [hâra Râja] ḷiya Vaśisishṭa-gôtrada
17. [Padmanâbha] yyagaḷa putra Kappayya-
18. [bhaṭṭô] pâdhyâyar agrahâra Banni-
19. [yû] ralu Vishṇudêvara pratishṭe ge-
20. [ydi] rppallig agrahâra Gauja [Gauḷa ?]
21. [sâ] gara Gerettida Sâliyuru Î-
22. [sa] pura modalâgi Mûvattir-chchâsira
23. nerapi sampûje mâḷpalli ya-
24. ma niyama svâdhyâya dhyâna-dhâra-
25. ṇa maunânushṭhâna japa samâdhi-
26. sampannar appa śrîmad agrahâram Banni-
27. yûra mahâjanangaḷu dêvara nandâdî-
28. vigegaṃ nivêdyakkendu Banniyûra
29. mûḍalu biṭṭa gal̤de mattal eraḍu a-
30. gnishṭagege yûrayâgnêyada tôṇ-
31. ṭadim paḍuvalu biṭṭa gal̤de mattal ondu
32. svasti yama niya [ma] svâdhyâya dhyâ-
33. na dhâraṇa maunânushṭhâna japa samâ-
34. dhi-saṃpa [nna] r shaṭ-tarkka-śâstra-viśâradar a-

35. ppa śrîmad Îsapurada Komayya-
36. bhaṭṭôpâdhyâyara tammaṃ Dâka-
37. yyana magaṃ Biyaṇa-bhaṭṭarava-
38. ra maṭhavigavartha-sakhâya (?)
39. dêvara nandâdîvigege Mâkayyam koṭṭa
40. gadyâṇa 15 Kâḷayya koṭṭa gadyâ 5
41. Dêvayyam gadyâṇa 5 Biṭṭayyaṃ ga 4
42. Nâvida Nâga gadyâ 1 antu 30 ga-
43. dyâṇamum irppaṇa vṛiddhiyanu ko-
44. ḍuvar î dharmaman anubhavaṇe-kâr̤a
45. pratipâḷisuva

Note.

A part of the slab on which this record is engraved has broken off and hence several letters have disappeared. The inscription records the gift of 3 mattars of wet land by the mahâjanas of Banniyûr (Bannûr) for the sacrifical house (*agnishṭage*) and perpetual lamp and food offerings to the god Vishṇu set up in the village by Kappayyabhaṭṭôpâdhyâya of the village Râjaḷi (See the previous inscription No. 54) and worshipped by the people of the surrounding villages including Sâliyûr (now called Sâlûr in Shikarpur Taluk) to the number of thirty-six thousand. A sum of 30 gadyâṇas and two paṇas was also subscribed by the inhabitants of the village named Mâkayya, Kâḷayya, Dêvayya, Biṭṭayya and the barber Nâga and interest thereon was to be utilised for the service of offering a perpetual lamp for the god Vishṇu ? and also for the matt ? of Biyaṇabhaṭṭa, son of Dâkayya, younger brother of Komayyabhaṭṭôpâdhyâya of Îsapura. The date of the grant is Thursday 3rd lunar day of the bright half of Vaiśâkha in S′ 989 Plavanga corresponding to Thursday 19th April 1067 A.D.

As regards the name of the king in whose reign the grant was made, only the letters malla are now left in the record and the titles of the Châlukya kings are given. As the Châḷukya king at the time of the grant was Sômêśvara Bhuvanaikamalla (1068-1076) we may supply the missing letters of the name in line 6 as *dbhuvanaika.*

No imprecation is found in the inscription. The village Îsapura referred to in the grant is the same as Îsûr in the same Taluk (Shikârpur Taluk).

56.

To the right of the same inscription.

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśraya
2. śrî pṛithvîvallabha mahârâjâ-
3. dhirâja paramêśvara para [ma bha]-

4. ṭṭâraka Satyâśraya-ku [ḷa-ti]-
5. ḷakam Châḷukyâbharaṇaṃ [śrîma-]
6. d Bhuvanaikamalla-dêva..........
7. yarâjyam uttarôtta [râbhivṛiddhi]
8. pravarddham â-chandrâ [rkka târam sa-]
9. luttamire tatpâda-padmôpa [jîvi..........samadhi]-
10. gata-pañcha-mahâ-śabda mahâ..........
11. mahâprachaṇḍa-daṇḍanâ-
12. yaka śaucha-Gângêya ka..........
13. dhyâya kâvya-kanaka-nika [sha]
14. vanjuḷa [?] varṇa Kali-Karṇṇa
15. [yuva] ti-jana-manôhara
16. ....divasa-nâyakam sâ..........
17. chi-sâyakan êkavâkyam..........
18. ....
19. bhaktiya mey nija-guruma..........
20. rmmam uchita-charitame
21. tanagene tâm dhanyan arttiya . . . .
22. [kalpa] bhûjanapp Êchirâjam ‖ vṛi ‖ . . . .
23. [Bhu] vanaikamalla-naranâtham chitta . . . . .
24. dhairyyam śuchi daharâptan adhika . . . .
25. karam svâmi-vatsaḷan endappu . . . . .
26. ..tige koṭṭam prîtiyin î vaḍḍa (?)-
27. drâvaṇa-mukhyam appa biriḍu-
28. gaḷam " antu paḍed ubhaya . . . . .
29. chakravarttige santôsama
30. kîrtti digantaman eyduvina Dê........
31. râja ‖ â vibhu vibudha........
32. da-kṛitâmbhan ondu divasa........
33. vaḷayadoḷ negartteya
34. prasamse-geyv-avasara
35. [Ba] nnivuram budiḷdapudu sâli-
36. yalli divam naḷinôdara-nîlam
37. grahâram ivu nar̤upirisutta (?)
38. hôtra-dhûma-chyuta-kara-sanni . . . . .
39. sâliyahôttara bhi . . . .
40. nend Îsavurada vaṇântarada pe . . . . . .
41. puri Bhaṭṭimayyanum Bi . . . . .
42. dharmmavrittan app Appaji
43. ryyâ-niratan âgi saka-vara

44. Paridhâvi-samvatsarada Pushya........
45. mavâradandin uttarâyaṇa........
46. [ni]-mittam . . . . . tivirddu dêvara........
47. nakkam dêvâlayada khaṇḍa-sphuṭi-........
48. svasti yama-niyama svâdhyâya dhyâna dhâraṇa
49. [mau]nânushṭhâna japa samâdhi-sampannarappa [Ka]ppayyôpâdhyâyara kâ-
50. lam karchchi dhârâpûrvakam biṭṭa . . . . . mattal ondu

Note.

This record is engraved to the right of the previous record on the same slab. As however the previous inscription ends just above the line 48 of the present record, the present inscription extends to the left after that line to the very end of the slab. Unfortunately a portion of the slab on the right side has broken off and is lost. Hence many letters at the end of each line have disappeared and the record is very fragmentary and cannot be fully read or interpreted.

The inscription belongs to the reign of the Western Châlukya king Bhuvanaikamalla (Circa 1068-1076 A.D.) and issued on a Monday on the day of Uttarâyaṇa-sankrânti in the year Parîdhâvi. Although the Śaka year is not given, it is possible to take the year Parîdhâvi of the record as 1072 A.D., as that is the only year corresponding to Parîdhâvi in the reign of Bhuvanaikamalla and the date of the grant would then correspond to Monday, 24th December 1072 A.D.

A subordinate of the king named Êchirâja is praised with all his titles and is stated to have pleased the king and obtained from him various honours or offices. While engaged in listening to a religious discourse he seems to have determined to do some act of charity.

The meaning of the rest of the record is not clear. The village Bannivuram (Bannûr) is praised greatly and it seems that Êchirâja made a gift for the daily worship and repairs to some temple in that village conjointly with Bhaṭṭimayya of Îsavura (the present village Îsûr in the Shikarpur Taluk) and Appajîya in the year Parîdhâvi, on the day of Uttarâyaṇa sankrânti. A grant of land, one mattar in extent was also made to the temple trustee (Ka ?) ppayyabhaṭṭôpâdhyâya. No imprecations are contained in the grant.

57.

At the village Belgâmi, in the Hobli of Tâḷagunda, on fragmentary stones in front of the house of Haḍapada Channabasappa.

Size 2′—9″×0′—9″.

Kannaḍa language and characters.

1. svasti śrî Yâdava-
2. Nârâyaṇa bhujaba-

3. ḷa pratâpachakravartti śrî [Râma]-
4. chandra-râjyada vijayâ-
5. bhyudayada 25 neya Vijaya
6. saṃvatsarada Mâgha ba
7. 13 Sô ? śrîmad anâdiya paṭṭa-
8. ṇam râjadhâni Baḷḷigâveya
9. mûlasthânada Bhêruṇḍasvâmi-
10. dêvargge heggaḍikey ashṭabhôga têja-
11. svâmya sahita Vayidya
12. Dâsaṇṇaṅge Dêvarsaru
13. paṭṭaṇasvâmi halaru
14. pancha-maṭha mukhyavâda sa-
15. masta-praje Basava . . . . . gaḷu taṃma
16. . . . . . koṭṭa bhû-
17. mi Prathamasêna-Basadiya
18. bayalali matta 2 ḍu maṅga-
19. ḷa mahâ śrî śrî.

Note.

This inscription has been already noticed in Page 42, of the Annual Report for 1911. The text is now published with a note. The titles of the king show that he is a Yâdava king and part of the name "Chandra" is clear, the rest having disappeared. Evidently the king referred to is Râmachandradêva of Yâdava dynasty.

The date of the record is given as Monday 13th lunar day of the dark half of Mâgha in the Vijayasamvastra, 25th year of the reign of Râmachandradêva. Now according to Rice's Mysore and Coorg Inscriptions page 109, Râmachandra began to reign in A.D. 1271 and 25th year of his reign would be A.D. 1295 or Manmatha. The year Vijaya of the record is the 23rd year of the reign. But there seems to be some confusion or difference in the computations of the regnal years. E. C. VII Shikarpur 211 is of Jayasamvastara 25th year of the same reign. Taking the year Vijaya, the date corresponds to Monday January 25, A.D. 1294.

The object of the record is to register the gift of the office of *heggaḍike* (management) of Bhêruṇḍasvâmi temple in Baḷḷigâve (Belagâmi) made to Vaidya Dâsaṇṇa by Dêvarasa along with the *Paṭṭanasvâmi* (the chief of the city) and the heads of the five matts and the chief inhabitants ? (*praje-basava*). A plot of land of two mattars situated in the estate belonging to a Jain temple named Prathamasêna-basadi was also given away along with the land.

58.

At the same village, on a stone set up near Kâśi-maṭha.

Size 2′—3″×1′—6″.

Kannaḍa language and characters.

1. svasti śrîmat Vîraballâḷa-dêva-varshada 16 neya Kshaya-samva-
2. tsarada Bhâdrapada ba || Bṛihaspativâra-dandu Kamaḷasêna-
3. dêvara guḍḍi Jakauvve samâdhi-vidhi- yim muḍipi sugati-
4. ya prâpteyâdaḷu ‖ śrî Vîtarâgâya namô

Note.

This record also has been noticed in the Annual Report for 1911, page 46. The text of the inscription has been given now along with notes. The death of a Jaina woman named Jakauve, desciple of Kamalasêna by the rite of *samâdhi* (not taking any food or drink but contemplating on Jina when one is ill and feels that he or she cannot survive the illness) is recorded in this inscription. It is dated Thursday 11th lunar day of the dark half of Bhâdrapada in the year, Akshaya, 16th year of Vîra Ballâḷa's reign. Taking the reign of Vîra Ballala II the date would correspond to Thursday 31st August 1206 A.D. But this is 23rd year of the reign of Vîraballâḷa and not 16th year. There is no other Akshaya year during his reign. Hence 16 may be taken as a mistake of the engraver for 23, or the calculation of the years of the reign of Vîraballâḷa was made from 1191 A.D. (Compare E. C. VII Shikarpur 148 of the village Belgâmi which speaks of a similar death in the year Kshaya, 16th year of Vîraballâḷadeva.) In case Ballâḷa III's reign is taken, Akshaya would fall in 1326 A.D. and would be 36th year. There are two Bhâdrapadas in the year and in either, ba || would fall on Friday and Sunday and not on Thursday. Hence it is more probable that this belongs to the reign of Ballâḷa II.

59.

In front of the Samayâchâra Matt at the same village, on the pedestal of the Jaina image.

Kannaḍa characters and Sanskrit language.

1. gaṇa-prâchya-mahîbhṛid-arkkaḥ śrî
2. bhavyâbdhi-vardhishṇu-saśânka-mûrttih

Note.

Only a portion of the record now remains, the rest engraved on the right side of the image having become effaced. The inscription seems to refer to a Jaina guru who is described here as a sun to the Eastern Mountain . . . . . gaṇa and moon in causing the sea of Jaina devotees to swell up.

60.

At the same village (Belgâme), on the pedestal of Kâḷikâdêvi image in the temple of Kâḷamma on the tank-bund of Jiḍḍekere.

Kannaḍa language and characters.

1. svasti samasta-prasasti-sahitam sakaḷa-guṇa-gaṇâḷamkṛita satya-śauchâ-châra-naya-vinaya-śîḷa-sampannarum śrî Kâḷikâ-dêvî-labdha-vara-prasâ [darum]
2. pancha-lôhâdhipatigaḷum tat-pura-parirakshа-
3. karum appa śrîmatu Kaṭakada Masaṇa
4. . . . . .
5. . . . . . [Baḷḷi-] gâve Yemmeyaseṭṭi . . . . .
6. tamma kottaḷiyalu kôlali hâgavan â-chandrârkkam-baram biṭṭar śrî Maṇivô-jan-aḷiya Mahânagarada magam Kanchagâṟa
7. . . . . . yidam mâḍidaru

Note.

This inscription engraved on the pedestal of the Kâlikâdêvi image registers the grant of some contribution made apparently for the worship of the above goddess at the rate of one *hâga* (quarter of a haṇa) for workshop (*kōl*) by the artisans, Kaṭakada Masaṇa (seṭṭi) and Yemmeyaseṭṭi of Baḷḷigâvi (Belgâmi) and others assembled in a meeting. They are described as entitled to all praise, adorned with all good qualities, endowed with honesty, purity, righteousness, gentleness, courtesy, and piety, possessed of the favour of Kâḷikâdêvi, masters of (the art of working in the) five metals (*viz.* gold, silver, copper, tin and iron), protectors of the city (of Beḷgâmi ?). As several letters in lines 4, 5 and 7 have worn off and are illegible, the names of the other merchants who made the grant and of the engraver of the record are lost. The engraver is said to be a brazier and a son-in-law (*aḷiya*) of Maṇivôja and a son (*maganu*) of the great city ? (*mahânagara*). The exact significance of the latter phrase *mahânagarada maga* is not clear.

No date is given in the record. The characters seem to belong to the end of the 13th century A.D.

61.

At the same temple, on the door-frame of garbhagṛiha.

Kannaḍa language and characters.

1. śrî Virôdhi-saṃvatsarada Mâgha ba . . . . .
2. Bṛihaspati-vâradandu . . . . Mahâna . . . . . pancha-lôhâdhi-patigaḷum tat-pura-pari- . . . . . .

3. . . . . . Baḷḷigâveya Kâḷikâdêviya . . . . . . ge hôha dâriyim baḷadim aiyvatu.
4. . . . . . gaḷdeyondaṃ [pûje punas] kâra naivêdyakkem . . . . . .
5. gaḷ irrdu pratipâḷishuvudu Baḷḷigâveya-nagarada kan-
6. chagâr̤a Mârôja Kâḷikâdêviya dêgulava ka-
7. lu-vesanâgi mâḍisida î dharmmava naḍeyisut-i-
8. rppar maṅgaḷa mahâ śrî.

Note.

This record also relates to the same temple of Kâlikâdêvi as the previous one (No. 60) and is full of lacunae in lines 1-4. It registers the gift of a rice-field situated to the right of the road leading to Kâḷikâdêvi temple in Baḷḷigâve (Belgâmi) made for the services of daily worship and food offerings in the temple. The names of the donors are lost but they are praised as experts in five metals, and defenders of the city as in the previous record. It is also stated that Mârôja, brazier of Baḷḷigâve built the temple of Kâḷikâdêvi in stone and looked after the maintenance of the grant.

The grant is dated Thursday in the dark half of Mâgha in the year Virôdhi. As no year in Śaka era nor tithi is given it is not possible to determine the exact equivalent of the above date. The characters seem to be of the end of 13th century and the year Virôdhi may stand for 1289 A.D.

62.

At the same village Beḷgâme, on a pillar in the veranda of the Sômêśvara temple.

Size 1′—9″×1′—6″.

Kannaḍa language and characters.

1. svasti śrîmatu Yâdava chakravartti bhujabaḷa Vî . . . . Ballâḷa . . . (?)
2. rshada 9 neya Siddhârtthi-saṃvatsarada Âshâḍha śu . . . . .
3. vâra vyatîpâta śaṃkrânti śubha-dinada . . . . .
4. [śrî] mad râjadhâni paṭṭaṇaṃ Baḷḷigrâmeya Hiriya Ba-
5. sadiya Mallikâmôda-śântinâtha-dêvara ashṭa-
6. vidhârchcha [ṟe] ge śrîmanu mahâ-pradhânaṃ sênâdhipati Malli-
7. yaṇa-daṇḍanâyakaru Nâgarakhaṇḍa Jiḍḍuḷige-yant era-
8. ḍ-eppattumaṃ dushṭa-nigra [ha] śishṭa-prati-pâḷanaṃ mâḍuttaṃ
9. su [kha sam] khathâ-vinôdadiṃ râjyaṃ-geyuttamire paṭṭaṇada adhi-
10. kâri Heggaḍe Siriyaṇnaṃ tann-aṃtarâḷikeya mûlevarta-mu-
11. khyavâgi hejuṃkad-adhikâri Châvuṇḍa-râyanum Sômayya-
12. nuṃ Manneyade kopa (?) visad-adhikâri Mâḷaveggaḍe intini-

13. barum taṃtaṃma sunkamaṃ yett-ippattakkaṃ sarvva-bâdhâ-
14. parihâravâgi Siriyaṇṇa . . . . . Âchâryya
15. Padmaṇaṃdi-dêvara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi koṭṭaru i-dharmma-
16. maṃ pratipâḷisidaṃge Vâraṇâsi Kurukshêtradalli sâyira
17. kavileyaṃ vêda-pâḷarappa Brâmhaṇargge koṭṭa phala-
18. m akku

Translation.

Be it well. In the 9th year of the illustrious Yâdava-chakravarti bhujabala Vîrabaḷḷâḷa, in the year Siddhârthi, on the auspicious day with Vyatîpâta and Sankrânti in the bright fortnight of Âshâḍha.

For the eightfold worship of the god Mallikâmôda-śâṇtinâtha in the Hiriya Basadi of the capital city Baḷḷigrâme :—

While the illustrious mahâpradhâni (chief minister) *sênâdhipati* (general) Malliyaṇa-daṇḍanâyaka was ruling Nâgarakhaṇḍa and Jidduḷige Seventy (districts) in peace and wisdom punishing the wicked and protecting the righteous :—

Heggaḍe Siriyaṇṇa, the officer of the city, Châvuṇḍarâya, officer of *Hejjunka* (major customs dues) collected chiefly on *mûlevarta* (heavy packages of merchandise carried in wagons or on bullocks ?) within his district of jurisdiction ? (*tann antarâḷike*), and Sômayya and Mâḷaveggaḍe, who was an officer of Manneyada Koppavisa ——all these remitted their customs dues on 20 bullocks, for Padmanandi-dêva, preceptor ? of Siriyaṇṇa with pouring of water and after laving his feet.

He who protects this act of charity will obtain the merit of giving away thousand tawny cows to Brahmans who are experts in Vedas in Benares and Kurukshêtra.

Note.

This inscription has been noticed in the Annual Report for 1911, P. 46. The text is now given with a note and translation.

The record is of the reign of the Hoysala king Yâdava-chakravarti Vîraballâḷa. Malliyaṇa-daṇḍanâyaka, mahâpradhâni and sênâdhipati is mentioned as governing the districts of Nâgarakhaṇḍa 70 and Jiḍḍuḷige 70 which cover most of the present Shikarpur Taluk. The inscription registers the grant (or remission) of customs dues on 70 pack-bullocks made by Heggaḍe Siriyaṇṇa, Châvuṇḍarâya, Sômayya and Mâḷaveggaḍe, officers of customs in and around the capital Belgâmi, for services in the Jaina temple of Hiriya Basadi in Baḷḷigave (Belgâmi). The exact nature of the office held by each of these is not clear. A Jaina guru named Padmaṇandi was made the trustee of the temple. Who this Padmaṇandi was is not known. A Jaina guru of this name is mentioned as having set up a monument in memory of his preceptor Śubhachandra who died in 1313. (Śravanabelagola Inscriptions, Revised Edition, Intr. P. 74.) He may be the same as the Padmanandi of the present record.

The dating of the record is imperfect. As merely the Jovian year Siddhârthi is given and the date is not expressed in terms of Śaka era it is not possible to find out its exact equivalent. Taking the regnal year 9 and the name of the king Ballâḷa, in the record, we find that Siddhârthi does not occur as the 9th year either in the reign of Ballâḷa II or that of Ballâḷa III. As the paleography of the record suggests a later date than that of the reign of Ballâḷa II (1173-1220) we may take the Siddhârthi occuring in the reign of Ballâḷa III as the probable date of the record. If so, Siddhârthi Âshâdha would correspond to June 1319, 29th year of Ballâḷa III (1291-1342) and it may be supposed that the engraver omitted by mistake the figure 2 before 9 in line 2. Neither the tithi nor week-day is named in the grant but the mention of the śukla-paksha, and Sankrânti will enable us to equate the date of the record with June 28, Âshâḍha śu 11, a day on which the sun entered the house of Karkâṭaka. The yôga on the day however was not Vyatîpâta as stated in the grant.

63.

At the same village Belgâmi, on a slab in the pavement of Tripurântaka temple.

Size 2′—0″×1′—0″.

Kannaḍa language and characters.

1. Balipurada Tripurântakadêvara pâtra Padumava-
2. ti-sûḷege Triḷôchanapaṇḍitara Shârbbari-samva-
3. chharadali koṭa keyi âdâvudendaḍe Balla-khaḍeya-
4. da paḍuvaṇa keyi-voḷage oḍu-baḷi idu labagada ba-
5. ḷi kabalu Padumâvatiyama [ge] huiduhudu La-
6. jeya Muda śâsana iduhudu

Note.

This record has been noticed in P. 41, of the Annual Report for 1911. It registers the gift of a plot of wet land to the west of Ballakhaḍeya to Padumâvati, a dancing-girl of the Tripurântaka temple at Balipura (Beḷgâmi). The donor is Trilôchanapaṇḍita a Śaiva priest, who seems to have been in charge of the above temple in A.D. 1070 (ibd. P. 40). The engraver of the grant is named Lajeya Muda. No date is given in the record but the letters seem to belong to the 11th century. The exact meaning of lines 4-6 cannot be made out as the record abounds in errors.

64.

At the same village Belgâmi, on a stone set up to the north of the wet land belonging to Uḍugaṇi Siddappa.

Size 2′—6″×1′—3″.

Kannaḍa language and characters.

1. svasti śrî jayâbhyudaya
2. Śâlivâhana śakha varuśa 1645 ya
3. . . . . . saṃ ‖ Mâgha śu 10 yallu
4. Garej̣ada Śântappanavara
5. Mâvina koppalu tôṭa yintî
6. dharmakke âchandrârka-stayi

Note.

This records the plantation of a mango grove as an act of charity by a person named Garej̣ada Śântappa. The date given is S′ 1645 Mâgha śu 10 corresponding to 24th January, 1724 A.D. But the name of the Jovian year is lost and as no week day is mentioned the date cannot be verified.

65.

At the same village Beḷagâmi, on a stone set up to the right of Kallêśvara (Hasti Kâḷêśvara) temple.

[Plate XV. 1.

Size 5′—0″×2′—6″.

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê | trailôkya-nagarârambha-mûḷa-stambhâya
2. Śaṃbhave (1) svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâj̣âdhirâj̣a-paramê-
3. śvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukyâbharaṇa śrîmaj̣-Jagadêkamalladêvar Mo-
4. ḻiganûra nelevîḍinoḷ râjyaṃ-geyuttamil̤du saka varsha 947 neya Krôdhana-saṃvatsarada Śrâvaṇa suddha
5. panchami Âdivâradaṃdu Vanavâsa-dêśâdhipati Kundarâja-vijñâpanadiṃdam Kalidêvêśvara-svayaṃbhu-dêvara gandha-
6. dîpa-dhûpa-nivêdyakkaṃ dêgulada khaṃḍa-sphuṭita navakarmmâdi-besakkaṃ alliya sthânâchâryyarum yama niyama svâ-

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(1) Anushṭup metre.

7. dhyâya dhyâna maunânushṭhâna japa samâdhi-sampannarum Kâḷâmukhâ-
graganyarumappa Śivaśakti-paṇḍitara kâlaṃ karchchi

8. dhârâ-pûrvvakaṃ mâḍi Baḷḷigâveya taḷada Hulleyabayaloḷ kachchhaviya
gaḍimbada gaḷeyoḷ aḷedu koṭṭa

9. gaḷde mattar-eraḍu Dêvarapurad eraḍu maḷige vajjada kêrige mûḍalu
Bidireśvarada sîme gaḍi dêgulada baḍagaṇa pûdôṇṭa u-

10. r̤ad-idiretti banda Madhurâṃtaka- Chôḷana sainyaṃ ellamaṃ Kir̤udor̤e
kaṭṭe-gaṭṭuvinam aḷkure kûrasiyind adurttu tattar̤i-tar̤i-

11. doṭṭi Kanchi gur̤iyappinigaṃ [a] bedar̤aṭṭi Chôḷanaṃ mer̤edan udagra-bâhu-
baḷamamaṃ Jayasiṃha-mahâ-mahîbhujaṃ (2)

12. llKall enisida Jayasiṃha -mahîśana tanayaṃ nija-bhujôgra-kaukshêyaka-
vâri- nimajjad-akhiḷa-samadâri-nṛipam Traiḷôkya-

13. mallan Âhavamalla (3) llvṛill ajitaṃ śrî Bhuvanaikamalla-mahipam Sômêś-
varaṃ tat-priyâtmajan â-bhûpana tamman a-

14. sta-ripu-bhûpam Vikramâditya-bhûbhujan â-bhûri-mahîbhujânujan arâti-
kshôṇipânêkapa-vraja-siṃhaṃ Jayasiṃ-

15. han uddhata-ripu-kshmâpâḷa-kâḷânaḷaṃ (4) llKall avaroḷ negaḷdaṃ Hari-
mûrtti vidhûjvaḷa-kîrtti chaṇḍa-dôrvvikramaśâḷi virôdhi-śaiḷa-daṃ-

16. bhôḷi Vikramâdityadêvan adaṭara-dêvaṃ llvṛill alagaṃ Chôḷâvanîśaṃg
aṇasan aṇiyaraṃ Lâḷa-bhûpaṃge bâhâ-baḷadiṃdaṃ tôr̤i mîr̤u-

17. tt aḍasid-ubhaya-chakrêśa-sâmanta-bhûbhṛit-kuḷamaṃ tann-êr̤id-ugrêbhadin
ur̤ad ar̤e[b]-benkoṇḍu Châḷukya-râjyôjvaḷa-Lakshmînâtha-

18. nâdaṃ bhuvana-jana-nutaṃ Vikramâditya-dêvam (5) | kadapaṃ poyvandu-
darkk êgoḷisi Tivuḷanaṃ gaṇḍudottâḷdan ottambade mû-

19. giṭṭêr̤idam Mâḷavanan irade sar̤r̤eṃbinaṃ meṭṭi siṭṭikkidan[c] Angâdhîś-
anaṃ râyarane badimolam goṇḍu tand attiyim dîvada

20. râyar mmâḍi kâragṛihadoḷ irisidaṃ Vikramâditya-dêvaṃ (6) ‖ Dhârânâtha-
mahâ-bhaya-jvarakaraṃ Chôḷôgra-kâḷâṃta-

21. kaṃ Saurâshṭrâṃga-Kaḷinga-Vanga-Maghadhândhrâvanti-Pânchâḷa-nânâ-
râjâvaḷi-mauḷi-lâḷita-padaṃ pûrvvâ-parâṃbhôdhi-vêḷâ-râ-

22. mântara-śaiḷa-kêḷi-vibhavaṃ Châḷukya-dikkuṃjaraṃ (7) ‖ Naraśiṃhâkâra-
diṃ Dânavapati-yuravaṃ sîrdan [d] -aṇmaṇmu Rudraṃ bera-

23. sâ Kaiḷâsamaṃ tûgidan-aḷavaḷav ârttattiyim charmmamam neṭṭirad Indran-
gittan-ârpp ârpp akhiḷa-dhare gata-kshatramappantu dhâtrîśaran irppa-

24. ttondu sûḷ kondana chalame chalaṃ Vikramâdityadêva (8) ll pudavêk
anyarggam ânorvvane taḷeyal idaṃ sâlven end â-mahâkûrmmada

(a) Read *guriyappinegam.*

(b) Read *ur̤ad ur̤e.*

(2) Champakamâlâ metre.

(3) Kanda metre

(4) Mattêbhavikrîḍita metre.

(5) Mahâ-sragdharâ metre.

(c) Read *sîḷdikkidan.*

(d) Read *sîḷdan.*

(6) Mahâ-sragdharâ metre.

(7) Śârdûlavikrîḍita metre.

(8) Mahâ-sragdharâ metre.

25. benninind â-Bhujangâdhipana peḍegaḷind â Diśâkunja [ra-skandhadin â] bhûbhṛiddarî-mûḷadin akhiḷa-dharâ-bhâramaṃ tandu vikrântada chelviṃ tanna tô-

26. ḷoḷ paduḷamirisidam Vikramâditya-dêvaṃ (9) ll Kall ka [li-va] riyar enipa paramahipara birudina garimam araguṃ karaguva ter̤adin-

27. dirade karaguvinam uri varivaridudu têjaṃ pratâpa-kâḷânaḷana(m) (10) ‖ aṇiyara-birudaṃ Chôḷaṃ gaṇikâ-saṃdôha-dante muḍiyaṃ

28. pottaṃ kêṇayaman ikkuvanendaḍe poṇarvvadaṭarum oḷare Râya-Kôḷâhaḷanoḷ (11) ll enisida svasti samasta-bhuvanâśraya

29. śrî pṛithvîvallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷatiḷakaṃ Châḷukyâbharaṇaṃ śrîma-

30. t Tribhuvanamalla-dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam âchandrârkka-târaṃ saluttamire ll tasyânujaṃll

31. vinayakkâspadamâda Vikrama-Noḷaṃbaṃ Vikramâditya-dêvana chittakk avaḷaṃba-mâda keḷeyaṃ Châḷukya-Râma-kshitî-

32. śana koṇḍâṭada kûrmmevettaṇuga-dammaṃ Râya-Kandarppadêvana sammôhana-Pushpabâṇam-enal inn ê vaṇṇipam baṇṇipaṃ ll (12)

33. pogeyuttirddappudinnuṃ Dahaḷe Himanagâraṇyamaṃ Lâḷan innum pugalendirddappan innuṃ nelasade Tivuḷam Lankeyiṃ temka-

34. lôḍal bageyuttirddappan innuṃ muḷidapanenutaṃ Koṃkaṇaṃ saṃkeyiṃ gûḍugoḷḷuttirddappud[a]êṃ ballidano chakita-vidvishṭan em-

35. bî Noḷaṃbaṃ (13) ‖ ene negardda । svasti samasta-bhuvana-samstûyamâna-lôka-vikhyâta-Pallavânvaya-śrîmahîvallabha Yuva-

36. râja Râjaparamêśvaraṃ vîramahêśvaraṃ vikramâbharaṇaṃ jayalakshmî-ramaṇaṃ śaraṇâgata-rakshâmaṇi Châḷukya-chûḍâma-

37. ṇi kadana-Triṇêtraṃ Kshatriya-pavitraṃ matta-mṛigarâjaṃ sahaja-Manôjaṃ ripu-râya-kaṭaka-sûr̤ekâr̤an aṇṇan-aṃkakâ-

38. ra śrîmat Traiḷôkyamalla Vijaya-Noḷaṃba Pallava Permmânaḍi Jayasimhadêvar llvri ll Puliger̤e Kandur êḷu Male Kâsa-

39. vaḷam Banavâsenâḍu Beḷvalamoḷa gâgi dakshiṇa-payô-dhi-varaṃ nelanâdudellamaṃ khaḷaran adirppi santasadin âḷdadhikam yu-

40. varâja-lakshmiyam sale nela tâḷdisantamire Vîra-Nôḷaṃba-mahâmahîbhujam (14) ‖ Kalltat-pâdâmbuja-sêvâ-tatparan ujvaḷa-ya-

41. śaṃ jita-dvishad- avanîbhṛit-pati sênâ-patyada vikrâṃtan enisidam Tambarasaṃ (15) llvṛill dhuradoḷ mâr̤ânta Choḷâ-vanipanan adaṭiṃ ge-

42. ldavaṃ saṃda Kâñchîpuramaṃ kôpâgniyiṃ suṭṭavan atuḷa-baḷôpêta-vîrâri-dhâtrîśvararaṃ dôrggarvadiṃ bandhana-padaviyoḷ uydiṭṭavaṃ Mâ-

43. ḷavâdhîśvaranaṃ bemkoṇḍavaṃ Kêraḷanan aledavaṃ Taṃba-daṇḍâdhinâthaṃ (16) ‖ Male yêḷuṃ kombu Kombêḷ malegaḷanaled udvṛitta-vidvishṭa-bhûbhṛitku-

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[a] Read *irddappan*.

(9) Mahâ-sragdharâ metre.

(10) Kanda metre

(11) Kanda metre

(12) Mattêbhavikrîḍita metre.

(13) Mahâ-sragdharâ metre.

(14) Champakamâlâ metre.

(15) Kanda metre

(16) Mahâ-sragdharâ metre.

44. ḷamaṃ śauryyâvaḷaṃbaṃ vijita-ripu-baḷam Taṃba-daṇḍâdhinâthaṃ ǀ taleyaṃ seṇḍâḍuguṃ kaṇḍaman irade maruḷ-gaḷge kochchikkuguṃ dôrvvaḷa-

45. diṃd âṭaṃdu mâṟâṃp adaṭaroḷare pêḷ pêḷ avaṃgaṃ javaṃgaṃ (17) lludadhivyâvishṭitôrvvî-taḷaman emage nishkaṃṭakaṃ mâḍi mattaṃ kadanakrîḍâ[r]ttiyam Sêvuṇa-

46. na-n avanatam-n âḍi Choḷeśarâjyâspada-maṃ dôrggarrvadiṃ sâdhisi paḍeyal oḍarchchiṭṭapam dhâtrigellaṃ padapind ottittapaṃ kêvaḷame jananutaṃ

47. Taṃban eṃbaṃ Noḷaṃbaṃ (18) ǁ Khasa Karṇṇâṭândhara Vaṃga Draviḷa Magadha Nêpâḷa Kâḷiṃga Pânchâḷa Surâshṭrâ-nêka -dêśâvaniparan aledâṭaṃdu beṃkoṇḍu kî-

48. [r]tti-prasaraṃ dik-chakradoḷ varttise ripu-gaja-vârâṃganâsvagaḷoḷ nippo-savaṃ tandittan âḷdaṃg akhiḷa-jana-nutaṃ Taṃba-daṇḍâdhinâthaṃ ll (19)

49. Taṃbaṃ nirjjita-vairi-kadaṃbaṃ kavi-gamaka-vâdi-naḷinî-dinakṛid-biṃbaṃ tarppita-budha-nikuruṃbaṃ Châḷukya-râjya-mûḷastaṃbhaṃ (20) llantu negarttegaṃ

50. pogarttegaṃ neleyâda svasti samadhi-gata-pancha-mahâ-śabda mahâsâmantâdhipati mahâprachaṇḍadaṇḍanâya-

51. kaṃ vibudha-vara-dâyakaṃ gôtra-pavitram jagadêka-mitraṃ vivêka-Bṛihaspati śaucha-mahâbrati paranârî-sahôdara vidagdha-vi-

52. dyâdhara nija-vaṃśâmbara-divâkara satya-ratnâkara sakaḷa-guṇa-nivâsaṃ ubhaya-râya-santôsha śrîmat-Traiḷôkyamalla Vîra No-

53. ḷaṃba Pallava Permmâḍi Jayasimhadêva-pêsaṇa-Haṇuvanta vairi-kṛitânta śrîman mahâ-pradhâna hiri-sandhivigrahi daṇḍanâyakaṃ Taṃbarasar

54. Sântaḷige-sâsiramuṃ Maṇḍaḷi-sâsiramuṃ Jiḍḍuḷige-yeppattu Nâgarakhaṃḍaveppattu Eḍenâḍerpattu Mûgunda-panneraḍu samasta-dêva-bhôgaṃgaḷumaṃ dushṭa-nigra-

55. ha śishṭa-pratipâḷanadin âḷd arasu-geyyuttuṃ râjadhâni Baḷḷigâveyoḷ sukhadinirddu dharmma-prasanga-diṃ śrîmach Châḷukya Vikrama varsha 7 neya

56. Durmati-samvatsarada Paushya ba 5 Âdivârad uttarâyaṇa-sankramaṇa vyatîpâta tithi nimitta Kalidêvêśvara-Svayaṃbhu-dêvara gandha dîpa dhû-

57. pa nivêdyakkaṃ khaṃḍa sphuṭita nava-karmmada besakkaṃ svasti yama-niyama-svâdhyâya-japa-samâdhi-saṃpannarappa Śivaśakti-paṇḍitara śishyarappa

58. Rudraśakti-paṇḍitargge dhârâ-pûrvvakaṃ sarvva-namaśyaṃ punarvvaraṇam-mâḍi koṭṭa pûrvva-vṛittiya gardde mattar eraḍu puradalêri-kîḷ ondu î-dattiyan a-

59. nunayadiṃ kâda mahâ-purashan[a] amaḷa-Gangânadiyoḷ, vêdavidugaḷge sâsira-gôdânaman itt adondu padamam paḍeguṃ ll adillad intî dharmmaman aḷidavan â-dvi-

60. jarum anitu-kavilegaḷuman aṇṇaḷiyade[b] tat-tîrthaṃ-gaḷoḷ aḷida mahâ-pâpiyakkum akkum amôgha ll sva-dattâṃ para-dattâm vâ yô harêta va-

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(17) & (18) Mahâ-sragdharâ metre.

(19) Mahâsragdharâ metre.

(20) Kanda metre.

(a) Read *purushan.*

(b) The word seems to be corrupt.

61. sundharâṃ shashṭhir-vvarsha-sahasrâṇi vishṭhâyam jâyate krimih ll na visham visham ityâhur dêvasavṃ visham uchyate ll visham ê-

62. kâkinaṃ hanti dêvasvaṃ putra-pautrikaṃ ll bahubhir vasudhâ bhuktâ râjabhis Sagarâdibhih | yasya yasya ya

63. dâ bhûmis tasya tasya tadâ phaḷaṃmangaḷa mahâ śrî śrî śrî

BELAGAMI KALLESWARA TEMPLE.

(*LL.* 1—4.)

Salutation to Śambhu beautiful with the fly-flap that is the moon kissing his lofty head and the foundation pillar for the city of the three worlds. Be it well. While the illustrious Jagadêkamalladêvar, the refuge of the whole universe, favourite of the goddesses of wealth and earth, mahârâjâdhirâja-paramêśvara parama-bhaṭṭâraka, an ornament to the race of Satyâśraya, jewel of the Châlukyas, was ruling in the capital city of Moḷiganûr :—

(*LL.* 4—9.)

In the Śaka year 947 Krôdhana, on Sunday the 5th lunar day of the bright half of Śrâvaṇa :—on the representation of Kundarâja, lord of Vanavâsadêśa, were granted, for the services of offering sandal-paste, lights, incense, food, to god Kalidêvêśvara-svayambhudêvar and for the repairs and improvements of the temple, two *mattars* of wet land measured by Kachchhavi pole in Hulleyabayal of Baḷḷigâve and two *maḷiges* (shops) situated to the east of Vajjada-kêri and within the boundaries of Bidirêśvarada-sîme and a flower garden to the north of the temple with the pouring of water into the hands of and washing the feet, of Śivaśaktipaṇḍita, who was the trustee of the said temple and the chief of Kâḷâmukhas, and possessed of the attributes of *yama, niyama, svâdhyâya, dhyâna, dhâraṇa, mauna, anushṭhâna, japa* and *samâdhi.*

(*LL.* 10—11.)

Prince Jayasimha displayed the great prowess of his arms by terrifying the whole army of Madhurântakachôḷa which came upon him with great force and cutting it down in heaps with his sharp sword in such a manner as it would form an embankment to the river Kirudore (Tungabhadra) and making him flee in fright towards Kanchi.

(*LL.* 12—13.)

The said king Jayasimha's son was Trailôkyamalla Âhavamalla in the waters of whose terrible sword all the proud hostile kings were drowned.

(*LL.* 13—15.)

His beloved son is the invincible king Bhuvanaikamalla Sômêśvara. His younger brother is king Vikramâditya who has vanquished all hostile kings. The younger brother of that great king is Jayasimha, a lion to the elephants that are the enemy kings and a destroying fire to the overbearing hostile rulers.

(*LL.* 15—16.)

Among them (the brothers) prospered Vikramâditya, a Vishṇu in appearance, possessed of fame bright as moon, and of great prowess, a thunderbolt to the mountains that are the enemies, and a god of the valiant.

(*LL.* 16—18.)

With the might of his arms Vikramâditya showed his sword blade to the Chôḷa king and his sheath to the Lâḷa king and overcame them and with the fierce elephant on which he rode he chased with great force the host of feudatory chiefs of those two kings who had gathered (for battle) and praised by the world became the lord of the bright Lakshmî (wealth) of the Châlukya kingdom.

(*LL.* 18—20.)

While slapping the Tivuḷa (Tamil *viz.*, Chôḷa king) on his cheeks, Vikramâditya-dêva put him to shame and made him serve as a hand-maiden though he was a male. Firmly passing a string through the nose of the Mâḷava king he mounted over him. Trampling over the king of Anga he tore him asunder with great noise and bringing many kings in his arm-pits like rabbits he put them in prison making them play-things (*lit.* kings in play).

(*LL.* 20—22.)

The elephant of the quarters, the Châlukya king, causes the great fever of fear to the lord of Dhârâ, and is a fierce Angel of Destruction to the Chôḷa, and its feet are caressed by the crowns of various kings like those of Saurâshṭra, Anga, Kaḷinga, Vanga, Magadha, Andhra, Avanti and Pânchâla and it sports in the hills situated in the groves on the shores of the eastern and western oceans.

(*LL.* 23—24.)

O ! King Vikramâditya ! Your valour is the valour of him (Vishṇu) who in the form of Narasimha tore open the breast of the king of Dânavas ; your strength is the strength of him (Râvaṇa) who lifted up Kailâsa with Rudra on it ; your courage is the courage of him (Dadhîchi) who with great love gave up his own skin to Indra ; your resoluteness is the resoluteness of him (Paraśurâma) who in order that the earth may be rid of Kshatriyas slew the kings twenty-one times.

(*LL.* 24—26.)

"Why share it with others ! I alone can bear this." Thus thinking, Vikramâditya-dêva boldly lifted off the burden of the earth from the back of the great tortoise, from the hoods of the lord of serpents, from the shoulders of the regent elephants and from the roots of the mountain caves and placed it safely, by his great prowess, on his own shoulders.

(*LL.* 26—27.)

The fire that is the glory of Pratâpa-Kâlânaḷa) (Vikramâditya), spread in all directions melting like wax the great birudas of hostile kings, who were considered to be the greatest heroes (?). The Chôḷa king, with all his titles, bore his crown like like dancing-girls wearing their braids of hair. When the Râya-kôḷâhaḷa (one who is master over kings) gets enraged which hero is there who can fight with him ?

(*LL.* 28—30.)

Thus praised :—Be it well. While the victorious kingdom of the illustrious Tribhuvanamalladêva, refuge of the whole universe, lord of fortune and Earth, king of kings, lord over kings, parama-bhaṭṭâraka, an ornamanent to Satyâśraya family, adornment to Châlukyas, was increasingly prosperous to endure as long as the moon, sun and stars last :—

(*LL.* 31—32.)

His younger brother, Vikrama Noḷamba, worthy of respect from all, a friend who is ever in the thoughts of Vikramâditya, beloved younger brother of king Châlukya-Râma (Vikramâditya) praised and loved by him, an enchanting flowery arrow of the Cupid of kings (Vikramâditya) :—When all this is said what more can a poet eulogise ?

(*LL.* 33—35.)

Dahaḷe is still smouldering. The Lâḷa (king) is about to enter the forests in the Snowy mountain. The Tivuḷa (Chôḷa king) unable to remain in his own country thinks of running to the south of Lankâ (*viz.*, to plunge into the sea). Apprehensive of his (Noḷamba's) anger the Konkaṇa tries to hide himself (in the mountain caves of his country). How powerful is this Noḷamba, whose enemies tremble before him ?

(*LL.* 35—37.)

Possessed of these attributes : be it well : the illustrious Trailôkyamalla Vijaya Noḷamba Pallava Permmânaḍi Jayasimhadêvar, *Yuvarâja* (Prince) of the kingdom of the Pallava dynasty praised by the whole universe and famous over the world, râja-paramêśvara, a Mahêśvara among heroes, an ornament of valour, lord of the goddess of victory, a protective talisman to those who seek refuge in him, crest-jewel of the Chalukyas, a Śiva in battle, pure among kshatriyas, a haughty lion, a Cupid in beauty, plunderer of the camp of hostile kings, and a champion on hehalf of his elder brother :—

(*LL.* 38—40.)

The great ruler Vîra Noḷamba obtained the dignity of *Yuvarâja* reigning happily over the kingdoms of Puligere, Kandur, Êḷumale (Tirupati) Kâsavaḷal, Banavâse........ down to the southern ocean, making the wicked tremble with fear.

(*LL.* 40—45.)

Devoted to the service of his lotus feet, was the heroic general Tambarasa, possessed of bright fame, and a conqueror of hostile kings. Victor by his prowess over the Chôḷa king who confronted him in battle, destroyer of the famous (city) Kânchî-pura by the fire of his anger, imprisoner by the might of his arms of powerful and valiant enemy kings, pursuer of Mâḷava king, and a tormentor of the Kêraḷa———was Tambadaṇḍâdhinâtha. Wandering through Maḷe seven and Kombu seven (provinces), Tambadaṇḍâdhinâtha a receptacle of prowess, conqueror of hosts of enemies, would with the might of his arms, toss the heads of the hostile kings like a ball and cutting their flesh to pieces would distribute it to evil spirits. Which hero is there who can encounter either him or Yama ?

(*LL.* 45—47.)

'Eulogised by all the people, Tamba has freed from enemies the whole world surrounded by ocean for our benefit and making the Sêvuṇa, ever eager for the sport of battle, bend down before him, is fighting for the conquest of the territory of Chôḷa king by the might of his arms and is eager to conquer the whole earth. Is he an ordinary man ?" Thus says the Noḷamba (Jagadêkamalla).

(*LL.* 47—49.)

With great energy Tambadaṇḍâdhinatha, praised by all, has defeated and chased the kings of Khasa,[1] Karnâṭa, Ândhra, Vanga, Draviḷa, Magadha, Nêpâḷa, Kaḷinga, Pânchâla, Surâshṭra and numerous other rulers and with his glory spreading in all directions presented to his master the freshest among the elephants, dancing-girls, and horses of the enemies. Tamba is a conqueror of the assemblage of enemies, a sun to the lotuses that are the poets, orators, and logicians, and a delighter of the hosts of learned men and a foundation-pillar of Châlukya kingdom.

(*LL.* 49—55.)

Thus prospering and praised :—Be it well. The illustrious *Mahâpradhâna* (chief minister) *hiri-sandhi-vigrahi-daṇḍanâyakam* (senior minister for peace and war) Tambarasar, obtainer of the band of five musical instruments, chief among the *mahâsâmantas* (Principal feudatories), *Mahâprachaṇḍadaṇḍanâyaka*, bestower of gifts to the learned, pure in family, sole friend of the world, a Brihaspati in discrimination, a saint for purity, a brother to others' wives, a Vidyâdhara among the learned, a sun to the firmament of his race, an ocean of truth, an abode of all good qualities, delighter of two kings, a Hanuma in fighting for the illustrious Trailôkyamalla Vîra Noḷamba Pallava Permmâḍi Jayasimha, and Death to enemies ;—was ruling (the provinces) Sântaḷige thousand, Maṇḍali thousand, Jiḍḍuḷige seventy, Nâgarakhaṇḍa seventy, Eḍenâḍ seventy, Mûgunda twelve and the dêva-bhôgas (?) punishing the wicked and protecting the righteous, and living happily in his capital Baḷḷigâvi.

(*LL.* 55—58.)

While discoursing on gifts, Tambarasa, bestowed with pouring of water, to be respected by all, two mattars of wet land belonging to the old vritti and one mattar

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(1) A country in the north of India near Kashmir.

below the tank of Pura on the occasion of Uttarâyaṇa-sankramaṇa and Vyatîpâta on Sunday the 5th lunar day of the dark half of Pushya in the year Durmati, 6th year of the illustrious Châlukya Vikrama era for the service of offering unguents, lights, incense, and food and for repairs and white-washing to (the temple of) god Kalidêvêśvarasvayambhudêva to Rudraśaktipaṇḍita, disciple of Śivaśakti-paṇḍita, possessed of the qualities of *yama* (self-control), *niyama* (restraint), *svâdhyâya* (study), *japa* (silent prayer), *samâdhi* (absorption), after inviting him again.

(*LL.* 58—62.)

The noble person who protects this gift in a friendly spirit will attain the heavenly regions ordained for the gift of thousand cows to those who are versed in the Vedas on the bank of the holy Ganges river. But he who instead destroys this gift will incur the great sin of slaying those Brahmans and those brown-coloured cows in those sacred places in a wicked manner. This will never fail. He who confiscates land given away by himself or others will be born as a worm in ordure for sixty thousand years. Poison is not called poison but the property of gods is (truly) called poison. Poison kills only one while the property of gods destroys children and grandchildren. The earth has been enjoyed by numerous kings, Sagara and others. To whomsoever the land belongs at any time, to him accrues the fruit (of giving away land) at that time. Well-being. Good fortune . . . . . .

Note.

This inscription consists of two grants, the first, a short record of the reign of the Châlukya king Jagadêkamalla and the second, a longer record of the reign of Vikramâditya VI.

There are 62 lines of well-formed characters. The lines are straight and the letters are nearly ¾″ long in the lines 1—3 but later come down to ½″ after line 4. In lines 24—26 a portion has peeled off in the middle resulting in the loss of 2 or 3 letters in each line. So also in lines 38—41 a portion has peeled off near the beginning of each line and thus some letters are lost. Single letters are damaged in several lines especially in lines 57—9 but they are not rendered illegible. Both l̤a and r̤a are used throughout the record but *ra* is used some-times for *ḷa* as in *sîrdan* (l.22), *negarda* (l.35), *pogarte* (l.50), *garde* (l.58). Also l̤a is sometimes used for ḷa as in âḷḍu (l.39), âl̤dam (l.48) and ḷa used for l̤a in êḷu (l.43), ṇna is used for ṇṇa except in aṇṇa in line 37.

The language is Kannaḍa mostly poetry, the invocatory stanzas in the beginning and imprecatory verses at the end being in Sanskrit. It is generally free from mistakes except for some paleographical errors such as :—*siṭṭikkidan* in line 19 is a mistake in writing for *sîḷḍikkidan* ; anusvâras are sometimes wrongly inserted as after *aragu* in line 26, and after *Pratâpakâḷânaḷana* in line 27.

The first of the two grants registers the gift of some wet land, two shops and a flower-garden all situated in the village Belagâmi (Baḷḷi-gave) into the hands of Śivaśaktipaṇḍita, a priest of the Kâḷâmukha sect and manager of the Śiva temple named Kalidêvêśvara Svayambhudêvar, (now known as Kallêśvara temple in Belagâmi), for the services connected with the said temple. The grant was made by the Châlukya king Jayasimha Jagadêkamalla (1018-1042) from his residence in the village Moḷiganûr, at the instance of Kundarâja, the governor of Banavase. Kundarâja, is referred to as governor of Banavase and also of Sântaḷige under the Châlukyas in several inscriptions of the Shimoga District. (See also Note under inscription No. 53 of the present year.) As for the king's residence Moḷiganur it is not known where the village was located.[1] The date of the grant is Sunday 5th lunar day of the bright half of Śrâvaṇa in S′ 947 Krôdhana and corresponds to Friday, 2nd July, 1025 A.D. But the week-day is wrong. If however, the previous year S′ 946 Raktâkshi is taken (as is done sometimes), the given tithi would coincide with 12th July, 1024 A.D. which is a Sunday, as stated in the grant.

The second grant is of the reign of the Châlukya king Tribhuvanamalla Vikramâdityadêva (VI.) Several verses in praise of the king and of his younger brother Trailôkyamalla Vîra Noḷamba Permânaḍi Jayasimhadêva and of his (Jayasimhadeva's) subordinate named Tambarasa, *mahâpradhâna* and *hiri-sandhi-vigrahi* and governor of the districts Sântaḷige 1000, Manḍali 2000, Jiḍḍulige 70, Nâgarakhaṇḍa 70, Eḍenâḍ 70 and Mûgunda 12. All these formed part of the province of Banavase and included the present Shikarpur Taluk and the surrounding villages of Sirsi and Sorab Taluks. Tambarasa is also referred to as governor of Sântaḷige under Jayasimha in Ep. Car. VII Shikarpur 107 of Circa 1078 A.D. and as governor of Sântaḷige and the agrahâras in *E. C.* VIII Sagar 109 of 1079 A.D. The present record registers the gift of some wet land (specified) by Tambarasa to the temple of Kalidêvêśvara referred to before, the donee in this instance being the priest Rudraśaktipaṇḍita, a disciple of Śivaśaktipaṇḍita. The date of the gift is stated to be Sunday, 5th ? lunar day of the dark half of Pushya in the year Durmati, 6th year of Châlukya Vikrama era. As Châlukya Vikrama era started in 1076 A.D., the 6th year of the era is Durmati, 1081 A.D. In this year Pushya ba 5 falls on Thursday 3rd December and Uttarâyaṇa-sankramaṇa and Vyatîpâta occurred on the same day. The week-day is however wrong. The usual imprecation is found at the end of the grant.

Some of the stanzas in this grant are also found in other records at the same village (Ep. Car. VII Shikarpur 124 and 297.)

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(1) A Moḷiyanur is referred to in E. C. XI, Chitaldrug 76 and Moḍiganur is stated to be the royal residence of the Kalachurya king Âhavamalla (E. C. VII Shikarpur 197).

66.

On a stone by the side of a water-course on the road to the village Hôtanakaṭṭe in the hobali of Sâlûr.

Kannaḍa language and characters.

1. jitêna la
2. . . . . . mṛitê
3. . . . . . ganâ
4. . . . . .
5. . . . . .
6. Akshaya-saṃva-
7. tsarada Vayi [śâ]
8. kha sudhdha 12
9. Gudalu Malle-
10. ya Boṃma tanna
11. mêle bû . . . .
12. posa Mâda
13. bare . . . . .
14. . . . . .
15. ṟiṟi- . . . .
16. du kondu
17. . . . . .

Note.

This inscription records the death of a warrior named Malleya Bomma in a fight with Bû..............posa Mâda. The date given is Thursday 12th lunar day of the bright half of Vaiśâkha in the year Akshaya. The characters seem to belong to the second half of 14th century A.D. and the date intended may probably be S′ 1308 Kshaya Vaiśâkha śu 12 corresponding to Thursday 12th April 1386 A.D. The usual stanza in praise of fighting in battle-field is given at the commencement of the record.

67.

SORAB TALUK.

At the village Chikka Sakuna, on a stone set up near Râmanâtha temple in the old village-site to the north.

Size 3′—6″×2′—3″.

Kannaḍa language and characters.

1. Vjaya-saṃvatsarada Kârtki su 1 Gu Âṇḍikiya Bomma-
2. gauḍanahaḷi Chika Sakunada Mâḷagauḍa Râmanâtadêva-
3. . . . . . ra kalla nilsi biṭṭa dêvara sanniḍhiya â keyi vahada ? kha
4. munde . . . . âru bandavaru yî dharmmakke aḷupalâgadu śrî śrî

Note.

This records the setting up of the god Râmanâtha and the grant of some wet land for services of the god by Mâḷagauḍa of Âṇḍikiya Bommagauḍanahaḷḷi and Chikkasakuna villages on Thursday the 1st lunar day in the bright half of Kârtika in the year Vijaya. The śaka year is not given. The characters are of the 14th century A.D. The usual imprecation is found at the end of the grant. The meaning of the phrase *Vahada kha* ? is not clear. Âṇḍigi is a village in the Sorab Taluk.

68.

On a stone lying near a linga on the tank-bund of the village Uddari in the Hobali of Sorab.

Size 2′—3″ × 0′—9″.

Kannaḍa language and characters.

1. śrîmat-parama-gambhîra-syâdvâdâ-
2. môgha-lânchhanaṃ ׀ jîyât Traiḷokyanâ-
3. thasya śâsanam Jina-śâsanam ll svasti śrîmatu
4. . . . . . Vijaya-kîrti-bhaṭârara . . . .

Note.

The inscription is fragmentary, only the usual verse in praise of Jinaśâsana being given along with the name of a Jaina guru Vijayakîrti-bhaṭârar. The inscription stops at this name. The characters are of the 14th century.

69.

At the same village Uddari, on a stone lying in front of the house of the Patel. (Plate XVII. 1.)

Size 1′—6″ × 1′—6″.

Nâgari Characters and Sanskrit language.

1. śrî shvashti śrî śaku 1198 varshe Dhâtâ saṃvatsarê Vaisâkhê vadi 11 Sô-
2. mê adyêha śrîmat prauḍha-pratâpa-chakravartti śrî samashta-bhuvanâśraya
3. śrî pṛithvi-vallabha-mahârâjâdhirâja paramêśvara parama-Mâhêśvara para-
4. ma-bhaṭṭâraka pratâpa-Lankêśvara Dvârâvatî-puravarâdhîśvara Vishṇu-vamsô-
5. dbhava Jâdava-kula-kamala-kalikâ-vikâsa-Bhâskara ahita-
6. râja-ura-sala(¹) Gûrjara-râya-vâruṇâ(²)nkuśa Telanga-râya-śi-
7. ra[ḥ]-kamala-kandamûla-nâlôtpâṭanakara udbhaṭa-Varâṭa-bhû-
8. pati-Kâkala-Dêva-girindra-nirdalana-dôrdaṇḍa-dîpti-karkaśa-kṛi-
9. pâṇa-kuliśa-dharâkhaṇḍala kshiṇi(³)-kshôṇî-valabha-Jâjala-

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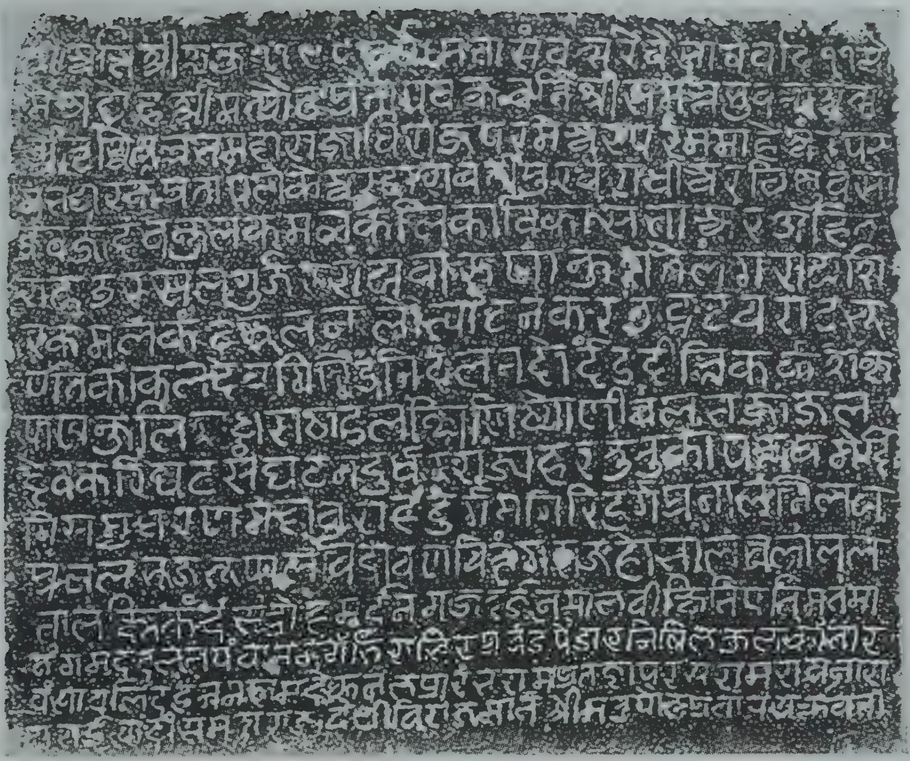
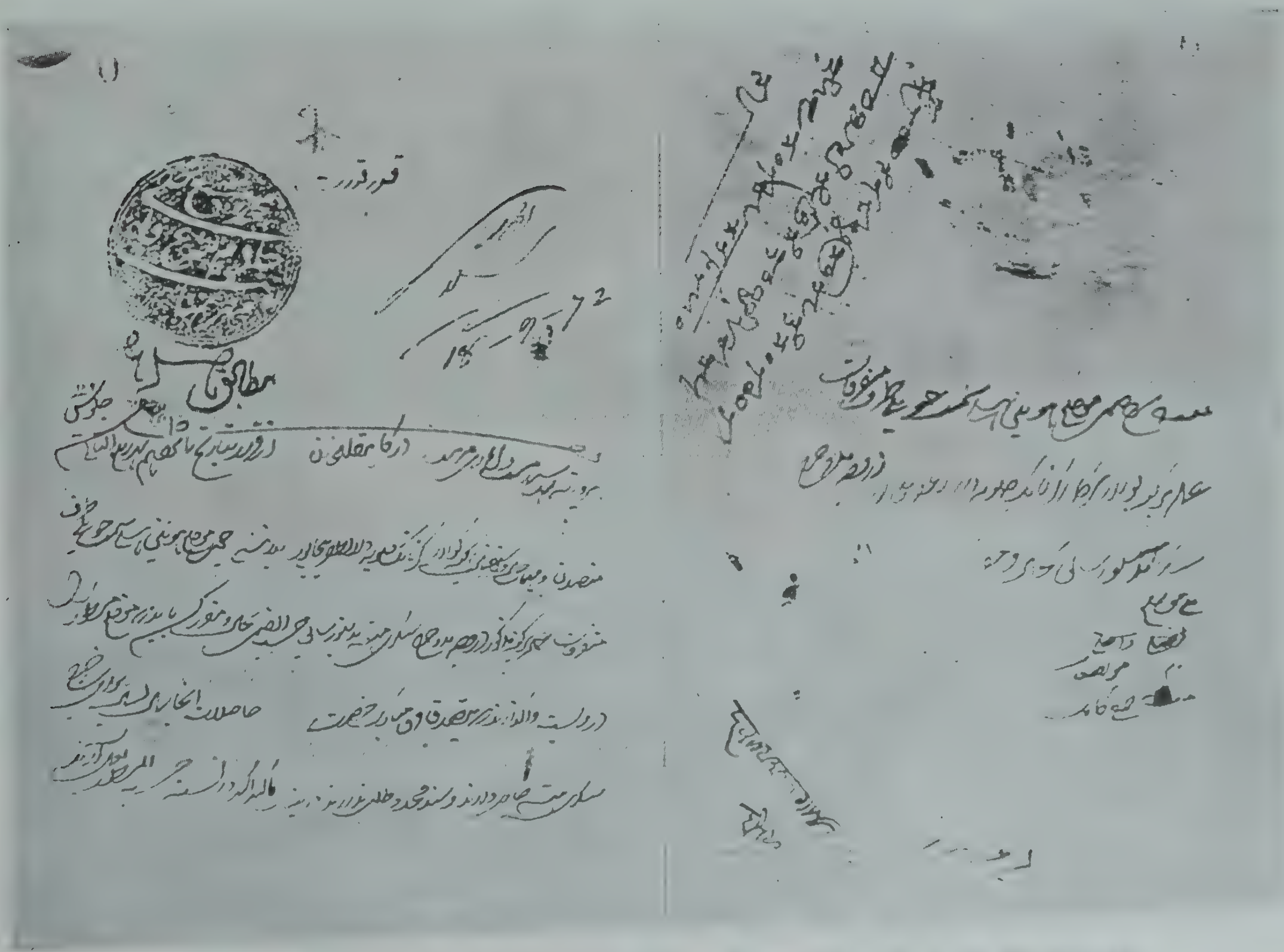
(¹) Read *śalya.*

(²) Read *vâranânkuśa.*

(³) Read *akshîna* The meaning of this is obscure.



1. UDDARI STONE INSCRIPTION OF A YADAVA KING, (p. 141—No. 69).



2. MUGHAL SANNAD OF THE AVANI MATT, DATED 1104 A. H. (p. 86—No. 19).

10. dêva-kari-ghaṭa(1)-saṅghaṭana-durdhara-râjyahara Turukôpaplava-mêdi-
11. ni-samud[d]haraṇa-mahâvarâha durgama-giri-durga-Pranâla-nilaya-
12. prabala-bhûja (2)-bhûpâla-vidrâvaṇa-vihaṅgarâja Hôsâla-Balâla-la-
13. tâ-Lakshmi-kanda-sandôha-mardana-gaja Harjûna Mâlavî-kshitipati-ma[t]ta-mâ-
14. tanga-mada-dalana-panchânana Gambhîrâbhira-prachaṇḍa-peṇḍâra-nikhila-kula-kântâra-
15. vamsâvali-dahana mahâ-madêka- (3) nala prârambha-Râma pratijnâ-Parasa-Râma Rayânârâ-
16. yaṇa ityâdi samashta-râjâvaḷî-virâjamâna śrîmatu prauḍha-pratâpa chakra-vattî-

Translation.

Be it well. In Śaka 1198, the year Dhâtu, on Monday 11th day of the dark half of Vaiśâkha, ... The illustrious *prauḍha-pratâpa-chakravarti*, refuge of the whole universe, favourite of earth and fortune, king of kings, supreme lord, chief among the devotees of (god) Mahêśvara, supreme master, a Râvaṇa in splendour, lord of the excellent city of Dvârâvati, descendant of Vishṇu-vamśa, a sun in causing the lotus bud the Yâdava-kula to unfold, a spear to the chests of the hostile kings, a goad to the elephant Gûrjara-râya, uprooter of the lotus stalk, the head of Telunga king, an Indra in wielding the thunderbolt that is the powerful sword glistening in his hands for cutting off the great mountain that is the powerful king of Varâṭa named Kâkaladêva ; seizer of the kingdom difficult of conquest and possessed of the elephant troops of the powerful king Jâjaladêva, the Great Boar in succouring the earth from the oppression of the Turukas, the king of birds (Garuḍa) in driving out the powerful king Bhôja from his inaccessible hill fortress Pranâla, an elephant in destroying to the root, the creeper that is Ballâḷa, a lion in destroying the pride of the rutting elephant the Mâḷava king Arjuna, the sole great fire in burning the forest of trees and bamboo groves, the terrible marauder king of Âbhîra (named) Gambhîra, (4) a Râma in action, a Paraśurâma in determination, and a Nârâyaṇa among kings :—

Shining with all the royal attributes including the above, the illustrious emperor of great prowess :—

Note.

The inscription stops suddenly after giving the full titles of the Sêvuṇa kings. It is dated Monday 11th lunar day of the dark half of Vaiśâkha in the year Dhâtu S′ 1198 and corresponds to Monday 11th May of A.D. 1276. At this time Râmachandra was the Sêvuṇa king. For the titles of the Sêvuṇa kings, see Bombay Gazetteer Vol. I, Part II, p.p. 240 and 585 and also Ep. Carn. VIII Sorab 136 and XI Jagalur 30.

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(1) Read-*ghaṭâ*.

(2) Read-*Bhôja*.

(3) Read-*mahâmadaikâ*. The epithet does not give a clear meaning.

(4) *Gambîra* may be a qualifying epithe meaning profound.

70.

At the village Eḍekoppa, in the same Hôbaḷi, on a stone set up in front of Basavaṇṇadêva temple.

Size 4′—2″ × 1′—3″.

Kannaḍa language and characters.

1. svasti śrîmach Châḷukya-vikra [ma-va]
2. rshada Saka varusha 10
3. ya Vikrama-saṃvatsarada Vaiśâkha
4. puṇṇume Brihavâra Vyatîpâta . . . . .
5. man mahâ maṇḍaḷêśvara Yekkala [rasar]
6. Jiḍuvaḷi Yeḍenâḍuvam su [kha]-
7. saṅkathâ-vinôdadim râjyaṃ geyyutta [mira]-
8. lu Heggaḍe Râjayana magaṃ Hegga [ḍe]
9. Timmaṇanuṃ Râyaṇana magaḷu
10. Heggaḍiti Chandaveyuṃ Âsareya [li] ha
11. Sakaḷêśvara-dêvara dêvâlyamamaṃ ma [ḍisi]
12. kaḷasaviṭṭu brâhmaṇa tapôdha [nar â]-
13. hâradânaṃ . . . .
14. dêvara sthâlî-nivêdyakke Âsareya bhâvi [ya]
15. keḷage gadde kammav ayvattu beddale kamma-
16. vayvattu antu mattal ondumaṃ
17. koṭṭar î dharmmamamaṃ pratipâḷisidavaru
18. Vâraṇâsiyalu sâsira-kavile-
19. yma vêdapâragar âgirppa brâhmaṇaragge
20. koṭṭa phalav ârânuvidan aḷidavaru
21. Vâraṇâsiyalu anibaru brâ-
22. hmaṇaruman anitu kavileyumamaṃ
23. konda pâtakar apparu I sva-dattaṃ para-
24. dattaṃ vâ yô harêti vasundharâ I sa-
25. (t) shṭhir-varsha-sahasrâṇi vishṭhâyâṃ
26. jâyatê krimiḥ I Sakaḷêśvara-dêvar-âchâ-
27. ryya Jnânarâśi-paṇḍita sthânamamaṃ
28. sa . . . . ke . . . . Vîrôja A-
29. ṭṭakada Baṃmôja besamgaidôr man-
30. gaḷa mahâ śrî śrî śrî

Translation.

Be it well. In the Châlukya Vikrama year (?) and Śaka year 10. ., during the year Vikrama, on the full moon day of Vaiśâkha, Thursday and Vyatîpâta, while the mahâmaṇḍalêśvara Ekkalarasa was ruling Jiḍuvaḷi and Yeḍenâḍ in peace and wisdom,—

Heggaḍe Râjaya's son Heggaḍe Timmaṇa and Râyaṇa's daughter Heggaḍiti Chandave got constructed the temple of Sakalêśvara in Âsare, set up a finial on the temple and for the feeding of Brahmans and ascetics and for the offerings of boiled food to the god granted 50 *kammas* of rice land below the well in Âsare and 50 *kammas* of dry land, aggregating to one *mattal* of land in all. Whosoever maintains this charity, to him will accrue the merit of giving away a thousand tawny cows in Benares to Brahmans deeply versed in the Vedas. Whosoever destroys this will incur the sin of killing in Benares the same number of Brahmans and tawny cows. He who confiscates land given away by himself or others will be born as a worm in ordure for sixty thousand years. Jnânarâśipaṇḍita, priest (*âchârya*) of god Sakalêśvara will be in charge of the temple. Vîrôja and Aṭṭakada Bammôja engraved (this). Good Fortune.

Note.

This inscription records the erection of a Śiva temple named Sakalêśvara in the village Âsare, constructing a finial over it, and endowing it with some lands in the village, all these being the work of a *heggaḍe* named Heggaḍe Timmaṇa son of Heggaḍe Râjaya and of a *heggaḍiti* (*a female holding the office of heggaḍe*) named Chandave. A Śaiva priest named Jnânarâśipaṇḍita was entrusted with the management of the temple. The engravers of the inscription are stated to be Vîrôja and Bammôja. The usual imprecation is also found in the record.

The dating of the record is very imperfect, the engraver having omitted the figure indicating the number of years elapsed in Châlukya Vikrama era. Similarly the two figures after 10 in Śaka era are also effaced; only the year Vikrama with the tithi, week-day and yôga are found. The year may be S′ 1022 or S′ 1082 Vikrama. If the first date is taken Vaiś śu 15 corresponds to April 25, 1100 A.D. which is a Wednesday with no Vyatîpâta and is not a Thursday with Vyatîpâta as stated in the grant. The name of the imperial ruler is not given in the grant but a subordinate of his named Ekkalarasa is stated to be ruling Jiḍuvaḷi and Eḍenâḍ provinces comprising portions of the present Sorab Taluk. Who is this Ekkalarasa? A mahâmaṇḍalêśvara Ekkalarasa of Ganga family is stated to be ruling in Uddhare, capital of Jiḍuligenâḍ in 1129 (E. C. VII. Sorab 149), 1132 (ibid 147), 1159 (ibid 99), 1165 (ibid 6). The date 1100 A.D. may be too early for Ekkalarasa. Moreover the week-day is wrong. In case we take Vikrama of S′ 1082 or A.D. 1160, the tithi coincides with April 21, Thursday with Vyatîpâta-yôga. As this satisfies all the conditions it may be taken as the correct date.

71.

On a stone set up near a water-course to the west of the same village Eḍekoppa.

Size 3′—2″ × 2′—2″.

Kannaḍa language and characters.

1. śrî namas tunga-śiraś-chuṃbi-chandra-châmara-chârave trailôkya-naga-
2. rârambha-mûlastaṃbhâya Śambhave | svasti śrî

3. vijayâbhyudaya Śâllivâhana śaka varusha 17
4. 39 Yîśvara-śaṃvatsarada Kârttika ba 30
5. Uḷavi Basavaṇṇanâykanu Kaṇika'a-gauḍage barasi kaḷuhisida kâ-
6. gada Udreya Lingaya tâllûku doregaḷa daṇḍinalli
7. . . . . nânu kashṭapaṭṭidhêne uṃba-
8. ḷi dayapâlisabêkendu . . . .
9. . . . .
10. gaḷaṃ hêḷikoṇḍa saṃbandha Udre-sîmeya Udre-grâ-
11. mada voḷaga gadhe . . . . . 24 . . . . . . kallu
12. Lingayyage uṃbaḷiyâgi biṭṭa
13. yî bhûmige gaḍi-kallu hâkisuva hâge huju-
14. rrinda banda Ūḷigada Mallana kaḷuhisidhêne cha-
15. ü-grâmadavara karasikoṇḍu gaḍi takrâru
16. bârada rrîti yivara mund iṭṭu rêkhe-pra-
17. mâṇu bhûmige gaḍi-kallu hûḷisi koṭṭu
18. yi kâgadava sênabôvana kaḍitake bara-
19. si Lingayyana kaiyali koḍuvadu
20. Udre . . . . . .
21. . . . .

Note.

This is an order issued by an officer named Uḷavi Basavaṇṇanâyaka to the village headman of Kaṇikal informing him that one Lingaya of the village Udri was granted some rent-free wet land in that village by the king for his service in the army of his division, and instructing him to set up a stone fixing the boundaries of the plot of land newly granted with the help of one Ūḷigada Malla sent by the king and in consultation with the residents of the surrounding villages so that there might be no disputes in the matter later on. This order was directed to be returned to Lingaiya after being copied in the *kaḍita* of the *shanubhog.*

The date of the grant is S' 1739 Iśvara saṃ. Kârtika ba 30 in the reign of *Kṛishṇarâja Voḍeyar III* of Mysore whose name however does not appear therein. The year S' 1739 or A.D. 1817 corresponds to Īśvara as stated in the grant and the date is equivalent to 8th December 1817.

72.

At the village Kuppagaḍḍe, on the 1st stone set up near the temple of Gaṇapati.

Size 3'—6" × 2'—2".

Kannaḍa language and characters.

1. namas tunga-śiras-tunga-chandra-châmara-châravê | trailôkya-nagarâ-rambha-mû-
2. la-staṃbhâya Śaṃbhavê ‖ svasti śrîmatu Śaka-varusha 1175 neya Pramâ-

3. ditthi (?) hi-saṃvatsarada Mâgha suddha 10 Briha-vâradandu svasti samasta-prasasti-
4. sahitaṃ śrîmanu mahâ-maṇḍaḷêśvaraṃ arasaṃka-karagasaṃ birudaraṃ-kusaṃ
5. mûrtti-Nârâyaṇaṃ viḷâsa-vallabhaṃ śrîmatu Billêśvara-dêvaravara dibya-śrî-pâda-pa-
6. dmârâdhakaṃ para-baḷa-sâdhaka gaḷa-gaṇḍagattari maṃḍaḷika Bîradêva-rasaru sakaḷa-sâmagrya-
7. sahitaṃ Bidirûra Îḍu-sâvaṃtana mêle yetti naḍedalli kaḷakuḷaṃ mâḍi samasta-saṃpattuvam sû-
8. r̤egoṇḍu kâduvalli srîmad anâdi-yagrahâraṃ Kuppageḍeya Pârusôj̣ana maga Mâl̤eya-
9. na Boṃmayanâyakana Malaga Vîramâḷanu mâḍida parâkramaventeṃdaḍe birudara biṃkamaṃ mur̤i-
10. du binkada gaṃḍara s(n)okkilikki saṃgaradeḍeyalli mârmmaleva vairi-siraṃ-gaḷa seṃḍanâḍi tat-turaga-khu-
11. ra-praghâtad eḍa-tûḷdu teraḷchidar (n ?) endu mechchi dhâriṇi pogaḷalke vîraviran aggada Mâḷigan âji-
12. ranga-doḷu ll antu palaraṃ kondu Suralôka-prâptanâda maṃgaḷamahâ śrî

Translation.

Salutation to S̀ambhu who is resplendent with the châmara the moon touching his lofty head and who is the foundation pillar for the city of the three worlds.

Be it well. On Thursday 10th lunar day of the bright half of Mâgha in the Śaka year 1175 Pramâdi; be it well. When the illustrious mahâ-maṇḍalêśvara, possessed of numerous titles, a saw to kings in battles, a spear to titled chiefs, a Nârâyaṇa in form, a lover of sports, worshipper of the sacred feet of the god Billêśvara, defeater of hostile army and an axe to the necks of the opponents, maṇḍalika Bîradevarasa marched with full military equipment against Îḍu-sâvanta of Bidirur and causing great tumult plundered all the valuables belonging to the enemy and fought:—

This was the heroic deed of Malaga Vîra Mâḷa, (son) of Bommayanâyaka, (son) of Mâḷeya, son of Pârusôja of the illustrious immemorial agrahâra Kuppageḍḍe:—The brave Mâḷiga, broke, in the battle-field, the pride of the titled warriors, and killed the haughty heroes and playing as with ball the heads of the enemies who attacked him sent them away flying with a kick from the hoof of his horse admired and extolled by the world.

Thus slaying several he went to heaven. Good fortune.

Note.

This is a vîragal inscription giving the exploits and death of a warrior named Mâḷiga of the village Kuppagaḍḍe in a battle between Bîradêvarasa, (a Śântâra king) and Îḍusâvanta, chief of Bidirur (same as Bidnur or Nagar, headquarters of Nagar Taluk). The date of the present grant is S′ 1175 Pramâdi Mâgha S′ u 10 Thursday which corresponds to January 29, A.D. 1254 which is a Thursday. The figure o after 1 in 10 is not very clear in the record. Bîradêvarasa is also referred to in two other inscriptions of Sâgar Taluk (E. C. VIII Sagar 27 and 150) dated A.D. 1241 and 1255 respectively with titles similar to those in the present epigraph.

73.

At the same place, on a 2nd stone.

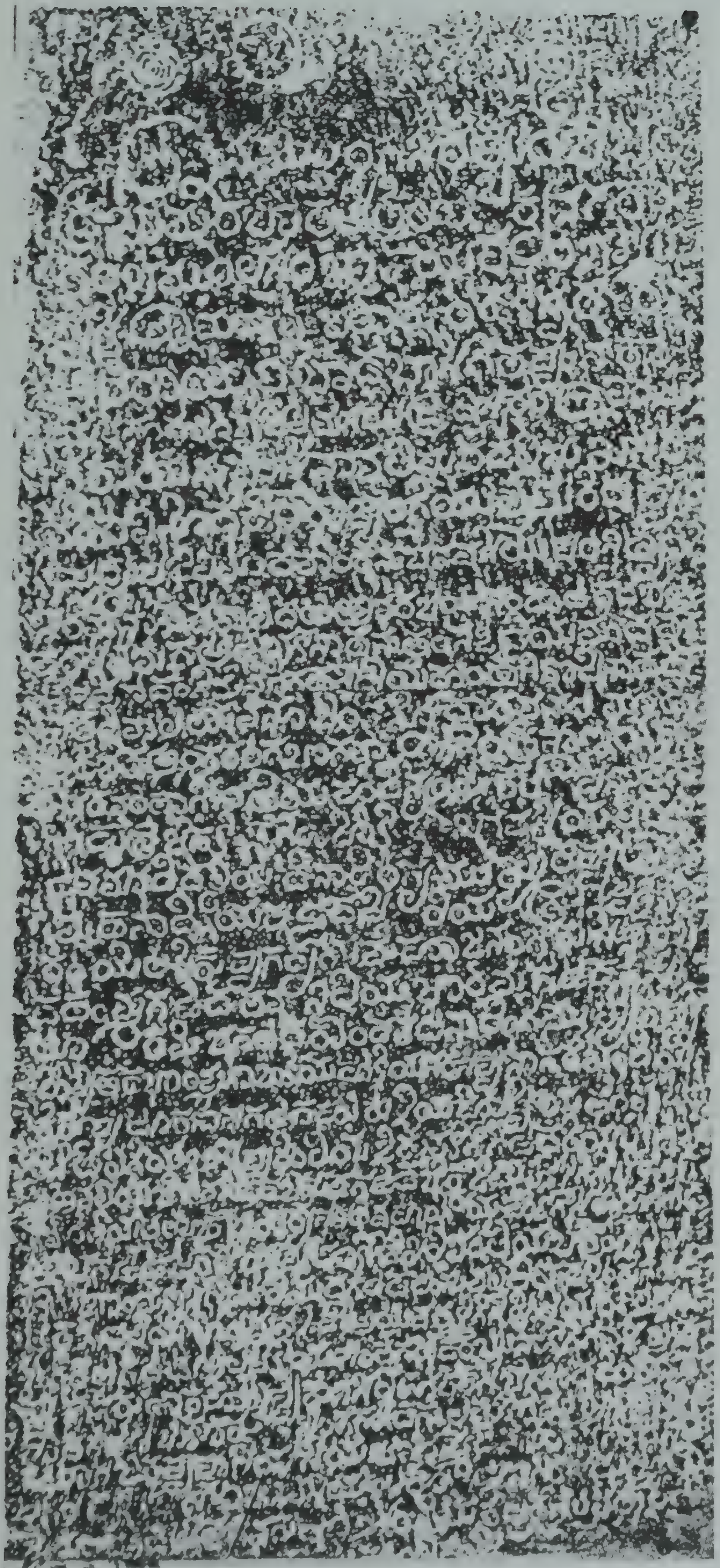
Size 4′—3″ × 1′—6″.

Kannaḍa language and characters.

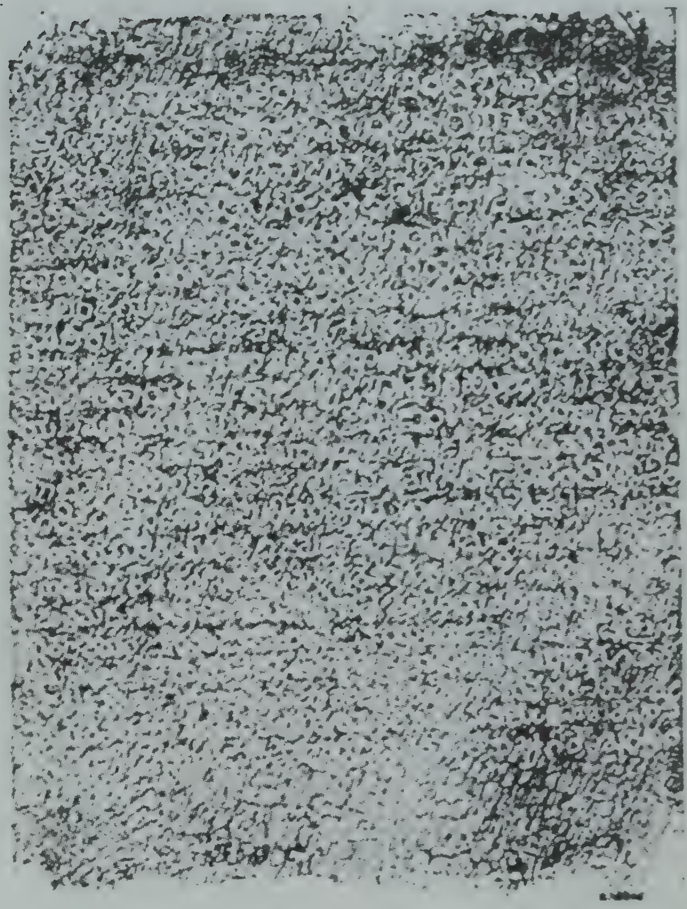
1. svasti śrîmatu Kâdaṃba -Chakravartti Kâvadêvarasaru Kêsavadêva
2. Boṃmeya mukhyavâgi palaruṃ nâyakaraṃ Bâḷeyamakke
3. Sôdiya mêle daṃḍaṃ bîḷa pêḷal êr̤i baṃdu Parigeya bayala-
4. li bîḍaṃ biṭṭu Saka varusa sâsirada nûr̤a mûvatoṃbataneya Dâ-
5. tara-saṃvatsarada Vaisâkha sudha Dasami (?) Budhavâradali mahâ-
6. bavaramâdalli ‖ Biṭṭeyahebbâ-ruvan-âḷu neṭṭane kali Ma-
7. saṇan âṃtu bhôrane billaṃ । kaṭṭalag-eydaṃ bhayadiṃ (bhayadiṃ) biṭṭô-
8. ḍalk ir̤idan aṃtu palaraṃ raṇadoḷu । munidu . . . . . . na
9. taṃ Masaṇaṃ . . . . .mârâṃtahitara- Bhîmaṃ- palaraṃ tave koṃ-
10. dire sura-gaṇikeyaru kûḍi [ya] nimisha-purak o . . . . nalu
11. karaṇikeya heggaḍeru ‖ i padyava Bâcha baredirppuda-
12. ke Sôdinaṇile Buḷucheyûra Beḷadyana likiti.

Note.

This is a record of the reign of the Kadamba king Kadamba-chakravarti Kâvadevarasa who ruled over Banavasi from 1219 to 1231 A.D. (E. C. VIII Intr. p. 3.) It mentions a great battle near the village Parige, when Kêśavadêva, Bommeya and other generals of the Kadamba king were marching with an army under the king's orders to seize the places Bâḷeyamakki (a place near Bâḷehonnur in Koppa Taluk) and Sôde (in South Canara.) In this battle Masaṇa, a servant of Biṭṭeya-hebbâruva, distinguished himself by killing with his arrows several men on the side of the enemy and died fighting. The date of the event is stated to be Wednesday, 10th lunar day of the bright half of Vaiśâkha in the year S′ 1139 Dhâtṛi. Dhâtṛi coincides with S′ 1138 and the date corresponds to Wednesday April 27, A.D. 1216 (the tithi daśami however began after 56 ghaṭikas in the day and remained throughout the next day). The composer of this grant is named Bâcha and the engraver is named Beḷadya of Sôdinaṇile Buḷacheyûr. Several letters in lines 8-10 are illegible.



1. BANAVASI STONE INSCRIPTION OF BUKKA I, (p. 189—No. 113).



2. BANAVASI STONE INSCRIPTION OF HARIHARA II, (p. 192—No. 115).

3. BELAGI STONE INSCRIPTION OF KANNARADEVA, (p. 149—No. 78).

74.

At the same village Kuppagaḍḍe, on a stone in the pavement of the Râmêśvara temple.

Kannaḍa language and characters of the 19th century.

1. Rupparasanu Râmailin-
2. gage vopisida śarîra

Note.

This records the devotion of an individual named Rupparasa to god Râmailinga (Râmêśvara.)

75.

At the same place.

Kannaḍa language and characters of 19th century.

1. Râmêśvara-dêvarige
2. Rukumainu vopi-
3. sida śarîra

Note.

This is similar to the above and records that Rukumaiya was a devotee of the god Râmêśvara.

76.

On another stone in the same pavement.

Kannaḍa language and characters of 19th century.

1. śubham astu Râjagaḷa
2. . . . . Boṃmaga-
3. uḍanu Râmêśvaradêvari-
4. ge Banikasada
5. Baramaṃṇana maga
6. Rukumaiyyanu tri-saṃ-
7. dhyâ-kâladalli mâ-
8. ḍuva sâshṭâṃga-nama-
9. skâra.

Note.

This is similar to the above and records the devotion to god Râmêśvara of Rukumaiya, son of Baramaṇṇa of Banikasa and also of Bommagauḍa, son of Râjagaḷa . . . . . . (name effaced).

77.

At the same village Kuppagaḍḍe, on a stone lying in the tank.

Size 3′—2″ × 1′—6″.

Kannaḍa language and characters.

1. śubham astu . . . .
2. svasti śrîmatu Bukkaṇṇoḍe- . . . .
3. yadalu Duggaṇanâyaka
4. . . . .
5. . . . . pûje naḍasuvaṃtâgi
6. . . . . . naivêdya . . . . .
7. . . . . . Appaṇabhaṭṭa . . . .
8. . . . . . bayalau . . . .
9. . . . . . bîj̣avari . . . . . naivêdyake koṭṭudu khaṇḍuga . .
10. [Vi] nâyaka Bhaṭṭara kayyalu kraya . . . . . vanû komḍu . . .
11. -dêvara naivêdyake âchaṃdrârka-sthâyiyâgi dharma naḍadu . . . .
12. baha mariyâdeyalu Sômôparâga-puṇya-kâladalu
13. dhâreyan eṟedu koṭṭevu ǀ sva-dattâm para-dattâm vâ yô harê-
14. ti vasuṃdharâm ǀ shashṭi-varsha-sahasrâṇi vishṭâyâṃ j̣âya-
15. tê krimiḥ ll î Duggaṇa Nâyaka mâḍida Nârasiṃha-
16. Dêvara dharmavan âvanânobbanu aḷupi . . . . . .
17. . . . . . . Kâśiya kshêtradalu kôṭi-gôva
18. konda pâpake hôhanu mahâjanaṃ . . . . . .
19. voppa śrî Nârasiṃha Dêvaru

Note.

This inscription is of the reign of the Vijayanagar king Bukkaṇṇoḍeyar. No titles are given to him in the record. A chief named Duggaṇa Nâyaka is stated to have purchased some land from an individual named Vinâyakabhaṭṭa and made over the same to the priest Appaṇabhaṭṭa for the service of offering food daily to god Narasimhadêva. The usual imprecation is found at the end of the grant. Several letters in the record are quite worn out and are illegible. The characters seem to be of the 14th century.

78.

At the village Beḷâgi in the same Hobli of Kuppagaḍḍe, on the 1st stone set up in the old village site. (Plate XVIII, 1).

Size 5′—3″ × 2′—3″.

Old Kannaḍa language and characters.

1. svasty Akâlavarsha śrî-pṛithuvîvalla-
2. bha mahârâj̣âdhirâj̣a paramêsvara parama-bha-

3. ṭṭâraka śrî Kannaradêvam pṛithivî-râj̣yam ge-
4. yye Bappavvam Banavâśi-pannirchchâsira-
5. da paṭṭaman âḷe śrî Biṭṭigam Mauḷi Kôsi-
6. gar âṇmam negarppin-Aṇuvam Jiḍḍû-
(A figure of Gajalakshmi is found between lines 6 and 7.)
7. râḷge yel̤pattarkkam Bal̤l̤igâmeya bâl̤ige sahita
8. nâl̤gâvuṇḍu-geyye Gingiṭiyûr-ggâmuṇḍu-geyye sva-
9. sti Śaka-nṛipa-kâḷâtîta-samvatsara-satangaḷ eṇṭu nûr̤e-
10. ṇbattâr̤aneya Raktâkshi-samvatsara Paushya-mâsa bahuḷa
11. bidigeyum Sukravâram Uttarâyaṇa-sankrântiya-
12. ndu Kôsigara Kôṭeyammam Gôsahasram âl̤dam Elase-
13. ya mahâjanakke koṭṭa pon-gadyâṇav ayvattaydu
14. bâviyuman agaḷisidam mangaḷa Kali Viṭṭayya-
15. na likhita Biṭôjana silâ-karmma mangaḷa

Translation.

Be it well. While Akâlavarsha Pṛithvîvallabha, king of kings, supreme lord, great king, the illustrious Kannaradêva was ruling the earth:—and Bappavva ruled the Banavâsi twelve thousand province, and the illustrious Biṭṭiga, chief of Mauḷi Kauśikas, a Hanuma in valour, held the office of *nâḷgâvuṇḍa* (the chief gauḍa of a nâḍ or district) of the districts Jiḍḍûr seventy including Bal̤l̤igâme division, and was also the *gâmuṇḍa* of the village Gingiṭiyûr:—

Be it well. When eight hundred and eighty-six years had elapsed since the time of Śaka king, in the year Raktâkshi, on the 2nd lunar day of the dark half of Pushya on a Friday and a day of Uttarâyaṇa-sankrânti, Kôṭeyamma, of the Kôsigar (*viz.*, descendents of Kauśika-gôtra) and the lord of Gôsahasra, gave to the *Mahâjanas* of Elase, 55 gold gadyâṇas and also constructed a well. Good fortune. The writing of Kaliviṭṭayya. The engraving on stone of Biṭṭôja. Good fortune.

Note.

This records the gift of 55 gadyâṇas in money to the *mahâjanas* or citizens of the village Elase (the present Yelasi of Sorab Taluk) by one Kôṭeyamma of Gôsahasra (a place ?) and also the construction of a well by him during the reign of the Râshṭrakûṭa king Kannaradêva. The date given is S′ 886 Raktâkshi Pushya ba 2, Friday with Uttarâyaṇa sankrânti, which corresponds to Friday 23rd December, A.D. 964 on which day Uttarâyaṇa sankrânti occurred as shown in Svami Kannu Pillay's Ephemeris Vol. II, p. 331. The Râshṭrakûṭa king at this time was Kṛishṇa or Kannara III Akâlavarsha. Other names mentioned in the grant of subordinate rulers are Bappavva, the lord? of Banavâsi province and Biṭṭiga, the *nâḷgâvuṇḍa* of the division Jiḍḍur seventy and Baḷḷigâve (Belagâmi) and the *ûrgâmuṇḍa* of Gingiṭiyûr (this place cannot be identified but it must have been in the neighbourhood of the place of the inscription stone.)

The figure of a Gajalakshmi *viz.*, the figure of the goddess Lakshmî with an elephant on each side is engraved between lines 6 and 7. Such figures are often found on the lintels of temples mostly Vaishnavite and on the horizontal beams in the sluices of tanks. The engraving of such a figure is believed to make the structure last long and bring prosperity to the person who constructed it.

79.

On a second stone at the same place.

Size 4′—6″ X 2′—3″.

Old Kannaḍa language and characters.

1. Kôsigarâ Kôṭeyamma Gôsâsiya pe-
2. ṇḍati Ponnabbe magam Turâamma Turâ-
3. mmana peṇḍati Mâḷakka Akkaṇabbe
4. gôyiti Kôṭeyamman-akkam.

Note.

This record is not dated but is of the same period as the previous one. (78). This merely gives the names of the members of the family and relations of Kôṭeyamma referred to before. Ponnabbe is said to be his wife, Turâamma, his son, Mâḷakka, wife of Turâamma, Akkaṇabbegôyitî, elder sister of Kôṭeyamma. Gôsâsi seems to be an abbreviation of Gôsahasara of the previous record. (For this name see also Ep. Car. VII Shikarpur 44, 45, 61 and 133.)

80.

At the same village, on a stone lying near the ruined Râmêśvara temple in the old village site.

Size 5′—3″ X 2′—6″.

Kannaḍa language and characters of 12th century.

1. svasti śrî Kaḷachuriya Bhujabaḷa-chakravarti . . . . . .
2. padêvaru . . . . . . suka-sankata-vinôdadim râjyam geyyuttu . . . .
3. svasti śrîmatu mahâmaṇḍaḷêśvara . . . .dêva . . . . .
4. rkka-târam-baram saluttumire . . . . Kara-samva-
5. tsarada Chayitra ba 11 Beḷâgiya Sômaṇṇana maga Kâḷeya-
6. . . . . . . .dâhava . . . . .yiṟidu . . . . . .śrî-dêva-
   bhavanama . . . .

Note.

This record is full of lacunae. It belongs to the reign of some Kaḷachuri king and is dated in the year Khara, 11th day of the dark half of Chaitra. As the year Khara occurred only once in 1171 A.D. during the rule of the Kalachurya dynasty (1156-1183) the date of the record may be taken as Chaitra ba 11 of that year, *viz.*, April 2, 1171 A. D. At this time Râya-murâri or Sôvidêva was the Kaḷachuri king and hence this inscription may be of his reign. A subordinate of his styled Mahâmaṇḍalêśvara . . . . . . is next named but the name is lost. The inscription records the heroic fight and death of Kâḷeya, son of Sômaṇṇa of the village Beḷâgi on the date specified.

81.

At the village Kummûr, in the same Hobali of Kuppagaḍḍe, on a stone set up near the Kallêśvara temple to the north.

Size 3′—3″ X 2′—3″.

Kannaḍa language and characters.

1. svasti śrîmatu Kaḷachuriya-kuḷa-kamaḷa-mârttâṇḍa bhuja-baḷa-chakravartti . . . . . . Râya
2. Murâri Sôyidêvarasaru . . . . . . sukadali . . . . . .
3. svasti śrîmatu mêdinî . . . . Chiṭṭûra gauḍa . . . . kôṭeyallire To-
4. garasiya . . . . . vîra . . . . . Sôvaṇadêvanu pâḷiya . . . . Koḷagada Gauḍanû . . . .
5. rikki kondar â-yir-kkaḷada . . . . . Dêvadaṃṇâ . . . . . prâptanâda ॥ jitêna labhyatê Lakshmîr mritênâpi surâṃ-
6. ganâ . . . . mangaḷaṃ ॥

Note.

This inscription is full of lacunae and several words have been lost. It belongs to the reign of Kaḷachuri king Râya Murâri Sôyidêva (1167-1176) and seems to record the death of a warrior named Dêvadaṇṇâyaka when Sôvaṇadêva of the village Togarasi attacked some fort which was in charge of the gauḍa of the village Chiṭṭûr. The usual stanza stating that one who fights in a battle will gain either heaven or wealth and that life is transient is found at the end of the record. Chiṭṭur is a village in Sorab Taluk and Togarasi is in Shikârpur Taluk.

82.

At the village Kabbûr in the same Hobali, on a stone standing to the right of Basavaṇṇa temple.

Size 4′—6″ X 1′—0″.

Kannaḍa language and characters.

1. Raüdri-saṃva-
2. tsarada Jyêshṭha ba-
3. huḷa 2 lu śrîma-
4. tu Kabûru Kâḷa-
5. gaüḍana maga Boma-
6. gaüḍanu âtana kiṟi-
7. yabbe-komâra Boṃ-
8. gauḍana maga Kallappa-
9. na kûḍiṟidu . . . .
10. heṇḍira kulake . . gonda-
11. la-mâḍikoṇḍalli â-dâ-
12. yâdyakalpanu hâdiya
13. kâdukoṃdalli â Bommṃ-
14. gauḍanu taṃna madavaḷige
15. Êchigauḍi sahita svarga-
16. sthanâdanu î kalla . . . .

Note.

This records the death of Bommagauḍa, son of Kâḷagauḍa of the village Kabbûr, while fighting with his kinsman Kallappa, son of Bommagauḍa, who, was the son of (the first) Bommagauḍa's aunt in defence of women. The wife of the above hero named Êchigauḍi also died with her husband. The events recorded are stated to have taken place on the 2nd lunar day of the dark half of Jyêshṭha in the year Raudri. The Śaka year is not given. The characters are of the 15th century.

83.

At the same village, on a stone set up to the left of the Basavaṇṇa temple.

Size 4′—3″ X 1′—0″.

Kannaḍa language and characters.

1. Chitrabhânu-saṃva-
2. tsarada Mâgha ba 14
3. Maṃgaḷa-vâradalu Kaṃ-

4. tanahaḷḷiya Boṃ
5. . . . .
6. . . . . svargastanâḍa â-
7. tana madavaḷige Siṃga-
8. ûra Boṃmaṇana maga-
9. ḷu Êchakkanu vîra [svar] gga . . . . prâpta . .

Note.

This is a vîragal inscription recording the death of a warrior named Bom [ma] of the village Kantanahaḷḷi and of his wife Êchakka, daughter of Bommaṇa of Singavûr while fighting. The date is given as Tuesday, 14th lunar day of the dark half of Mâgha in the year Chitrabhânu. But as no Śaka year is given, the date cannot be verified. The characters seem to be of the 16th century. Kantanahaḷḷi is a village in Sorab Taluk.

84.

At the village Bommanahaḷḷi in the same Hobali, on a stone set up in front of the village.

Size 3′—6″ X 1′—0″.

Kannaḍa language and characters.

1. Hajeya Mallenâya-
2. ka-dêvara Vijaṇôjara-
3. vara Rupôja saggiyâ-
4. danu

Note.

This records the death of one Rupôja, son ? of Vijaṇôja, son (?) of Mallenâyakadêvar of the village Hajje. No date is given. The characters seem to be of the 16th century. The village Hajje of the record is the same as the present village Hejje in Sorab Taluk.

85.

At the village Ânevaṭṭi in Ânevaṭṭi Hobali, on a stone set up to the east of the Kaiṭabhêśvara temple.

Size 4′—6″ X 2′—9″.

Kannaḍa language and characters.

1. subham astu
2. śrîmadu gurudêvêbhyo namah

3. śrîmatu śrî . . . .
4. Kupaṭûra Mannôjage mânya
5. . . . . hâdi pôgi amṛitapaḍi-
6. ge naḍasuvaru

Note.

Several letters of this short record have become effaced. It seems to register the gift of some rent-free land to Mannôja of the village Kupaṭûr (a village in Sorab Taluk) for offering food daily to some god (not named). The characters seem to be of the 17th century.

86.

At the village Abbalagere in the same Hobali, on a stone lying in the bed of the tank to the east of Basavaṇṇa temple.

Size 3′—6″ X 2′—6″.

Old Kannaḍa language and characters.

1. svasti Saka-nṛipa-kâlâtîta-saṃvatsara-sataṃgaḷ eṇṭunû-
2. ṟa ippatta aydaneya Rudhirô-tgâri yeṃba saṃbatśaraṃ prava-
3. rttise tadâgata sudhâshṭameyuṃ Sanivâra-daṃdu svasti (the record stops here).

Note.

The inscription is incomplete. The date Saturday, 8th lunar day of the bright half in the year Rudhirôdgâri, 825 years after the expiry of the time of the Śaka king is all that is contained in the record. S′ 825 corresponds to A.D. 903 and coincides with the cyclic year Rudhirôdgâri. As no month is named, it is not possible to verify the other details of date.

87.

At the village Jaḍe in the Hobali of Jaḍe, on the 1st stone set up near the Râmêśvara temple in the ruined fort.

Kannaḍa language and characters.

1. namas tunga-śiras′-chumbi-chandra-châmara-châravê trailôkya-nagarârambha-mûla-
2. staṃbhâya Śaṃbhavê ll svasti śrî vijayâbhyudaya Sâlivâhana- śaka varushaṃ-

3. gaḷu 1348 ne Vyaya-saṃvatsarada Âsvîja su..Âdi-vâradalu svasti śrî-manmahâmaṇḍaḷika
4. . . . . Vîraya . . . . nâḍan â-
5. ḷutire Lakka-Gauḍa Lingaya Boṃmaya
6. hiriya . . . . Chôḷanâyaka . . . . . . kâḍi . . . .
7. . . . .

Note.

Several letters in this inscription cannot be made out as they are too indistinct. It seems to record some fight and the death therein of the warriors named Lakkagauḍa, Lingaya, Bommaya and Chôḷanâyaka. No king's name is mentioned. Mahâmaṇḍalika Vîraya is stated to be the governor of the district in which the battle took place. The date given is Sunday in the bright fortnight of Âśviyuja in the Saka year 1348 Vyaya. The lunar tithi is lost in the record. S′ 1348 corresponds to A.D. 1426 which coincides with Parâbhava and not Vyaya. The nearest Vyaya is S′ 1328 and probably the figure 4 in 1348 is a mistake for 2 and the date may hence be taken as A.D. 1406.

88.

On a second stone at the same place.

Size 3′—6″ X 2′—0″.

Kannaḍa language and characters.

1. svasti śrî jayâbhyudaya ka . . . .
2. Mârgasira ba pratipada śu . . . .
3. . . . . Jaḍeya . . . . . gauḍana Kannabbe . . . .
4. Kapinaiya śilâ-śâsanava hâki . . . .
5. . . . . .mahâ śrî śrî

Note.

As the inscription stone is broken the record is quite incomplete. It seems to commemorate the death by *sati* of a woman named Kannabbe who was the wife of the gauḍa of the village Jaḍe. A man named Kapinayya is stated to have set up the stone. No year is given in the record to mark the date. The characters seem to be of 16th century A.D.

89.

A copperplate inscription in the possession of Subbarâyaśâstri of the village Hejje in the Hobaḷi of Jaḍe.

Size 9″ X 8″ : Two plates with a ring.

Kannaḍa language and characters.

I *a*.—1. namas tuṃga-śiraś-chuṃbi-chaṃdra-châmara-châravê 1 trai-
2. lôkya-nagarâ-raṃbha-mûlastaṃbhâya Śaṃbhavê 1
3. svasti śrî jayâbhyudaya Śâlivâhana-śaka-varusha
4. 1554 neya Prajôtpatti-saṃvatsarada Āśâḍa ba 3
5. lu śrîmadd-Eḍavamurâri kôṭekôḷâhaḷa viśudha-vai-
6. dikâdvaita-sidhâṃta-pratishṭâpaka Śiva-guru-bhakti-parâyaṇa-
7. râda Keḷadi Veṃkaṭappa-nâyakara pautrarâda Bhadra-
8. ppa-nâyakara putrarâda Vîrabhadra-nâyakaru Kauśi-
9. ka-gôtrada Āpastaṃba-sûtrada Ejuśâkheya Aṃ-
10. ṇigeṟeya Toravaṇa-bhaṭṭara makkaḷu Tirumalabha-
11. ṭṭarige koṭṭa bhûdâna-tâṃra-śâsanada krama venteṃdare
12. Sorabada sîme-voḷagaṇa Heddaseya agrahâradalli
13. Sarasamakiya Puṭṭaṃṇana svâsteyanu âtana nile-
14. ge uttârava koṭṭu agrahârake saluva maḷavariya
15. mahâ-janaṃgaḷige uttâra-koṭṭu aramanege kaṭṭisi
16. koṇḍa svâste bagelu nimage Śivârpitavâgi koṭevâ-
17. gi â tôṭa gadege saluva rêkhe tôṭadiṃdalu niṃma
18. hiṃdina bharaṇa 3 teṃginamara 1 ke saha rêkhe ga 7½ â-
19. ṟu bharaṇadalli bharaṇa 3 tenginamara 3 ke saha ga 6 u-
20. bhayaṃ tôṭadiṃda ga 13½ hasuruvâṇige saha

I *b*.—21. ga 1 ubhayaṃ ga 14½ gadeyiṃdalu Chaḷya-hoṇ-
22. ḍadiṃdalu bîjavari kha 5 ke gaḍi bhatta kha 25 Bidrakuppe-
23. yiṃdalu bîja kha 4 ke gaḍi kha 16 mûra mûgaṃḍu-
24. gadiṃdalu bîja kha 3 ke gaḍi kha 15 Basavaṇana gadeyi-
25. ṃda bîja kha 3 ke gaḍi kha 12 Chandana-kaiyiṃdalû
26. bîja kha 2 ke kha 8 uṃbaḷi hodariṃda ? bîja kha 5 ke
27. gaḍi kha 20 Attigadeyiṃda bîja kha 3 ke gaḍi kha 12
28. Naḍahaḷḷiyiṃdalu kha 4 ke gaḍi kha 16 Kodanamâni
29. hiribuḍa ? bîja kha 5 ke gaḍi kha 15 aṃtu gadeyiṃ-
30. da bîjavari kha 34 ke gaḍi bhatta kha 139 ke ga 1 ke kha 6 lu
31. saluvudu ga 23 1½ ubhayaṃ ga 37½ σ 1½ mu-
32. vattu êḷû varahanu âṟu-haṇada vaḍada tôṭa
33. gadenu voṃdu manenu Śivârpitavâgi koṭṭevâgi

34. î bhûmigaḷige saluva sarva-svâmyavanu
35. prâku-mariyâdeyalli âgumâḍikoṃḍu
36. niṃma saṃttâna-paraṃpareyâgi âchaṃdrârka-
37. sthâyigaḷâgi sarvamânyavâgi anubhavisi-
38. koṃḍu bahiri yeṃdu koṭṭa bhûdâna dha-
39. rma-śâsana âditya-chaṃdrâv anilônalaś cha dyaur bhû-
II *a*.—40. mir âpô hṛidayaṃ Yamaś cha ahaś cha râtriś cha
41. ubhê cha saṃdhyê dharmaś cha jânâti narasya urattaṃ
42. dâna-pâlanayôr madhye dânâ chhrêyô ' nupâla-
43. nam । dânât svargam avâpnôti pâlanâd achyutam padam ।
44. sva-dattâ dvi-guṇam puṇyam para-dattânu-pâlanam para-
45. dattâpahârêṇa sva-dattam niśphalam bhavêtu । sva-dattâm para-
46. dattâm vâ yô harêta vasundharâm śashṭir-varśa-sahasrâ-
47. ṇi vishṭâyâm jâyate krimih
48. Śrî Venkaṭâdri

Note.

This copperplate śâsana is a grant by the Keladi king Vîrabhadranâyaka and is dated S′ 1554 Prajôtpatti Âshâḍha ba 3 equivalent to 6th July, A. D. 1631 (if Prajôtpatti—S′ 1553 is taken as the correct year) to Tirumalabhaṭṭar, son of Toravaṇabhaṭṭa of Aṇṇigere, belonging to Kauśika-gôtra and Âpastamba-sûtra.

It seems to be recorded that the palace authorities took the estate of Sarasamakkiya Puṭṭaṇṇa in the agrahâra village Heddase paying him a sufficient sum for his maintenance in exchange and also paying to the same agrahâra some compensation and out of the land thus acquired in the village by the palace authorities, the king made a grant to Tirumalabhaṭṭa, free from taxes, as an act of charity, of some rice-lands and a garden of the annual rental value of 37 varahas and 6½ haṇas and of a house. The usual imprecatory verses next follow. Details regarding the income from the garden and rice-fields are also fully recorded.

90.

A copperplate grant recording the gift of the village Heddase by Prince Mârapa, younger brother of Vijayanagar king Harihara I in S′ 1268, in the possession of Mallârappa, patel of the village Hejje in the Hobali of Chandragutti (Plate XIV.)

Size 10″ X 7″. 3 Plates.

Nâgari characters except 5 lines at the end. No seal: Ring only. Language

Sanskrit except while describing boundaries, when Kannaḍa words are also mixed with Sanskrit. The signature is in Kannaḍa characters and language :—

Ia.—1. Gaṇêśâya namas tasmai sarva-mangala-kâriṇê l sidhyaṃti ya-
2. t-prasâdêna jagatâm ishṭa-siddhayaḥ (1) karṇê yasya chakâsti kuṇḍa-
3. la-padê nyastâhi-râja-sthitaṃ maddhyê dyôtita-Hêmaśailam abhitah
4. śyâmaṃ mahîmaṃḍalaṃ l aṃtar-bhâsura-karṇikaṃ kuvalayaṃ râgâd ivôttaṃsitaṃ
5. kalyâṇâya charâ-charaika-vibhavê tasmai namaḥ Śaṃbhavê | (2) jayaty urvî sa-
6. rvâ kapaṭa-ghatita-Krôḍa-vapushô Harêr daṃshṭrâ-kôṭau sapadi kalitâ
7. vâri-nilayât l samîpân Nîlâdrêr udayam ayatah Śîtamahasah
8. kalâgrê saṃsaktâ jalada-paṭalîvâṃbu-jaṭilâ l (3) râjânô Rajanî-
9. śa-vaṃśa-tilakâḥ Sûryânvayôttaṃsakâḥ puṇya-ślôka-Purûrava-smṛiti-ka-
10. thâ-saṃvâdi-Manvâdayaḥ l trailôkyâbhaya-dâna-durdama-bhuja-staṃbhâḥ kramâ
11. d â-Kṛita-Trêtâ-Dvâpara-pâram âpta-vibhavâḥ pṛithvîm abhuṃjann imâṃ (4) kâlê Ka-
12. lau kalushatâm upayâti lôkê dharmô nirîkshya nija-saṃcharaṇâksha-
13. matvaṃ l srashṭuḥ samasta-jagatâm upakarttur êtya pârśvaṃ vyajijñapa-
14. d asau kṛipaṇaṃ kṛipâlôḥ | (5) pâdênaikêna lôkê katham iva Kalinâ klêśi-
15. taḥ saṃcharêyaṃ kiṃchin nâtha prasîda praṇata-jana-vipad-bhâra-nistâra-baṃ-
16. dhô l itthaṃ dharmêṇa Dhâtâ suchiram anunayaih prârthitaḥ prîta-chêtâḥ cha-
17. krê' syâlaṃbanârthaṃ mahati nṛipa-kulê Saṃgamâkhyaṃ mahîśaṃ l (6) dha-
18. rmâlaṃbasya tasya prakaṭita-yaśasaḥ Saṃgama-kshôṇibharttuḥ putrâḥ
19. Kâmâṃbikâyâṃ ajanishata chatur-dikpati-prâpta-satvâḥ êvam tê nâma-
20. dhêyair Harihara-nṛipatiḥ Saṃgama-Kshôṇipâlô vîra-śrî Bukka-Bhûpaḥ saka-
21. la-guṇanidhir Mârapah puṇya-śîlaḥ | (7) Harêr bâhu-staṃbhâ iva bhuvana-rakshâ-
22. praṇayinô dvishat-saṃharttâraḥ surapati-gajasyêva daśanâḥ | jagat-sra-
23. shṭuṛ vêdâ iva sakala-dharmâ-rtha-nilayâh kumârâś chatvârô babhur ati-ta-
24. râṃ Saṃgama-vibhôḥ | (8) yêshâṃ gôtrâdhidaivaṃ sakala-sura-guruḥ śrî-Virûpâ-
25. ksha-dêvah puṇyâ sâ Tuṃgabhadrâ sarid amara-dhunî-saṃmitôdyânaku-

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(1) Anushṭup metre.
(2) Śârdûlavikrîḍita metre.
(3) Śikhariṇî metre.
(4) Śârdûlavikrîḍita metre.
(5) Vasantatilakâ metre.
(6) Sragdharâ metre.
(7) Sragdharâ metre.
(8) Śikhariṇî metre.

26. lyâ l śruṃga- [ch] chhâyâ-vitânô viharaṇa-śikharî Hêmakûṭâchalôpi
27. krîḍâ-vâpî cha Paṃpâsara iti mahatî saṃpad êshâ vibhâti l (9) Vâli-vikra-
28. ma-kathaika-sâkshiṇî Hastinêti nagarî garîyasî | pâlitâ Hari-
29. harêṇa bhûbhujâ bhrâtṛibhir vigata-matsaraiḥ samaṃ l (10) châpa-kôṭi-vi-
30. dhutâ-hita-bhûbhṛin-maṃḍalaḥ Pṛithur iva prathitaujâḥ mêdinî-valaya-

II. a.

31. m âṃbudhi-vêlaṃ sânujô Hariharaḥ praśaśâsa l (11) tach-chhâsanân Mâra-
32. pa-bhûmipâlaḥ saṃprâpya râjyaṃ diśi paśchimâyâṃ | Gômaṃta-śailê
33. vara-Chandraguptau sthitvâ sukhaṃ samyag apâlayat prajâḥ | (12) yasya pratâpa-
34. tapanê tapati prakâmaṃ na kshtra-maṃḍalam abhûd uditam dhạrâyâṃ âsît kalâ-
35. nidhir udagra-tara-prakâśaś chitraṃ vikâsam abhajat kumudâkaraś cha | (13) yad-yaśah-
36. -pûra-karpûrâ-môdinî mêdinî divaṃ | Maṃdâra-surabhi-vyâptâṃ sparddhatê va-
37. rddhitaujasâ l (14) mûvaru-râyara-gaṃḍaḥ pûrvâpara-dakhiṇârṇavâdhîśaḥ bhâshege-ta-
38. ppuva-râyara-gaṃḍas' chaṃḍâri-râya-mânaharaḥ l (15) dvishad-arirâya-vêśyâ-bhujaṃga-
39. kô Hindurâya-suratâlaḥ l mahad-ari-râya-vibhâḍô birudair iti Mârapaḥ pra-
40. thitaḥ l (16) yasmin mahîṃ śâsati vîra-Mârapê dharmô vyavardhishṭa viśishṭa-varttanaiḥ
41. îtir nyavarttishṭa suvṛishṭir udyayau kshêmaṃ prajânâṃ ajanishṭa vishṭapê l (17) mṛigayâ-
42. m êtya sa râjâ prêkshya taṭâkaṃ cha Heddasî-kshêtraṃ l Varadâ-nadîm a-dûrê matim a-
43. karôd agrahâra-nirmâṇê l (18) tat kṛitvâ hṛidi Gôṃanta-durgaṃ durgâdhi-daivataṃ saṃ-
44. prâpya Mârapaḥ śrîmân jayâya dvishatâṃ yayau | (19) kurvan dig-vijayaṃ kadâchi-
45. d atula-staṃbêrama-prôchchalad-vâha-vyûha-bhaṭâvalî-pihita-bhû-chakraḥ sa
46. śakrôpamaḥ lKâdaṃba-kshitipaṃ vijitya samarê Gôkarṇa-nâtham Śivaṃ drashṭuṃ
47. vishṭapa-mûla-kâraṇam athâyâsîd anâyâsatah l (20) snâtvâ parvaṇi sâgarâṃ-
48. bhasi pitṛîn saṃtarpya viprân api kshôṇî-gô-mahishî-hiraṇya-nichayaiḥ bhûri-pra-

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(9) Sragdharâ metre.
(10) Rathôddhatâ metre.
(11) Svâgatâ metre.
(12) Indravajrâ metre.
(13) Vasantatilakâ metre.
(14) Anushṭup metre.
(15) & (16) Âryâ metre.
(17) Indravamśâ metre.
(18) Âryâ metre.
(19) Anushṭup metre.
(20) Śârdûlavikrîḍita metre.

49. dô Mârapaḥ l tatrânarchcha Mahâbalaṃ hima-jalaiḥ karpûra-kastûrikâ-śrîkhaṃ-

50. ḍâgaru-kuṃkumair aviralaiḥ svarṇa-prasûnair api l (21) sahasrê cha śata-dvaṃdvê sha-

51. shṭyâm ashṭâsu cha kramât l śaka-varshê' shv atîtêshu varttamâne Vyayâb-dake l (22) Mâghê da-

52. rśê' rkavârê Śatabhishaji ravau Kuṃbhagê Siddha-yôgê Nâgê sûryôparâgê

53. nirupama-sukṛitî saṃnidhau tasya Śaṃbhôḥ l viprêbhyaś châśritêbhyô nikhi-

54. la-nigama-vidbhyô' ndhra-dêśâgatêbhyaḥ prâdâd dhârâ-samêtâṃ prathama-pari-

55. gatâṃ Heddasam Maṃgarâjaḥ l (23) sva-pitur nâmnâ Saṃgamapuram iti kṛitvâ vya-

56. pêta-dôsham apa-bâdhaṃ l nidhi-nikshêpa-jalôpala-mukhyair uchitaiś cha mânanaiḥ

57. sahitaṃ l (24) nirvartya râja-purushair anaṃguli-prêkshaṇîyam ati-saṃrakshyaṃ śulkâṃ-

58. ka-ṭaṃka-yuktaṃ sarva-namasyaṃ sa viprasâch chakre l (25) tê viprâ yathâ l shaṭ-karma-pra-

59. varâḥ shaḍ-aṃga-niśitâḥ shaṭ-tarka-vaijñânikâḥ shaḍjâdi-svara-bhâvu-kâś cha

60. Shaḍabhijñ-Ârhanmatôtsêdhakâḥ l shaḍ-bhâshâ-chaturâḥ sha [ḍ-a]-dhva-niratâḥ

II. *b.*

61. shaḍ-vairi-vargâpahâḥ shaḍ-varṇâṇuparâḥ shaḍûrmi-rahita-svâtmâvabôdhôdyamâḥ (26)

62. âkhyâna-smṛiti-kâvya-nâṭaka-kathâlaṃkâra-pâraṃgatâ nîtijñâ

63. nikhilâgama-sthiti-vidaḥ satya-vratâ dhârmikâḥ l âpannârttiharâḥ

64. kṛipâ-paravaśâ lôkôpakâra-kriyâ prâdurbhûta-guṇâś cha Saṃgamapurê

65. mânyâ vadânyâ dvijâḥ l (27) têshâṃ gôtra-nâmanî vṛitti-kalpanâ cha l Bhâra-

66. dvâja-gôtra Mallibhaṭṭânâṃ vṛitti-dvayaṃ Âtrêyagôtra ChânâyaPeddi-

67. nâṃ vṛitti-dvayaṃ l Kauṃḍinya-gôtra Kṛishṇabhaṭṭa Dêvarubhaṭṭayôr vṛitti-

68. dvayaṃ l Kauṃḍinya-gôtra Bhadrâbhaṭṭa Kâśyapa-gôtra Vaiyâkaraṇa

69. Peddibhaṭṭayôr vṛitti-dvayaṃ l Kâśyapa-gôtra Jyautishika Peddibhaṭṭa

70. Bhâradvâja-gôtra Appâyabhaṭṭayôr vṛitti-dvayaṃ l Bhâradvâja-gô-

71. tra Maṃchibhaṭṭa Kâsyapa-gôtra Jârâyyabhaṭṭayôr vṛitti-dvayaṃ l Śrîva-

72. tsa-gôtra Siṃgayabhaṭṭa Peddibhaṭṭayôr vṛitti-dvayaṃ l Kauśika-gôtra

73. Nâgâya Òjha Kṛishṇabhaṭṭyôr vṛitti-dvayaṃ l Kauśika-gôtra Lakhkhâ—

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(21) Śârdulavikrîḍita metre.

(22) Anushṭup metre.

(23) Sragdharâ metre.

(24) Âryâ metre.

(25) Âryâ metre.

(26) Śârdûlavikrîḍita metre.

(27) Śârdûlavikrîḍita metre.

74. yabhaṭṭa Tripurâribhaṭṭayôṛ vṛitti-dvayaṃ l Bhâradvâja-gôtra Siṃga-
75. ya Ôjha Gârgya-gôtra Maṃchi Ôjhayôṛ vṛitti-dvayaṃ l Harita-gôtra Pô-
76. chanabhaṭṭa Appâyabhaṭṭayôṛ vṛitti-dvayaṃ l Kâśya[pa]-gôtra Bhâgavata Va-
77. sishṭha-gôtra Kêśavabhaṭṭayôṛ vṛitti-dvayaṃ l Kâśyapa-gôtra Peddibhaṭṭa
78. Appâya Bhaṭṭayôr vṛitti-dvayaṃ l Kauśika-gôtra Pôtâya Ôjha Śâlâ-
79. vata-gôtra Siṃgâ Ôjhayôṛ vṛitti-dvayaṃ l Vasishṭha-gôtra Bhâṭṭa Gautama-
80. gôtra Appâyabhaṭṭayôṛ vṛitti-dvayaṃ l tair-dvijair dattâ Śrîvatsa-gôtra
81. Kôṭinâthasya khaṃ 12[a] vṛittiḥ l êvaṃ niśchitya tatraiva diśô jitvâ'-
82. tha sa kramât Chaṃdragupti-puraṃ prâpya sukham âsta mahâ-yaśâḥ l (28)
83. dharmêṇa tasya paripâlayituḥ prajânâm prâjyâdhirâjya-gahanâṃ-
84. budhi-karṇadhâraḥ l prajñâbalêna Gurum apy ati-saṃdadhânô maṃtrî ma-
85. hân ajani Mâdhava-nâmadhêyaḥ l (29) Kriyâśakti-guruḥ sâkshât têjas Trai-
86. yaṃbakaṃ paraṃ l sa yasyâchâryatâṃ prâpto Bhârgavasyêva Śaṃkaraḥ l (30) trayîṃ
87. samâlôchya purâṇa-saṃhitâ hitâya lôkasya hi yêna maṃtriṇâ pra-
88. sâdita-Tryaṃbaka-śâsanât kṛitaḥ samasta-Śaivâgama-sâra-saṃgrahaḥ l (31) Kâ-
89. vêrî-vâripûrê vilasati rachitaḥ kîrtti-kêtuḥ sa sêtur dharma-staṃbhô Ma-
90. taṃge' chala-śikhara-taṭê Śaṃbhu-dhâmâ' ti-sîma ‖ klṛiptô Hêmâdri-danai-

III. *a.*

91. r vasatishu vidushâṃ Hêmaśaiḷô viśâlô yênêtthaṃ yâvad urvî su-
92. kṛitam upachitaṃ śrîmatâ Mâdhavêṇa l (32) tasya dharma-ra-
93. thikasya sârathiḥ sâradhikkṛita-vipakasha- vikramaḥ Vikra-
94. mârkavad achiṃtya-sâhasaḥ sâhasô'sti vara-Bollu-valla-
95. bhaḥ (33) l akârayan Mâdhava-maṃtri-śâsanât sa Bollurâjô dvi-
96. ja-dharma-śâsanaṃ l sva-dêśa-mukhya-prabhubhir mahâjanaiḥ sad-agra-
97. hâra-dvitayasya puṃgavaiḥ (34) l tê cha tat-kâla-varttamânâ mahâ-kulî-
98. nâḥ satya-pratijñâ dṛiḍha-vratâ vipanna-śaraṇyâḥ prati-bhaṭa-girivara-va
99. jra-daṃḍâ duḥsaha-pratâpa-Mârttâṃḍâ guṇa-gaṇa-maṇi-nikara-karaṃ-
100. ḍâḥ karuṇâbhinivishṭa-mânasâ nichitâ-gaṇya-puṇyôdayâ nyâyâ-nyâya-
101. vivêka-viśâradâḥ sakala-kalâbhijñâh pârâvârâ ivâ' nu- llaṃghita-
101. maryâdâ Mêru-kûṭâ' iva sarva-lôka-madhyasthâḥ kulâchalâ ivâti-
103. sthirâ Diggajâ' ivâ' sakṛit-pravṛitta-dânâ dharaṇî-vibhâgâ iva sa-
104. rvaṃ-sahâ Malaya-mahîruhâ ivâ-naṃdita-sakala-janâḥ Kalpa-

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[a] Figures in Kannaḍa.

(28) Anushṭup metre.

(29) Vasantatilakâ metre.

(30) Anushṭup metre.

(31) Vaṃśastha metre.

(32) Sragdharâ metre.

(33) Rathôddhatâ metre.

(34) Vaṃśastha metre.

105. pâdapâ iva prathitaudârya-guṇâ nayôpayâ ivâ'nêka-râja-
106. kârya-sâdhana-kshamâḥ kshmâśrayâ apy akshamâśrayâ mâna-dhanâ
107. apy amâna-dhanâ yaśôbhirûpâ apy ayaśôbhi-rûpâḥ samuṃna-
108. ta-vaṃśa-saṃbhûtâ apy âṃtara-graṃthi-rahitâḥ Puṃnâgâ apy aśô-
109. kâh Kuṃtaladêśa-maṃḍanâyamâna-Banavasî-dvâdaśa-sahasra-
110. saṃkhyâdhirâjya-pradhâna-râjadhânî Chaṃdraguptyapara-nâma-
111. dhêya-Gômanta-parvatâ-shṭâdaśa-kharvaṭa-madhya-dêśa-vilasad E-
112. ḍenâḍa mahâgrahârâgra-gaṇya samudyad Elese Kuppagaḍe-grâma-
113. ṇî-Vîrapa-Boṃmarasa-mukhya-mahâjanâḥ Surabhi Tavanadhi Kesa-
114. lûra parivṛiḍha Taṃmagauṃḍa Boṃmagauṃḍa Mêchagauṃḍa mukhya-
mahâprabhava-
115. ś cha sarva êva saṃbhûya purâ Mârapa-bhûpatinâ dattâm api Heddasîm â-
116. chaṃdrârkaṃ sva-pâlana-siddhayê dhârâ-pûrvakaṃ sarva-namasyaṃ datta-
vaṃtaḥ I ta-
117. sya sîmâ yathâ I Îśâna-diśi Heddase Guṃjanûra Elase trisaṃdhi aṃ-
118. malike pûrvabhâgârôpita lôhapâshâṇa tataḥ samyag dakshiṇâvalô-
119. kanê Heddase Elase dvisaṃdhi Javaligola tataḥ samyag dakshiṇâ-
120. valôkanê Heddase Elaśe dvisaṃdhi Vâdada-bayala uttara-bhâgada
121. Guḍusugallarre tataḥ samyag-dakshiṇâva-lôkanê Heddase Elase

III. *b.*

122. Bandage tri-saṃdhi-sravaḥ saṃcharî-srôtaḥ prâpya I tataḥ samyak pa-
123. śchimâvalôkane Heddase Baṃdage dvisaṃdhi saṃṇamâniya
124. mêlaṇa doḍḍêri tataḥ kiṃ-chit paśchimâvalôkane Hedda-
125. śe Baṃdage Kaḍasûra tri-saṃdhi jala-patana pâshâṇa tataḥ sa-
126. myag uttrâvalôkane Heddase Kaḍasûra dvisaṃdhi Kôḍala-mâ-
127. ne mêlaṇa kola tataḥ samyag uttarâ-valôkanê Heddase Kaḍa-
128. sûra dvisaṃdhi śvâ-vidguhâ valmîka tataḥ kimchit paśchimâva-
129. lôkanê Heddaśe Kaḍasûra dvisaṃdhi Âne-kolana dakshiṇa-
130. bhâgada ârôpita pâshâṇa tataḥ samyak-paśchimâvalôkanê He-
131. ddaśe Kaḍasura dvisaṃdhi Kârugana Habbe tatô nairruti-bhâ-
132. ga mârabhya vâyavya-kôṇa-srôtaḥ- saṃgama-paryaṃtaṃ Varadâ-na-
133. dî tataḥ samyak pûrvâvalôkane Heddase Aṃkuravalliya dvi-
134. saṃdhi Śiṃgaṭegere tataḥ pûrvâvalôkane Heddaśe Aṃkurava-
135. lliya dvisaṃdhi-tala-kaṭṭina Homneyahuttu tataḥ
kiṃchid uttarâ-
136. valôkanê Heddaśe Aṃkuravalli Guṃjanûra trisaṃdhi dîva-
137. goḍageya aṃmalike-mêlaṇa guḍḍe valmîka tataḥ samya-
138. k pûrvâvalokanê Heddaśe Guṃjanûra dvisaṃdhi śrîparṇṇî-
139. taru valmîka tataḥ samyak pûrvâvalôkanê Heddaśe Guṃ-
140. janûra dvisaṃdhi galagina hakkalu II dâna-pâlanayô-

141. r madhyê dânâ chchhrêyônupâlaṃ ׀ dânât svargam avâpnôti pâ-
142. lanâd achyutaṃ padaṃ (35) l sva-dattâ [d] dviguṇaṃ puṃnyaṃ para-dattânupâlanaṃ
143. para-dattâpahârêṇa sva-dattaṃ nish-phalaṃ bhavêt (36) l sva-dattâm pa-
144. radattâṃ vâ yô harêta vasuṃdharâṃ ׀ shashṭi-varsha-sahasrâṇi vishṭâ-
145. yâṃ jâyate krimiḥ l (37)
146. Eḍanâḍa oppa
147. Śrî Madukanâtha } in Kannaḍa characters.

I. *b.*

148. Kâśyapa-gôtrada Jâtavêdi-bhaṭṭara makkalu Peddaṃṇa Nâgaṃṇagalige vṛi. } in Nâgari characters.
149. tti ೨ (2)
150. śrî Vira Mârappa-oḍe-
151. yara oppa ll
152. śrî Virûpâksha. } in Kannaḍa characters.

Translation.

Lines 1—2.

Obeisance to Gaṇêśa, bestower of all prosperity, by whose favour the things desired by the world are granted.

Lines 2—5.

Salutation to the auspicious Śambhu, the lord of all objects mobile and immobile, whose ears wear, in place of the usual ear-ring, the serpent king, on whom is seated the earth which has the bright Golden Mountain (Mêru) in its centre and is black all around and resembles a *kuvalaya* (blue lotus) flower with a bright pericarp, worn for pleasure.

Lines 5—8.

Victorious is the earth lifted up from the sea and which rests on the edge of the tusk of Vishṇu craftily assuming the form of a boar and which is full of water, (looking) as if it were a cluster of clouds attached to the digit of the moon rising from the vicinity of Nîlâdri (Blue Mountain).

Lines 9—11.

Kings who were ornaments to the solar and lunar races (in which they were born) and reminded one of the famous Purûrava by their deeds and were equal to Manu (in conduct) and whose invincible pillar-like arms protected the three worlds and who possessed great wealth enjoyed this earth in Kṛita, Trêtâ and Dvâpara ages successively.

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(35) to (37) Anushṭup metre. The name of Virûpâksha is first written and then obliterated after *oppa* in line 150.

Lines 12—24.

In the Kali age, evil having greatly encompassed the earth, Dharma found that he was unable to move about and repairing to the ever benevolent Creator and Benefactor of the worlds, begged humbly (as follows):—" How can I move about on one leg troubled by Kali ? Show some mercy, O lord, who befriend those that bow before you by removing the burden of their sorows." Thus entreated for a long time by Dharma in humble supplication, Dhâtâ (God) became pleased and caused king Sangama to be born in a great royal line for the help of Dharma. To the famous king Sangama, supporter of righteousness, were born by Kâmâmbikâ (his queen) four sons possessed of the prowess of the four lords of the quarters and named king Harihara, lord Sangama, the mighty Bukka, and the virtuous Mârapa. Delighters in protecting the universe like the arms of Vishṇu, slayers of enemies like the tusks of the elephant of Indra, and abodes of Dharma and Artha (wealth), these four sons of king Sangama shone like the Vedas springing from Brahma.

Lines 24—27.

Their family deity being Virûpâkshadêva worshipped by all gods, their garden canal the sacred Tungabhadrâ resembling the Ganges, their pleasure hill the Hêmakûṭa mountain covered with the shadows of peaks, their sporting pond being the Pampâsaras lake—This was their great fortune.

Lines 27—31.

Sole witness of Vâli's prowess was the great city Hastina, ruled by king Harihara and his brothers free from envy. Conqueror of the territories of the hostile kings with his bow and possessed of renowned valour like Pṛithu, Harihara ruled with his younger brothers the earth surrounded by seas.

Lines 31—37.

By his orders king Mârapa acquired a kingdom in the west, and residing on the hill Gômantaśaila in the excellent [(city) Chandragupti (Chandragutti) governed his subjects in peace. While the sun of his prowess shone brightly, strange to say, the stars rose on the earth (no *kshatriyas* appeared on earth), the moon became very bright, (the arts prospered) and the blue lilies expanded (the earth was filled with joy). The earth pervaded with the perfume of the camphor that is his fame, vies in glory with the region of heaven covered with the sweet scent of the Mandâra flowers.

Lines 37—41.

Conqueror of three kings, lord of the eastern, western and southern oceans, punisher of kings who break their words, destroyer of the pride of fierce hostile kings, a paramour to the courtesans that are the enemy kings, a sultan to Hindu kings, champion over powerful enemy rulers, by these titles is Mârapa known. While the brave Mârapa ruled the earth, righteousness increased by virtuous acts, calamities disappeared, rains fell copiously, and the people on earth were happy.

Lines 42—51.

While on a hunting expedition the king beheld a tank, and the sacred spot Heddasi and the river Varadâ and made up his mind to create an agrahâra near by. Bearing this in mind he returned to his chief stronghold Gômantadurga and from thence started on an expedition to conquer enemies. Once while engaged in conquest, with his big elephants, sprightly horses and warriors covering the earth, that king who was an equal of Indra conquered in battle the Kadamba king and repaired in joy to witness the god Śiva in the form of Gôkarṇanâtha, the origin of the universe. There Mârapa bathed in the sea during *parva* period and offering libations to *pitṛis* and pleasing Brahmins by liberal gifts of land, cows, buffaloes and gold worshipped god Mahâbala with pourings of cold water scented with musk, sandal, *agara* and saffron and with continuous offerings of gold flowers.

Lines 51—55.

On the expiry of one thousand two hundred and sixty eight Śaka years and in the year Vyaya, on the full moon day in the month Mâgha, on a Sunday with the constellation Śatabhishak, with the sun in the sign Aquarius, during Siddhayôga and Nâgakaraṇa, on the occasion of solar eclipse, the highly virtuous king Mangarâjâ (a mistake for Mârarâja ?) granted with pouring of water, in the presence of the God Śiva, the village Heddase, intended previously by him to Brahmans who were his dependants and who were versed in all the Vedas and who had come from Andhradêśa.

Lines 56—65.

He named it Sangamapura after his father and made it over free from defects and imposts, and possessed of appropriate rights including treasure hidden or buried water springs and rocks, and the right to levy customs duties (*Śulka*), use of an official seal (*anka*) and the authority to have a private mint (*ṭanka*) [Cp. E. C. XII Sira 95] to be protected by king's officials and not to be pointed out with the index finger (in contempt or with greed) to Brahmans. The Brahmans (who received the gift) were :— proficient in six duties [1] well versed in six angas [2] and possessed of the knowledge of six kinds of logic, [3] knowers of the different *svaras* like shaḍja, [4] demolishers of Bauddha and Jain religions, proficient in six languages, [5] walking in six righteous

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(1) Six *karmas* or duties of Brahmans are, *yajana* (performance of sacrifices), *yâjana* (officiating at sacrifices as a priest), *adhyayana* (study of Vedas), *adhyâpana* (teaching of Vedas), *dâna* (making gifts), *pratigraha* (receiving gifts.)

(2) Six angas of Vedas are : *śikshâ* (phonetics), *vyâkaraṇa* (grammar), *chhandas* (prosody), *nirukta* (etymology), *jyôtisha* (astronomy), *kalpa* (ritual).

(3) Six tarkas (systsms of Philosophy) are :—*Sânkhya*, *Yôga*, *Nyâya*, *Vaiśêshika*, *Mîmâmsa*. and *Vêdânta*.

(4) The *svaras* (tunes) are :—*nishâda*, *rishahha*, *gândhâra*, *shaḍja*, *madhyama*, *daivata*, *Panchama*.

(5) Six *bhâshâs* (languages) are :—Probably Sanskrit, Kannaḍa, Telugu, Tamil, Malayâḷa, Âreya (Mahratti) ; or Sanskrit with 5 kinds of Prakrit : Śauraseni, Prâchya, Avanti, Mâgadhi, Mahârâshṭra.

paths,[6] destroyers of six enemies,[7] devoted to the six syallabled name of Śiva (Ôm namaś Śivâya) and to the study of the knowledge of soul free from six defects,[8] deeply versed in history, smritis, kâvyas, drama, folklore, and poetics, proficient in morals, knowers of all âgamas, ever truthful and righteous, relievers of the sufferings of those who seek shelter, filled with compassion, engaged in doing good to the world, possessed of noble qualities,—lived the Brahmans in Sangamapura, respected by all and ever liberal.

Lines 65—82.

The gôtras and names of these (Brahmans) and distribution of vrittis to them.—2 vrittis to Mallibhaṭṭa of Bhâradvâjagôtra, 2 vrittis to Chânâyapeddi of Âtrêyagôtra; 2 vrittis to Kṛishṇabhaṭṭa and Dêvarubhaṭṭa of Kauṇḍinyagôtra; 2 vrittis to Bhadrâbhaṭṭa of Kauṇḍinyagôtra and the grammarian Peddibhaṭṭa of Kâśyapagôtra; 2 vrittis to Astrologer Peddibhaṭṭa of Kâśyapagôtra and Appâyabhaṭṭa of Bhâradvâjagôtra; 2 vrittis to Manchibhaṭṭa of Bhâradvâjagôtra and Jârâyyabhaṭṭa of Kâśyapagôtra; 2 vrittis to Singayabhaṭṭa and Peddibhaṭṭa of Śrîvatsagôtra; 2 vrittis to Nâgâya Ôjha and Kṛishṇâbhaṭṭa; 2 vrittis to Lakkhâyabhaṭṭa and Tripurâribhaṭṭa of Kauśikagôtra; 2 vrittis to Singaya Ôjha of Bhâradvâjagôtra and Manchi-Ôjha of Gârgyagôtra; 2 vrittis to Pôchanabhaṭṭa and Appâyabhaṭṭa of Haritagôtra; 2 vrittis to Kêśavabhaṭṭas of Kâsyapagôtra and Bhâgavata Vasishṭhagôtra; 2 vrittis to Peddibhaṭṭa and Appâyabhaṭṭa of Kâśyapagôtra; 2 vrittis to Pôtâya Ôjha of Kauśikagôtra and Singâôjha of Śâlâvatagôtra; 2 vrittis to Appâyabhaṭṭa of Vasishṭhagôtra and Bhâṭṭagautama-gôtra; a vritti of 12 khaṇḍugas given away by the above Brahmans to Kôṭinâtha of Śrîvatsagôtra. Having thus settled the matter there alone, he went on a victorious expedition to the different quarters and returning to Chandraguptipura lived in happiness and glory.

Lines 83—92.

This righteous ruler of people had a great minister named Mâdhava, a navigator of the deep sea of the government of the great kingdom, who surpassed even Bṛihaspati by the power of his wisdom. The teacher Kriyâśakti, who was verily the *têjas* of Śiva personified was the spiritual guide (*âchârya*) to Mâdhava like god Śankara to Bhârgava. By that minister (Mâdhava) was composed after a careful study of the Vêdas and Purâṇas and Samhitâs a work consisting of the essence of the Śaiva âgamas for the good of the

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(6) Six *adhvas* (paths) :—*varṇâdhva*, (the path of letters), *Padâdhva* (path of words), *Mantrâdhva* (path of mantras), *Tattvâdhva* (path of true knowledge,) *Bhuvanâdhva* (path of the wordly conduct), *Samskârâdhva* (path of samskâras.)

(7) Six *vairis* (enemies).—*kâma* (passion), *krôdha* (anger), *lôbha* (greed), *môha* (infatuation), *mada* (pride), *mâtsarya* (envy).

(8) Six *ûrmis* (infirmities).—*śôka* (grief), *môha* (infatuation), *jarâ* (old age), *mṛityu* (death), *kshuď* (hunger), *pipâsâ* (thirst).

world, as directed by god Śiva whom he propitiated. The illustrious Mâdhava has gained merit extending over the whole universe since the bridge built by him shines in the waters of the Kâvêri as a flag of his glory and the extensive temple of Śiva erected by him on the top of Matanga hill stands as a pillar of his righteousness and the great Golden mountain is set up in the houses of the learned men by the gifts made by him in accordance with the treatise of Hêmâdri.

Lines 92—97.

Riding in the chariot of righteousness he had a brave charioteer named Bollu who scorned the prowess of his enemies by his valour, and possessed the incalculable heroism of Vikramârka. Under the orders of Mâdhavamantri, Bollurâja got this charter of charity for Brahmans prepared (in consultation) with the principal chiefs of his province, and the *mahâjanas* and the leading men of the two agrahâras. The mahâjanas then present were :—

Lines 97—116.

Born of high family, ever honest in their engagements, firm in their vows, shelterers of those exposed to danger, thunder-bolts to the great mountains that are their opponents, suns in their dazzling effulgence, receptacles for the jewels that are good qualities, ever intent on humanity, possessors of incalculable virtues, wise discriminators between just and unjust acts, versed in all arts, never transgressing the bounds of honourable conduct like seas (which never encroach on their shores), arbitrators to all the world like the peaks of Mêru (which is situated in the middle of the universe), [1] very firm like the great mountains, constantly engaged in gifts like the elephants in the cardinal points of the universe (from which ichor flows constantly) patient like the regions of the earth, pleasing all the people like the *sandal* trees, famous for their liberality like Kalpa trees, and proficient like diplomacy in accomplishing many political acts. Notwithstanding their being *kshamâśrayas* (resting places of forgiveness) they are *akshamâśrayas* (not kshamâśrayas ; shelterers of the weak) ; though they are *mânadhanas* [2] they are *amânadhanas* (not mânadhanas ; possessors of immeasurable wealth) ; in spite of their being *yaśôbhirûpas* (brilliant with fame) they are *ayaśôbhirûpas* (not *yaśôbhirûpa* ; looking bright with good fortune) ; though they are born of high family (lofty bamboo) they are free from crookedness inside (joints) ; though they are *punnâgas* (a class of trees so named ; eminent among men) they are *aśôkas* (a different class of trees so named ; free from grief). The mahâjanas of the two great *agrahâras* Elase and Kuppugaḍḍe in Eḍenâḍ situated in the eighteen *kharvaṭas* of Gômanta hill named also Chandragupti, the chief capital of Banavasi twelve thousand, which is an ornament to the country named Kuntala, including the headmen Vîrapa, Bommarasa and others, and the mahâprabhus among whom were the heads of the villages Surabhi, Tavanidhi and Kesalûr named Tammagauṇḍa, Bommagauṇḍa and

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[1] There is a pun here on the word *madhyastha*. Similar puns are found throughout this passage.

[2] *Mâna-dhana* means one possessing the wealth of self-respect.

Mêchagaunḍa,—all these having assembled gave away (re-granted) the village Heddasi in order that it might come under their guardianship though it had been previously granted by king Mârapa, with pouring of water, to be respected by all and to last for as long as sun and moon endure.

Lines 117—140.

Its boundaries are as follows :—In the north-east direction is a tamarind tree at the place where the villages Heddase, Gunjanûr and Elase meet ; and metallic rods and stones set up to the east ; looking well to the south of this (are seen) two twin ponds at the meeting place of Heddase and Elase ; still further to the south is a rock known as Guḍusugal to the north of the open space Vâdadabayal (?) at the meeting of the villages Heddase and Elase ; further south is seen the Sanchari stream, flowing where the villages Heddase, Elase and Bandage meet ; to the west is seen a big bund above a field ? named saṇṇamâni where the villages Heddase and Bandage meet ; looking still further west are a living rock and a water-fall at the junction of the villages Heddase, Bandage and Kaḍasûr ; to the north of this is a pond beyond Kôḍalamâne at the junction of Heddase and Kaḍasûr ; further north is the Porcupine cave at the meeting place of Heddase and Kaḍasûr and an anthill ; to the west is a stone set up to the south of the Elephant pond at the junction of Heddase and Kaḍasûr. Further west is seen the hillock (?) Kâruganahabbe at the junction of Heddase and Kaḍasur ; to the south-west of this runs the Varadâ river up to its confluence with a stream from north-west. Looking eastwards we see Singaṭagere at the junction of Heddase and Ankuravalli ; further east, an anthill named Honneyahutta at the junction of the villages Heddase and Ankuravaḷḷi ; a little to the north is a tamarind tree given away for service of lamps at a place where the villages Heddase, Ankuravalli and Gunjanûr meet, and a heap of stones[1] ; to the east of this can be seen the Śrîparṇi (silk-cotton) tree and an anthill at the junction of the villages Heddase and Gunjanûr. Looking further eastwards is the dry land with a growth of pen-reed (galagu) at the junction of the villages Heddase and Gunjanûr.

Lines 141—145.

Of the two, making a gift and protecting it, protecting is superior to making a gift ; by making a gift one attains Svarga and by protecting it one attains a region from which there is no fall. Maintaining another's gift is twice as meritorious as making a gift oneself ; by confiscating what another has given, the gift made by oneself is rendered fruitless. He who takes away land given by himself or others is born as a worm in ordure for sixty-thousand years.

Lines 146—147.

The Signature of Eḍenâḍ : Śrî Madukanâtha.

Lines 148—152.

Two vrittis to Peddaṇa and Nâgaṇa, sons of Jâtavêdibhaṭṭa of Kâśyapagôtra. Signature of Śrî Vîra Mârapa Oḍeyar. Śrî Virûpâksha.

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(1) For an interesting explanation of this word *guḍḍe*, see J. B. Br. A. S. X P. 211.

Note.

This copper plate record is similar to the Kâtavaḷḷi copperplates (E. C. VIII Sorab 375) in several respects. It was in the possession of Mallâraiya of the village Hejje and was kindly procured by the Amildar of Sorab and sent to this office. The paleography and the language are free from suspicion. The invocatory verses to Gaṇêśa, Śambhu and Varâha are the same in both record but the readings in the present grant are generally more correct. The genealogy of Harihara, the founder of the Vijayanagar kingdom next follows and is similar to that contained in the previous grant referred to. The names of Harihara's brothers are given in the present grant as Sangama, Bukka and Mârapa while in the other grant they are named Śankara, Bukka and Mârapa. In both cases Muddappa's name is omitted and Kampa is named Śankara or Śangama. It is very difficult to account for this error in genealogy. Prince Mârapa, a younger brother of Harihara I is stated to have been ruling under the orders of Harihara in Chandragupti (now called Chandragutti) situated on Gômantaśaila (a hill in the north-west of Sorab Taluk, Shimoga District) with imperial titles and in one of his victorious expeditions is stated to have defeated a Kadamba king (name not given) and visited Gôkarṇa, a sacred place on the west coast in North Canara District to bathe in the sea and pay homage to god Mahâbala enshrined therein. While engaged in making various gifts at the sacred place, Prince Mârapa is recorded to have granted a village called Heddase (Now called Hejje in Sorab Taluk) calling it Sangamapura after his father as an agrahâra to Brahmans who had come (at his request ?) from Ândhradêśa (Telugu country). The names of the donees and the distribution of vrittis are next given. It may also be remembered that the date of the gift in the present record is exactly the same as that of the Kâtavaḷḷi grant referred to before and the donees are Brahmans from Ândhradêśa in the other grant also. The village granted in the present record is named Heddase while the village bestowed in the other record is Kântapura, a hamlet of Kamaṭhapura on the Varadâ river. The details of dating are exactly alike in both records and correct according to Svamikannu Pillay's tables, the date of both the grants being S′ 1268 Vyaya sam. Mâgha 30 corresponding to Sunday 11th February of A.D. 1347, on which day a solar eclipse occurred and the constellation was Śatabhishak and the sun was in the sign Aquarius and the yôga and karaṇa were Siddhayôga and Nâgakaraṇa as stated in the grant.

Further, both the records state that Mâdhava, the minister of Mârapa was responsible for the issue of the charter granting the villages under the orders of his master. But in the present record we are further told that the copperplate grant was prepared by an officer named Bollarasa under the instructions of Mâdhava and with the approval of the chief officers and citizens of the agrahâras while in the Kâtavaḷḷi copperplate grant Mâdhava is stated to have issued the grant direct. Who is this Bollarasa ? His relationship to Mâdhava is not given explicitly in the present grant beyond the statement that he was his subordinate (*sâhasa*). But in an inscription at Bâḷehonnur (E. C. VI Koppa 6) of 1369 A.D.. Boltarasa (mistake for Bollarasa) is stated to be the *kumâra* (ṣon ?) of Mâdarasa Oḍeyar (Mâdhavamantri) and ruling over Makki ?

As regards the geographical situation of the village recorded to have been given away in the present grant, Heddase is the same as the present village Hejje (marked Hechi in some Taluk maps) in Sorab Taluk to the west of Sorab town. Its latitude is about N 14° 22″ and longitude is E 75° 2″. The other villages referred to as its boundaries are Ankuravaḷḷi (now named Ankravaḷḷi) about 2 miles to the northwest of Hejje, Gunjanûr about 3 miles to the north of Hejje, and Yelasi about 4 miles to the east of Hejje. Bandage is probably the same as Tandage to the east. Hejje is about 2 miles to the east of the Varada river. The village recorded to have been presented in the Kâtavalli grant is named Kântapuri and is the same as Kâtavaḷḷi in Sorab Taluk, about 12 miles to the north of Sorab, and is also situated near the Varadâ river. Other places referred to in the present grant are Surabhi now Sorab, the headquarters of Sorab Taluk, Tavanidhi, now Tavanandi about 5 miles to north of Sorab and Kesalûr, probably the same as Kyasanûr about 8 miles to the south of Sorab. Chandraguptipuri is the present Chandragutti about 10 miles to the north-west of Sorab. All these places referred to are in Sorab Taluk. The śêtu across the Kâvêri referred to in ll. 88-9 may probably be the same as Mâdhavamantri dam near Talkâḍ in T.-Narsipur Taluk and the Śiva temple on the Matanga hill (l. 90) is evidently the temple of "Paraśurâma" near Hampe (See E. C. III, T.-Narsipur 13; M. A. R. 1912, P. 12; Longhurst's Hampe Ruins, P. 118).

Mâdhava referred to in the grant was a minister under prince Mârapa and governed Chandragutti kingdom in Banavase subject to his control. After his patron's death he continued to govern the province during the reign of king Bukka I of Vijayanagar and later conquered Gôvâ. He was the disciple of Kriyâśakti, a Saiva guru who is called royal preceptor of Vijayanagar kings in several grants. The present grant states clearly that Mâdhava was the author of a work containing the essence of Saiva âgama and puraṇas. Evidently the work referred to is no other than Tâtparyadîpikâ, a commentary on Sûtasamhitâ by Mâdhava, disciple of Kâśîvilâsa Kriyâśakti. Unfortunately no details about the parentage or gôtra of Mâdhava are given either in this grant or in the work Tâtparyadîpikâ. (See also Nos. 113 and 116 of this Report.)

91.

At the same village Hejje in Chandragutti Hobali, on a stone set up to the south of the Îśvara temple.

Size 3′—6″ × 3′—6″.

Kannaḍa language and characters.

1. śrîmatu bhûjabaḷachakravartti mahâsâvantâdhipati Vîradêva.
2. maga Mâyidêva . . . . . . ḍiyoḷu nâyakana me . . . . pâyi.

3. . . . . . . dêvara va . . . . . . Tammaya Kuvara Mâchaya . .
. . . . mahâ . . . . . . peṇgaḷa

4. . . . . . . hôha . . . . paḍevaḷa . . . . bo . .
. . . . . . ja vîra . . . . ydida.

Note.

This inscription is full of lacunae. It seems to record the heroism and death of some individuals named Tammaya and Kuvara Mâchaya while rescuing their women from the attacks of some enemy during the administration of Mâyidêva, son of Vîradêva, entitled *bhujbalachakravarti* and *mahâsâmantâdhipati*. No date is given. The etters seem to be of the 13th century.

92.

At the village Hâlugaḷaḷe in the Hobali of Uḷavi, on a copperplate śâsana in the possession of Śivappagauḍa : 2 plates with ring :

Size 8″×8″.

Kannaḍa language and characters.

I. *a.*

1. śubham astu namas tuṃga-śiraś-chuṃbi-chaṃdra-châmara-châra-
2. vê trailôkya-nagarâraṃbha-mûla-staṃbhâya Śaṃbhave l sva-
3. sti śrî jayâbhyudaya-Śâlivâhana-śaka-varusha 1589
4. neya Parâbhava-saṃvatsarada Pâlguṇa śu 3 lû śrîmatu
5. sajana-śudha-śivâchâra-saṃpaṃnarâda Sômappadêvarige śrî-
6. man mahâ-prabhu Biḷigi-Śivappa-Nâyakaru koṭa dharma-sâ-
7. dhanada krama-veṃteṃdare nîvu kaṭisida maṭhada dharmakke
8. svâsteya mâḍikoḍabêkendu naṃma kûḍe hêḷidalli naṃ-
9. ma sîme-voḷage Koṃḍali-grâmadoḷagaṇa Heggârahaḷḷi-
10. staḷada ttoṭada-tâḷagadeya bhûmiya manegaḷa rêkhe vi-
11. vara . . . Mâha-bhaṭanimda saluva rêkhe ga 35 ϭ 3⅛-ke
12. hiṃgaḍa prâku vapisida Koṃḍali Jiḍugaṇasivâpurada-
13. lli yiha gade bîjavari kha 3 ke ga 2½ ubhayaṃ ga 3 vuḷi-
14. du śudha tôṭada rêkhe ga 32 ϭ 3⅛ Ttiṃmaṇabhaṭanimda
15. Dêvaṇabhaṭana pâlu sahâ rêkhe ga 33½ ϭ 7¼ o Yîśvarabha-
16. ṭa Nârasihya-bhaṭanimda rêkhe ga 16½ ϭ 3½ o Gaṇaparasai-
17. na Rangaṇṇaninda tôṭada bharaṇa 6 ke rêkhe ga 3 Guṇavaṃte pâ-
18. lu tôṭada rêkhe yîga gadeyâgi yiha sidhâya ga 5 ϭ 2½ ke
19. saluva rêkhe ga 10½ o ke vivara Yîśvarabhaṭa Mâha-

I. *b.*

20. balanimḍa saluva rêkhe ga 7 ke bîjavari kha 3½ o ke sidhâya pramâ-
21. ṇu ga 3½ sujâyitapâlû (?) ga 3½ ke sidhâya pramâṇu bîja-
22. vari kha 2 ke ga 1½ σ 2½ ubhayaṃ ga 5 σ 2½ ke rêkhe ga 10½ o
23. Divâkara Śaṃbhubhaṭana pâlu vaḷagaṇa Śaṃkarana pâlu tôṭada rêkhe yî-
24. ga gadeyâgiha sidhâya ga 5 σ 2½ ke rêkhe ga 10½ ke vivara
25. Lakshumayanimḍa bîja kha 3 ke sidhâya pramâṇu salu ga 3 pâ-
26. lu sâgina gade bîjavari kha 2 ll ke sidhâya pramâṇu ga 2 σ 2½
27. ubhayaṃ sidhâya ga 5 σ 2½ ke saluva prâkurêkhe ga 10½ 0
28. aṃtu saluva rêkhe ga 106½ 3¾.7 mataṃ Koṃḍali Gaṇapa-
29. rasaina tôṭada bharaṇa 8 ke ga 3 gade bîjavari kha 6 vaḍahina
30. hâda kha 13 ubhayaṃ kha 19 ke ga 9½ ubhayaṃ
31. ga 12½ σ o Naṃdâḷa-Nâraṇabhaṭanimḍalu tôṭada bharaṇa 6
32. ke ga 3½ σ 2½ gade bîjavari kha 2 σ ke ga 1 σ 2½ o ubhayaṃ
33. ga 5 hoṃḍada gade bîja kha 3 σ ke rêkhe ga 1½ ke sâgu ga 1 σ 2
34. Divâkara Śaṃbhubhaṭana pâlu mârihôda bîjavari kha 4½ muṃ-
35. ḍamâu kha 3 ubhayaṃ bîjavari kha 7½ Chauḍibhaṭa Su-
36. saṃkra-gaṃḍana kâre kha 1 eṃṭu (?) gade bîja kha 1 aṃtu kha 9½
37. ke ga 4 σ 2¼ maṭada pâlu bharaṇa 10 ke ga 6 Hanumaṃ-
38. ta-dêvara pâlu gade bîjavari kha 21¼ ke ga 11 dêvara pâlû 1

II. *a.*

39. bîjavari kha 1½ ke ga σ 2 σ 0 antu rêkhe saluvadu ga 32 ubha-
40. yaṃ saluva rêkhe ga 13 σ 3½ 7 ke maṭada svâsti bage teru
41. bâhadu ga 6 Hanumaṃtta-dêvarige ga 1 σ o ubhayaṃ ga 7 σ 0
42. nuḷidu śudha ga 131 σ 3¾ 2 nûra mûvatto [ndu] varahanu
43. mû-chaulu byâḷe teranû nimage Śivârpitavâgi biṭu
44. koṭevâgi yî-bhûmi manegaḷige pûrva chatuh-sî-
45. mege hâkida liṃgamudre kalliṃda vaḷagâgi saluva
46. tôṭa tôṭa-sthaḷa gade bedalu maki hakalu bîḷu
47. tiṭu kânu kâḍâraṃbha maṭha manedâṇa aṃ-
48. goḍu aṃgaphala nîru dâri muṃtâda ashṭa-
49. bhôga têjasvâṃyavuḷa bhûmi-manegaḷa-
50. nu sasi-baḷi bâḷe neḍisi gaisi rûpa mâḍisi
51. mûli vakalugaḷa kaiya kâla-kâlaṃ pratiya-
52. lu terasikoṃḍu bahiri prâku dêvasva uttâra mê-
53. le baradu Bâḷi-kopada Umâmahêśvara-dêva-
54. ra svâste ga 6 Koṃḍila Hanumanta-dêvara svâ-
55. ste ga 1½ ubhayaṃ ga 7½ yêḷûvare varaha-

II. *b.*

56. nû â-svâste vakalugaḷa śraya kâla kâlaṃ pratiya-
57. lu â dêvatâ-sêvage naḍasibâhiri mêlâ-

58. da bhûmi-manegaḷanu nimma saṃtâna-pâraṃpa-
59. reyâgi â-chaṃdrârka-sthâyigaḷagi âḷi anu-
60. bhavisi bahiri eṃdu koṭṭa dharma-sâdhana yi-
61. dakke sâkshigaḷu l âditya-chandrâv anilâ-
62. nalau cha dyaur bhûmir âpô hṛidayaṃ Ya-
63. maś cha l ahaś cha râtriś cha ubhê cha saṃdhyê dha-
64. rmaś cha jânâti naraśya vṛittaṃ ǀ sva-dattâ [d] dvigu-
65. naṃ puṃṇyaṃ para-dattânupâlanaṃ l para-dattâpahâ-
66. rêṇa sva-dattaṃ nishphalaṃ bhavêtu l śrî Sadâśiva.

Note.

This is a copperplate śâsana of the reign of the chief of Biḷgi named Śivappa-nâyaka. It registers the gift by the king, of some rice-fields and gardens and houses (with details stated) in the hamlet Heggarahaḷḷi-sthala belonging to the village Koṇḍali in his kingdom, made as perpetual hereditary endowment remitting the tax of nearly 131 varahas to a Vîraśaiva priest named Sômappadêvaru on his representation to the king praying for some property to maintain the matt newly built by him. It was also stipulated that lands belonging to the temples of Umâmahêśvara in Bâḷikopa and of Hanumantadêvaru in Koṇḍile were to be let out on *Śraya* tenure (leasing out land on a rent below its original value, to which it is expected gradually to rise after some years) and the income used for their maintenance. The usual imprecatory stanzas follow. At the end of the grant is engraved the king's signature Sadâśiva.

The grant is dated the 3rd lunar day of the bright half of Phâlguna in S′ 1589 Parâbhava. Taking Parâbhava which corresponds to S′ 1588, the date is equivalent to February 15, A.D. 1667.

A Correction.

In a copperplate grant of the Râmachandrâpur Matt, Nagar Taluk, published in page 78 of the Annual Report for 1923, the date was read as S′ 1343 Raudri in line 2 and it was stated in the Note under the inscription that the date was irregular and the record unreliable. This reading seems to have been based on a copy of the grant produced at the time. The original plate has now been read and the date given is S′ 1243 Raudri Mâgha ba 30. Taking the Śaka year 1243 as current, the year corresponds to Raudri and the English equivalent of the date is January 29, A.D. 1321. The remarks published in the Report about the unreliability of the grant are cancelled.

93.

TUMKUR DISTRICT INSCRIPTIONS.

Madhugiri Taluk.

On a pillar in the maṇtapa to the right of Kâḷikâdêvi temple in Madhugiri town.

Telugu characters and language of the 19th century.

1. śrîmat-Kaḷikâ-dê-
2. vi-Kamaṭhêśvara-dêva-
3. riki Vanaparti
4. Basavadi Liṃga-
5. mma-komâruḍu
6. Mâduveya sê-
7. yiṃchina dharma-
8. prayôjanaṃ bâ-
9. vi-maṃṭapaṃ Mâ-
10. daviya Kalâmu
11. Veṃgaṃma śêyiṃ-
12. chiṃdi garuḍagaṃ-
13. bhaṃ

Note.

This records the construction of a well and maṇṭapa in front of Kâḷikâ Kamaṭhêśvara temple (at Madhugiri) by Mâdhuveya, son of Basavadilingamma of the village Vanaparti. A *garuḍagamba* is also stated to have been set up by Kalâmu Vengamma of Mâdavi.

94.

Sannad of Mysore king Kṛishṇarâja Voḍeyar III in the possession of Jôḍidâr Narasimhâchârya, Madhugiri town.

Kannaḍa language and characters, except the seal above which is in Dêvanâgari characters.

Śrî Châmarâja va-
ḍera tanuja Kṛishṇa-
râja-vaḍayaru.

1. âmîlâni śirastedârâni hâlayista-
2. kabâla makaddamâni mujâriyâni tâ-
3. lûke Maddagiri sarakâra dâkhala riyâ-
4. sata Maisûra bidânaṃda Maddagiri ka-
5. sabe beṭṭada hiṃde suttâ aḍavi giḍâ
6. kaḍadu sâguvaḷi -mâḍuva bagye bhûmi-
7. yaṃnnu śraya-guttiggye appaṇe âda-
8. re â-prakârâ sarakârakke haṇâ saṃdâ-
9. ya mâḍuttâ taṃmma kâlakhêpaü mâ-
10. ḍikoṃḍu yiratênemdu Kupâchâ-
11. rriyu mâji Âmila Lakshmînarasaige hê-
12. ḷiddariṃdâ Vibhava-saṃvatsarakke ai-
13. du haṇâ mokarara mâḍi Âṃgirasada va-
14. rige varasha aidakke kaṃgu 5 ೯ ೦ ai-
15. du vara niṃta guttige nêmakâ- mâḍi paṭṭe
16. baradukoṭṭu yiddaddarimdâ yî
17. Brâṃhaṇanu giḍâ kaḍiśi bhûmî-sâ-
18. guvaḷimâḍi varushaṃ-pratiyalû
19. paṭṭe-mêrege sarakârakke salatakka haṇa-
20. vaṃnnu saṃdâyâ mâḍi koḍuttâ
21. baṃdu yîga sadari niṃta guttige
22. aidu-varahada mêrege jôḍige a-
23. ppaṇe âdare â-mêrege sarakârakke ha-
24. ṇavaṃnnu saṃdâyâ mâḍikoḍuttâ taṃ-
25. ma jîvanavaṃnnu mâḍikoṃḍu yiratê-
26. ne yidu horatu yiṃnnênu taṃma
27. jîvanakke mârgavillaveṃdu Phauja-dâ-
28. ra Lingarâjaiyanavara saṃgaḍa hêḷiddâ-
29. gi avaru hajûru hajûralli śrutapaḍi-
30. śida kâraṇa kaṭṭu-mâḍisi yidhittu
31. yî Brâhmaṇanu giḍâ-kaḍiśi sâgu-
32. vaḷi mâḍida koppala bhûmiyaṃnnu kaṃ-
33. ṭirâyi gu 5 ◦ o aidu varaha jôḍi
34. mokarara mâḍiśi yidhîtâgi Śrîmukha-
35. saṃvatsaradârabhya grâmavaṃnnu âchâ-
36. rri-jiṃme mâḍi koṭṭu varushaṃ-pratiya-
37. lû aidu varahada mêrege jôḍi-tega-
38. du-koḷuttâ biṭṭi muṃtâda upa-
39. dra yilladante sarâgavâgi naḍasuttâ
40. varushaṃ-pratiyallû tâjâ sanadina u-

41. jûra mâḍade yî-sanadina nakala lekha-
42. kke baraśi asala sanada hiṃdakkè koḍu-
43. vadu târîkha 5 mâhe Me saṃna 1813
44. yisavi Vaiśâkha śu 5 Śrîmukha-saṃvatsa-
45. ra khata Subbarâva munashi Hajûraha mo
46. kkâma Nanjanagûḍa sâllîyânâ kaṃ-
47. ṭirâyi aidu varahâ-
48. da prakârâ jôḍi tegeddu-koṃ-
49. ḍu grâmavannu nirupâdi-
50. kavâgi naḍaśi-koṇḍu baruva-
51. dû ruju Śrî Kṛishṇa
52. Śrîmukha-saṃvatsara Âśvîja śu 15
53. mâhe Akaṭaṃbara târîku 9 saṃna
54. 1813 yisavi dâkha daptara kaṃ-
55. naḍi Hiraṃṇyappa Divân Kachêri
56. Hajûru.

Note.

This sannad issued by Kṛishṇarâja Voḍeyar III, king of Mysore on the 5th May of 1813 A.D. has a seal of the king in Dêvanâgari characters on the top of the sannad. A Brahman named Kuppâchârya, an ancestor of the present Jôḍîdâr, cut down the trees in the hill slopes behind Maddagiri (Madhugiri) hill and brought the land under cultivation and enjoyed it under *shrâya* tenure for some years paying a sum of five varahas to Government annually. He next represented to the king through Lingarâjaiya, *fouzdar*, that he was a poor man without any other landed property and that he might be permitted to possess the land permananently on payment of a quit-rent of 5 varahas per year and the king accordingly granted the whole of the land to the Brahman as *Jôḍi* with an annual payment of 5 varahas to Government. The order was issued to the grantee through the Amildar (then called Âmîl) of Maddagiri named Lakshmînarasaiya.

The date of the sannad is given as Śrîmukha sam. Vaiś śu 5 according to Hindu calendar and the equivalent English date is also mentioned in the grant. The clerk who wrote the order is named Subbarâv and the king's signature Śrî Kṛishṇa occurs at the end of the grant. Below the sannad is a certificate stating that the grant has been entered in the Kannaḍa *dafter* (register) of Hazur Dewan Kacheri on the 9th october 1813 (Śrîmukha sam. Âs'vijuja śu 15) by the official named Hiraṇyappa.

95.

On a pillar of Ranganâtha temple in the village Tungôṭi in the Hobali of Madhugiri.

Kannaḍa language and characters.

1. svasti vijayâbhyudaya Śâ-
2. livâhana śaka varushaṃgaḷu saṃda-

3. 1474 neya Paridhâvi-saṃvatsarada
4. Kârtika sudha 8 lu Muṃmaḍi Chikapa-
5. gauḍarayanavarige puṃṇyavâ-
6. galeṃdu Bijvarada Kenchaya-nâ
7. yakaru suṃkada âyava-
8. nu yî-dêvastâna Raṃganâthage
9. koṭṭu dhârâ-pûrvakaṃ mâ-
10. ḍida . . . . maṃgaḷa mahâ-śrî-śrî

Note.

This records the grant of the income from tolls for the services in the temple of Ranganâtha, made by Kenchayanâyaka of Bijavara in order that merit might accrue to Mummaḍi Chikapagauḍaraya. Kenchayanâyaka seems to have been a subordinate of Mummaḍi Chikapagauḍa, chief of Bijavara, a village near Madhugiri (or Maddagiri), who ruled over parts of the present Maddagiri and Koraṭagere Taluks. The record is dated 8th lunar day of the bright half of Kârtika in the year Parîdhâvi S′ 1474 (October 25, A.D. 1552). The date is not verifiable.

It may be remarked here that the object of worship in the above Ranganâtha temple is merely a pillar of stone and no image.

96.

On a rock to the west of the village Guṇḍlahaḷḷi, a hamlet of Siddâpura in the Hobali of Madhugiri.

Kannaḍa language and characters of the 16th century.

1. Pingaḷa-saṃvatsa-
2. rada Kârtikha śrîma-
3. ṃ mahânâḍa prabhu
4. Chikapa-gauḍaru
5. heṇḍiti Hiraṃma
6. mâḍida dhaṃma

Note.

This records an act of charity of Hiriyamma, wife of the illustrious Mahânâḍaprabhu Chikapagauḍa. What the act of charity is is not stated. Chikapagauḍa is the name of several of the chiefs of Bijavara. As merely the name of the year Pingaḷa and that of the month Kârtika are given in the grant, it is not possible to assign the inscription to any particular chief of the name. As the characters seem to be of 16th century, the date may be taken to be November, 1557.

87.

Copperplate grant in the possession of Pûjâri Gôvinda in the village Guṇḍlahaḷḷi, a hamlet of Siddâpura in the Hobali of Maddagiri.

Size 8½" X 15½". 1 plate.

Modern Kannaḍa language and characters.

1. 1515 ne yisavige sariyâda Vijaya saṃ ll Kârtika śudha 15 ya'lu Rushabê-
2. śvarana dêvastâna śili-śâsanada vivara Śidapuradalli yide Kuḍûti kôṭe-kaṭṭa-
3. takka-bagye yida nûrru mane-paiki Kambegauḍa Karegauḍa Râyaṇṇagauḍa Raṃgegauḍa
4. Gôviṃdagauḍa Ttiṃmegauḍa Kaṃbada Raṃgegauḍa kôṭe-kaṭṭatakka karchû
5. 1892 varaha Karegauḍa Kaṃbegauḍa saha mâḍi yidadu 1892 vara-
6. ha sala mâḍidu Jirle Mallaṃmma sâlâ ttirrisi Kûḍûtti dêvastâ-
7. nada muṃde maṇṇu kâmagâri 20 varahadadu kallu-kamagârri Yaṃgaṭa-
8. na Bôvi Râmana Bôvi Ttiṃmana Bôvi Tirujana Bôvigaḷige kallu-kâ-
9. magârri karcha 20 varaha koṭṭu yidhâḷe bâvi-tîridali nantara bô-
10. vigaḷige vuḍugare 10 ha koṭu yidhâḷe puṇya mâḍisida karchu
11. 1 varaha saṃttarpaṇe mâḍiśi yiruvadu 90 varaha koṭu idu samasta-ja-
12. nagaḷige dâna dharma mâḍi kaivâḍarrige guruvugaḷige saha koṭṭa-
13. du 6 varaha Kaṃbadaiya Gôpâla-Kriṭṭa yaraḍu dêvastâna marra bâvi kaḍi-
14. śi sôpânada myâle yaraḍu kaṃbada pûrva-mukhanâgi Jirle Mallaṃmanna
15. kaṃbadalli kaḍiśi mârgavâgi yârrâdarru baṃda puṃṇyâtmaru naṃna talemyâ-
16. le vaṃdu bagase nîrru âkabêkendu bêḍuttêne nanna vaṃśastâru yâ-
17. râdarru maneyalli asuvu yaṃme yîdarre naṃna talegû bâyigu beṃ-
18. ṇṇe yiṭu mâḍuttâreṃdu bêḍukoṃḍu yidêne
19. Śidâpurada Vaṃnegauḍa yajamâna Maritimmanahaḷḷi Dâsê-gauḍa
20. yivaru yibbaru yajamânaru 100 mane aṇṇa-taṃmaṃdiru
21. yivara yibbara mâtina prakâra Śidhâpura Kûḍûti vubhayatâpi-
22. gaḷu yaraḍu yise prakâra grâma-gauḍike anubhaviśikoṇḍu bu-
23. tana sêve Gôpâla Krishṇasvâmi sêve Kaṃbadaiyyana sêve Lakshmidêvara
24. sêve mâḍi bâna vagaire yaraḍu yise prakâra dêvatâ-sêvegaḷu naḍaśi-
25. koṇḍu 100 maneya sartina myâle yaraḍu yise prakâra varusha va-
26. rushe naḍaśikoṇḍu hôluḷḷavaru yivara mâtige prati hêḷade hô-
27. galuḷḷuvaru 12 kaivâḍa bârâ-banûti saha yiṭṭu koṇḍu dêvatâ-
28. śêve vagaire naḍaśikoṇḍu hôgaluḷḷavaru Gôpâla-Krishṇasvâmigê
29. Yaṃgaṭapurada Vaiyishṭamanê pûjârri Vaṃnegauḍana taṃmanê

30. yîragârara pûjârri Guṇḍalahaḷḷi yajamananê Lakshmîdêvara pû-
31. jârri Yire Vaṃnegauḍana taṃmane aṃṇu vuvvina yaḍage yivarigê
32. guruvugaḷu Penagoṇḍe Bijavârada Tiramala-tâtachârê guruvugaḷu Van-
33. negauḍa Marri Timmanahaḷḷi Dâse-gauḍa guruvugaḷu yî 3 vara mâtige pra-
34. ti hêḷade 100 maneyavaru tappidare 12 kaivâḍave âgali tapidare Kâśiya-
35. lli mâḍida daivadrôha kuladrôha mâḍida hâge hôgaluḷavaru
36. yaṃda bariśida jairêkhe Śâlivâhana śâkha varushaṃgaḷu
37. 1386 ne Târaṇa saṃvatsarada Âshâḍa śuda 5 Stiravâradallu

Note.

This record purports to give details regarding the stone inscription of the Rishabhêśvara temple (in the village of Siddâpura) in the year S'1515 Vijaya sam. Kâr. śu. 15 (October 29, A.D. 1593). But the story given here is quite different. See Ep. Carn. XII. Maddagiri Taluk No. 21.

It informs us that the fort of Kuḍuti, a hamlet of Siddâpur, was built by Kambegauḍa and others, among the 100 families of the village, at an expense of 1892 varahas and that this amount which had been borrowed by Karegauḍa and Kambegauḍa was paid off by a woman named Jirle Mallamma. She also got a well constructed in front of the temple at Kuḍuti at a cost of 30 varahas and also fed people freely on the occasion and made presents to artisans and priests. Two temples, *viz.*, those of Kambadaiya (Narasimha) and Gôpâlakṛishṇa were built by her in the same village and above the steps of the well dug by her, she got two pillars set up and had her figure carved on one of them. Her request is that every way-farer who passes near by might pour a handful of water over the head of her image and that her descendants might put a little butter over the head and in the mouth of the image just after cows and buffaloes give birth to calves. Further, Jirle Mallamma has also instructed that Vannegauḍa of Siddâpura and Dâsegauḍa of Maritimmanahaḷḷi should be regarded as heads of the 100 families of the villages Siddâpura and Kuḍuti and that the office of gauḍa as well as the management and upkeep of the temples of Bûta (temples enshrining spirits or ghosts), Gôpâlakṛishṇa, Kambadaiya and Lakshmîdêvi, should be divided equally among both and that the hundred families of the two villages and the 12 village officers should obey them. It was further laid down by her that the Vaishṇava (Sâtâni) family of the village Yangaṭapura should conduct the worship of Gôpâlakṛishṇasvâmi and that the family of the younger brother of Vannegauḍa should look after the Vîragals in the neighbourhood and that the *yajamân* (head) of Guṇḍlahaḷḷi should conduct the worship of Lakshmîdêvi shrine and that Hirevannegauḍa's younger brother should have charge of the flowers and fruits (to be offered to gods ?) and the Tirumala Tâtâchâr family of Penagoṇḍe Bijavara should be regarded as gurus. A severe imprecation was laid against any of the hundred families or of the twelve officials of the villages who might disobey the above Vannegauḍa, Dâsêgauḍa of Maritimmanahaḷḷi and the guru.

The document is called Jayarêkhê, the writing of victory and is dated Saturday fifth lunar day of the bright half of the month Âshâḍha in the year Târaṇa S′ 1386 (*viz.*, June 9, 1464 A.D., a Saturday).

It may be remarked that the above copperplate inscription merely records the tradition regarding Jirle Mallamma and her charities. The dating is quite wrong since the copperplate inscription purports to give details connected with the stone inscription dated one hundred years later. Probably S′ 1386 is a mistake for 1686 and the true date of the record is S′ 1686 Târaṇa sam. Âshâ. śu. 5 (July 4, 1764) which is however a Wednesday, not Satuday as stated in the grant. The characters too are of a modern date.

98.

On a boulder near a spring called Manushyanachelime in the village Âvikaṭṭe in the Hobli of Madhugiri.

Kannaḍa language and characters of the 19th century.

1. Madhugiri Gaṇanâta
2. Paḍarangey Aṇaya-
3. chara

Note.

This inscription is engraved on a rock close to the forest range on a hill adjoining Madhugiri. Near by, the figure of a man with hands folded is carved on the rock. The inscription seems to record the salutation of a man Aṇayâchâri of Pâṇḍurange to the god Gaṇanâtha of Madhugiri.

99.

On a stone set up in a field to the north of the village Kâramaraḍi in Madhugiri Hobali.

Size 4′ X 2′.

Kannaḍa language and characters of the 16th Century.

1. Paridhâvi-saṃvatsarada Mâ-
2. gha ba 11 śrîman mahânâḍa-pra-
3. bhu Bijjavarada Muṃmaḍi Chikapagauḍarayanava-
4. ru Kogagauḍage koṭṭa nentaru-goḍagi-mânyada holav ikkaḷa bhû-
5. miya . . . . v ikaḷa holavanu naṃma vaṃ-
6. śadavaru . . . . . vaṃśadavaragaḷinda mârisi-
7. koṇḍu holava koḍadavanu naṃma vaṃśadaḷi hu-
8. ṭatakavanalâ

Note.

This records the gift of a plot of land of the sowing capactiy of two koḷagas made to Kogagauḍa as *nettaru-koḍagemânya* for services in war by the chief Mummaḍi Chikapagauḍaraya, *mahânâḍuprabhu* of Bijavara. An imprecation is laid against his descendents who might get the land sold and take it away from the descendants of the donee. No Śaka date is given. Merely the name of the year Parîdhâvi and the tithi, 11th day of the dark half of the month Mâgha are given. The characters seem to be of 16th century and the date may probably correspond to February 9, A.D. 1553. (Compare also Nos. 95 and 96.)

100.

On a slab built into the north wall of the garbhagriha of the Śiva temple in the village Doḍḍêri in Doḍḍêri Hobli.

Kannaḍa language and characters of the 17th century.

1. Lakahaḷiya Kâriyappana maga
2. Mari Kenchaṇa Vaḍeru Lingêśvarage
3. koṭa Konti Doḍêri maṭha

Note.

A maṭha at the village Konti Doḍêri is recorded to have been given away for enshrining god Lingêśvara by a Lingâyat priest ? Mari Kenchaṇavaḍeyar, son of Kâriyappa of the village Lakkahaḷḷi. No date is given.

101.

On a slab in the pavement of the main street in the same village Doḍḍêri.

Kannaḍa language and characters of the 18th century.

1. Yîśvara-saṃvatsarada Pushya sudha 10 lu
2. Konti Doḍêriya Rangagauḍara
3. mommaga Kenchaṇagauḍara
4. komâra Doḍaṇṇa-gauḍa-
5. rige koṭa koḍagi-mâṃnya

Note.

This records the gift of some koḍagi land to Doḍḍaṇṇagauḍa, son of Kenchaṇagauḍa and grandson of Rangagauḍa of the village Konti Doḍeri. Why the village is called Konti Doḍêri is not definitely known. Probably it is named after the village goddess Kontyamma. The grant is dated 10th day of the bright half of Pushya in the year Îśvara (Jan. 18, 1758 A.D. ?). The name of the donor is not given nor the exact date.

102.

On a rock in the lane to the south of the same village (Doḍḍêri).

Kannaḍa language and characters of the 17th century.

1. Chitribhânu-saṃvatsarada Kârti-
2. ka sudha 5 lu śrî Malpâgauḍa
3. Kâḷigauṃḍa Girigoṇḍanu saha koḍa-
4. giyâgi koṭṭa mâṃnyada
5. hola maṃgaḷa

Note.

This records the grant of a *koḍagi* (rent-free land) to some one not named by certain gauḍas named Malpâ-gauḍa, Kâḷigauṇḍa and Girigauṇḍa. No date is given. The characters seem to be of the 17th century and Chitrabhânu may correspond to A.D. 1642 and the whole date may be regarded as equivalent to April 24, 1642 A.D.

103.

On a pillar of a ruined mantapa of the temple of god Ahôbala Nârasimha to the west of the village Jakkanahaḷḷi in the same Hobli of Doḍḍêri.

Size 6′×1′—6″.

Kannaḍa language and characters.

1. . . . . . vijayâbhuydaya
2. Śâlavâhana
3. śaka varushagaḷu
4. 1710 ke sanda
5. vartamâna
6. Kîlaka-nâma-sam-
7. vacharada Kâ
8. śu 15 lu Bhânuvâ-
9. radallu
10. Puravara
11. Ranga-gauḍana
12. bhôjana-sâlâ
13. maṇṭapa dharma

Note.

This records the construction of a dining-hall (*bhôjanaśâlâ-maṇṭapa*) near the temple of Narasimha by Rangagauḍa of Puravara. The date is given as Sunday 15th lunar day of the month of Kârtika in the year Kîlaka S′ 1710, and corresponds to November 13, A.D. 1788 but the week day is Thursday and not Sunday as stated in the record. Puravara is a village in Madhugiri Taluk.

104.

On a stone standing in a forest to the west of the same village Jakkanahaḷḷi.

Size 7′×2′.

Kannaḍa language and characters.

1. Yiragumḍeya Râ-
2. chagaunḍana maga A-
3. yamṇana kere

Note.

This merely records the construction of a tank (in the neighbourhood) by Ayaṇṇa son of Râchagauḍa of Yiraguṇḍe. The characters seem to be of the 18th century.

105.

On a stone standing in the waste-water channel of the tank Gûḷikaṭṭe in the village Basavanahaḷḷi in the same Hobali of Doḍḍêri.

Size 5′×1′.

Kannaḍa language and characters of the 18th century.

1. yi Gu-
2. ḷiyappa-
3. na kereya-
4. nu âku-
5. vaḍadu
6. gadeya
7. geyida-
8. tana bâ-
9. yivaḷa-
10. ge katte

Note.

This consists of a direction and a curse not to bring under cultivation or divide into plots (*âkuvaḍe*) the land under the tank of Gûḷiyappa. The tank was apparently meant for the supply of drinking water to men and beasts. No date nor name of the ruler is contained in the record.

106.

On a stone set up to the south of the same village (Basavanahaḷḷi).

Size 2′×1—6″.

Kannaḍa language and characters of 17th Century A.D.

1. Hulekereya gauḍa
2. Ningapage koṭṭa kere-
3. goḍage mânya dharma

Note.

This records the gift of land as *kerekoḍage* to Ningappa, headman (*gauḍa*) of the village Hulekere. *Kerekoḍagi* is the name given to grants of land made for encouraging persons to build tanks. Hulekere is the name of a village in Maḍakasira Taluk about 5 miles from the village Basavanahaḷḷi. No date nor name of the ruler is given.

107.

On the lintel of the *sukhanâsi* doorway of the ruined Hampêśvara temple in the *bêchirâk* village Hampasandra, a hamlet of the village Chandragiri in the same Hobli.

Kannaḍa language and characters of the 15th century.

1. Bireyanâya-
2. kana heṇḍati Nâ-
3. ki-nâykiti Hampe Virû-
4. pâkshan-âlayava mâḍisidu

Note.

The construction of the temple dedicated to god Hampe Virûpâksha by Nâkinâyakiti, wife of Bîreyanâyaka, is recorded in the grant.

No date is given. The characters seem to be of early Vijayanagar period and hence the temple might have been constructed about the beginning of the 15th century.

108.

On a stone lying in the rice-field belonging to Râmalingappa in the same village Chandragiri.

Size 1′ X 1′.

Kannaḍa language and characters of the 19th century.

1. yida kaṭi-
2. sidavaru
3. Arurage-
4. ya Nagaya

Note.

This records the construction of something, probably a well, near which the inscription stone is found by Nâgayya of the village Arurage.

31. ppa Haruvûra Hâlappa Hasirihaḷi Kanchaḷagaüḍa Hirûra
32. Pârigaüḍa Chêḷûra Marisinga Gaṇḍaguli Haḷiga Mâragaüḍa Man-
33. galûra Bîrappa Hariyasiya Âdamma . . . .
34. . . . . . Banavasiyalli koṭṭa . . . .
35. . . . varusha 1290 neya Kîlaka-samvatsara . . .

(The rest is covered by the basement.)

Translation.

(Usual salutation to Śambhu). Be it well. While the illustrious Vîra Bukkarâya, mahâmaṇḍalêśvara, destroyer of hostile kings, defeater of kings who break their word, lord of the eastern and western oceans, was reigning in peace and wisdom in Hastinâvatîpura :

During the time that Mâdhavânka, a dependant on his lotus feet was ruling Banavase 12000 :—

His servant, Aubhalanâtha, son of Chauṇḍarasa of Nandavura renovated, in order that his master Mâdhavadaṇḍanâtha might attain all his desires, the temple of Gôpînâtha and for the conducting of the services of personal decorations of the god and of festivals for as long as the moon lasts, sent word to the *gauḍa-prajegaḷ* in the 18 kampaṇas of Gutti and held a meeting of theirs at Banavase :—

Thereupon the chief citizens of Yeḍenâḍ comprising the *mahâjanas* of the illustrious everlasting consecrated senior agraharas Yelase and Kuppagaḍḍe, Tammagauḍa of Sorab, Bommagauḍa of Tavanidhi, Mêchagauda of Kesalûr :—the chief citizens of Koṇḍavatinâḍ including Bommaṇa of Hechchita, Narasappa of Bâḷeyahaḷḷi, Gôpagauḍa of Kuppaṭûr of Nâgarakhaṇḍa, Hoṭṭeyatammagauḍa of Huruḷe, Bâḷappa of Nêrilige, Gauḍarayya of Hiriya Jiḍuvaḷige, Chikkagauḍa and Bisuḍagauḍa of Hiṭṭaravalli, Beṭṭaya of Chikka Jiḍuvaḷige, Tambâḍibôva of Moti, Kêśavadêva, Haḷiga of Hange, Sivagaunḍa, Âchagauḍa, Hariyapa, Haḷigiga, Chikkaṇṇa of Sirivanti, Bommaṇṇa of Kaure, Muddagauḍa of Sirivanti, Tammagauḍa of Hasuvalati, Bammagauḍaya of Baḍagagôve (North Gôve), Hiriy Aralagauḍa and Chikk Aralagauḍa of Varaḷigege, Bunâḷiga, (son) of Sampagauḍa of Âlavaḷi, Hâlappa of Haruvûr, Kanchaḷagauḍa of Hasirihaḷi, Pârigauḍa of Hirûr, Marisinga of Chêḷûr, Haḷiga of Gaṇḍaguḷi, Mâragauḍa, Bîrappa of Mangaḷûr, Âdamma of Hariyasi........gave in Banavasi...... in the year Kîlaka, 1290th year. . . . .

Note.

This belongs to the reign of the Vijayanagar king Vîra Bukka Râya (1377-1404) who is stated to have been ruling in Hastinâvatipura (Ânegondi). Mâdhavânka, called also Mâdhavadaṇḍanâtha, is mentioned as the governor of Banavase 12000 province, and a subordinate of his, named Aubhaḷanâtha, son of Chauṇḍarasa of Nandavara, is said to have restored the temple of Gôpînâtha as desired by his master and in order that services in the temple might be conducted for ever, he is stated to have applied for help to the *gauḍupraje* (gauḍa is the village headman) of 18 *kampaṇas* (divisions) of Gutti (also known as Chandragutti in Sorab Taluk). We further learn that accordingly a meeting (kûṭa) was held at Banavasi and among those assembled were the *mahâjanas* of the agraharas Yelase and Kuppagaḍḍe and the gauḍas of the villages Sorab, Tavanidhi, Kesalur, Hechchita in Koṇḍavaṭinâḍ, Bâḷevahalli, Kuppaṭûr in Nâgarakhaṇḍa, Huruḷe, etc. These villages are found mostly in the Sorab Taluk and also in the neighbouring Taluks of Śirsi, Mangalur, etc. The names of the gauḍas of these villages, Tammagauḍa, Bommagauḍa, etc., are also given. The nature of the grant made by those assembled is not clear but some land seems to have been given in Banavasi to the temple.

Mâdhavânka of the present record is also referred to as Mâdhavâmâtya, Mâdhavarâya and Mâdarasa Voḍeyar in several inscriptions of Shimoga District[1] and also in the Goa copperplate grant of A.D. 1391 (JB. Br. A. S. IV). See also Nos. 90, 115 and 116 of the present Report. The date of the present grant is the year Kîlaka Ṣ 1290 (A.D. 1368).

114.

At the same village Banavase, on the 8th pillar in the 3rd row in the central hall of Madhukêśvara temple.

Kannaḍa language and characters.

1. . . . . . .bhûmaṇḍaḷâchâryyaruṃ Śiva-samaya-vârddhi-
2. varddhana. . . . . prabhâvaruṃ madana-mada-garvvâpaharaṇa-Triṇêtra
3. . . . . . bharaṇaruṃ anna-dâna-gôdâna-bhûdâna
4. . . . . . . vinôdaruṃ âśrita-jana-Kalpavriksharuṃ
5. . . . . . pavitrîkruta-gâtraruṃ Kâdaṃbarâjya-samuddharaṇa
6. . . . . . . chakravarttigaḷuṃ śrî Madhukanâtha-dêvara di-
7. vya-śrî-pâdapadmârâdhakarum appa śrî Lâkuḷeśvaradêvayyagaḷa karakama-
8. ḷa-jâta . . . . Chikidêvayyagaḷa kayyalu śrî Madhuka-nâtha-dêvari-
9. . . . . . vanû â-chandrârkka-sthâyiyâgi naḍasuvantâ-
10. gi koṭṭaru î dharmmavanû âvanânobbanu pâlisidâtanû Gaṅgâ-
11. -tîradalli sahasra-kavileyanû chaturvvêdiya-hanthâ brâhmaru-
12. gaḷige koṭṭâtanu yî dharmmavanû âvanobbanu aḷupidâtanu Gan-
13. gâ-tîradali chaturvvêdiyahanthâ Brâhmaṇananû sahasra-kavileya-
14. nû vadhisidâtanû ll sva-dattaṃ para-dattam vâ yô harêta vasuṃ-
15. dharâ l shashṭhir-vvarusha-sahasrâṇi vishṭâyâṃ jâyate krimiḥ ll dâna-
16. pâlanayôr madhyê dânâchhrêyônupâlanaṃ l dânât svarga-
17. m avâpnôti pâlanâd achyutaṃ padam ll sâmânyôyam dharmma-
18. sêtur nrupâṇâṃ kâle-kâle pâlanîyô bhavadbhiḥ l sarvvân êtâ-
19. n bhâvinaḥ pârtthivêndrân bhûyô-bhûyô yâchatê Râmachan-
20. draḥ l Poṃbuchcha-Dêvarâjasya kumârêṇa Murâriṇâ li-
21. khitam śâsanam idam Madhukêśasya sannidhau ll

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(1) E. C. VII Shikarpur 35, 281, 282; Honnali 84; E. C. VIII Sorab 116, 152, 181, 375; Nagar 34; Tirthahalli 147.

Note.

This is an incomplete record engraved on a pillar of the Madhukêśvara temple. The epigraph begins in the middle and it is difficult to make out which inscription formed its beginning. In the beginning of lines 1, 3—6 and 9, some letters are lost and this adds to the difficulty in interpreting the meaning of the inscription.

As it is, the epigraph seems to record a grant made for the services in the temple of Madhukanâtha (or Madhukêśvara, in Banavase) by some people and given to the custody of a Śaiva priest whose name is Chikidêvayya, disciple of Lâkuḷêśvara-dêvayya. The epithets applied to this priest, *viz.*, preceptor of the world, causer of the ocean of Śiva-samaya to swell up, a Triṇêtra in destroying the pride of Cupid, delighter in the gift of food, cattle and lands, a wishing-tree to dependants, pure in body, an emperor who raised up Kadamba kingdom, worshipper of the lotus feet of Madhukanâtha (lines 1—6) are identical with the titles of Chikkidêvavoḍeyarayya to be found in No. 116 of this report dated 1368 A.D. The present record is engraved in characters of the same period and is probably of about the same date.

After the usual imprecatory stanzas the inscription next contains the name of its engraver, Murâri, son of Dêvarâja, of the village Pombuchcha (same as Humcha in Nagar Taluk). No date is given.

115.

In the same Madhukêśvara temple, on the 7th pillar in the 2nd row. (Plate XVIII, 2.)

Kannaḍa language and characters.

1. śrî namas tunga-śirah-chumbi-chandra-châmara-chàravê
2. trailôkya-nagarârambha-mûlastambhâya Śambhavê
3. svasti samadhigata-pañcha-mahâśabda râjâdhirâja râja-pa-
4. ramêśvara Turushka-râya-śiraḥ-kanduka-krîḍâ-vinôda Magadha-râ-
5. ya-mâna-marddana Andhra-râya-gandha-sindhura-pañchânana Mâḷava-
6. râya-kâḷôraga-jâḷa-Vainatêya Barbbararâya-Kîchaka-durbbalîkara-
7. ṇa-Kauntêya Hammîra-râyândhakâra-nirmmûlana-gharmmakiraṇa
8. Gûrjararâya-bhûrjapâda [pa]-sphûrjita-kaṭhôra ?--kuṭhâra Chôḷarâya-
9. [Kâma] hêḷâpaharaṇa-Bhâḷalôchana Chêrarâya-vîra-kuñjara-châru-kaṇṭhîra-
10. va Kharppararâya-sarppa-râja-darppôchchâṭana-śakuntâdhîśvara Chôḷarâ-
11. ya-Kâma-kôpâgninêtra chatuh-samudra-mudrânkita-nija-śâsana Pâkaśasana-
12. pramukha-digdêvarâ[ṭ]madhyama-lôkapâla śrîmad Bukkarâja-dharâdhinâ-
    tha-ta-
13. nûbhava sva-kara-vinihata-śârdûla mruga-mrugayâ-vinôdana śrî-vîra-
14. Hariharêśvara Hastinâpuriyalli sukha-sankathâ-vinôdadim pruthvî-râ-

15. jyam geyyuttiralu ॥ tat-pâdapadmôpajîvi śrîmad Gaurî-kucha-kalaśa-
16. kunkumânkita-lasita-vakshasthala-charaṇa-sarasîruha-lôlambamâ-
17. na-matta-madhukara Śaivâgama-vârddhi-varddhishṇu-sudhâkara svâmi-kâryya-
18. dhurandhar-Âñjanêya duramâtya-durnaya-Duhśâsana-nihśêshîkruta-
19. Bhîmasêna apratihata-śakti-dhara atarkkita-pratâpa Rug-Yajuh-Sâmâtharvva-
20. vêda-vêdânga-kauśala paśchima-pârâvâra-kalita-Gôvânagara-virâjamâ-
21. na-Kubêra-simhâsana Kuntala-vishaya-ramyamâna-Gômanta-śikharî-sanni-
22. vêśa Vanavâsi-pramukha-shôḍaśa-sahasra-janapadôpêta-râjya-giri-śikhara-sim-
23. ha-kiśôra

Translation.

(Invocation to Śambhu.) Be it well. While the illustrious Vîra Hariharêśvara, acquirer of the band of five musical instruments, *râjâdhirâja*, râjaparamêśvara, delighter in playing as with a ball with the head of the Turushka king ; destroyer of the pride of Magadha king ; a lion to the scent elephant that is the Ândhra king ; a Garuḍa to the hosts of black serpents, the Mâḷava king ; a Kauntêya (son of Kunti, *viz.*, Bhîma) in destroying the power of Kîchaka, the Barbara king ; a sun in dispelling the darkness the Hammîra king ; a glistening, fierce axe ? to *bhûrja* tree the Gûrjara king, a Rudra in destoying the pleasures of the Chôḷa king ; a beautiful lion to the powerful elephant the Chêra king ; a Garuḍa in breaking the pride of the lord of serpents, the Kharpara king ; possessor of unobstructed power, a Rudra in his fury to the Cupid the Chôḷa king ; ruler of all the lands bounded by four oceans, protector of the gods of the quarters headed by India [?] ; lord of the earth ; son of the illustrious king Bukkarâja, holder of the tiger in his hand, delighter in hunting the deer, was ruling the earth in peace and wisdom, in Hastinâpuri. A dependent on his (Harihara II's) lotus feet, a proud bee sporting in the lotus feet of (Śiva) whose chest is marked with the saffron on the breasts of Gaurî, a moon in causing the sea of Śaivâgama to rise, an Ânjanêya in managing the affairs of his lord, a Bhîmasêna in blotting out of existence Duśśâsana that is, the evil advice and wicked government of bad ministers, endowed with invincible prowess, possessor of incalculable strength, skilled in the Rig, Yajus, Sâma and Atharva Vêdas and Vêdângas, a young lion on the peak of the mountain, that is, the kingdom of 16000 *janapadas* (villages) including the lion seat of Kubêra shining in the city of Gôvâ on the shore of the western ocean, and Vanavasi situated near the Gômanta hill adorning the Kuntala kingdom......................

Note.

This record is also engraved on another pillar of the same temple and is incomplete at the end. It begins with the usual invocatory verse in praise of Śambhu. We next find the various titles of king Vîra Hariharêśvara (Harihara II. 1377-1404), son of

109.

On a stone lying in a rice-field of the village Bissanapâḷya, a hamlet of the village Doḍḍêri in the same hobli.

Size 3′—6″ X 2′—0″.

Kannaḍa language and characters of the 16th century.

1. śubham astu
2. Manmatha-saṃvatsara-
3. da Kârtika ba 9 lu
4. śrîmaṃ mahânâ-
5. yaka Rangapayyanavara kâ-
6. rya-kartarâda Bhima-
7. payanavaru Doḍêriya
8. Avabhaḷa-gauḍarige Lakshu-
9. miyapurada keṟeya keḷage
10. koṭa mânyada-dharma.

Note.

This records the gift of some land to a village headman named Avabhaḷagauḍa of Doḍḍêri under the tank of Lakshmîpura (a hamlet of Doḍḍêri about a mile distant) by Bhîmapaya, manager for the affairs of the chief, Mahânâyaka Rangapaya (of Harati).

The date is given as the 9th lunar day in the dark half of Kârtika in the year Manmatha. No śaka year is given. A Rangapanâyaka of Harati is referred to in an inscription of about 1580 in the village Kaggalaḍu, Sîra Taluk. E. C. XII, Sira 53. From the nature of the alphabet used in the inscription, it may be supposed that the present record is also of the same period and probably contains a grant of the same king. The date of this epigraph may be therefore tentatively taken to be 15th November 1595 A.D.

110.

On a boulder to the north of the bêchirâkh village Venkaṭêśapura in the same Doḍḍeri Hobli.

Kannaḍa language and characters of the 19th century.

1. Bhâvâ (ṇa) da baravinalu
2. yî mânyada holavanu
3. Annadâni-
4. dêvaru koṭadu

Note.

This records the gift of some land free from rent made by Annadâni-dêvaru (a Lingâyat priest). The name of the donee is not given. The grant is stated to have been made during a famine in the year Bhâva. No further details of the date are contained in the record. The characters seem to be of the latter part of 19th century. The year Bhâva may therefore be presumed to be A. D. 1874.

111.

At the village Koḍagadâla, in the Hobali of Puravara, at the entrance into the fort.

Kannaḍa language and characters of 16th century.

1. Vijaya-samvatsarada Jyêshṭha śu 10
2. Muṃmaḍi Chikapagauḍaru î kôṭeya kaṭidu

Note.

This records the erection of the fort at Koḍagadâla village by the chief of Bijavara named Mummaḍi Chikapagauḍa who probably ruled in the middle of 16th century A.D. The year might correspond to S′ 1515 Vijaya (1593 A.D.) See No. 95 of the present Report.

112.

MADRAS PRESIDENCY.

ANANTAPUR DISTRICT.

Maḍakasira Taluk.

On a stone slab standing in the temple of the god Hanumantadêvaru in the village Hullekere Dêvarahaḷḷi, a hamlet of Agaḷi, about 2 miles from the village Kârpênahaḷḷi of Madhugiri Taluk.

Size 5′×3′.

Kannaḍa language and characters of the 16th century.

1. śubha-
2. m astu
3. Agaḷeya grâmake sa-
4. luva Hulekeṟe-grâma-
5. vanu Gautami-tîra-dali
6. Krishṇarâya-mahârâya-
7. rige puṇya-vâgabêkendu Ti-
8. maṇnanâykaru Mârkaṃḍêśva-
9. ra-dêvara sannnidhiyali dîpâ-
10. hârtti koḍage sarvamânya-
11. vâgi dhâ-
12. re mâḍi-
13. da agra-
14. hâra
15. ṃangaḷa
16. mahâ
17. śrî śrî śr

Note.

This record was issued during the reign of the Vijayanagar king Kṛishṇarâya (1509-1529) by a dependent chief named Timmaṇṇanâyaka and registers a gift for the king's merit, of a village Hulikere, a hamlet of Agaḷe as an agrahâra, free from taxes, for waving lamps before some god. Which temple was to benefit by this gift is not stated but it is possible to infer that the temple of Mârkaṇḍêśvara on the banks of the Gautami river in whose presence the gift is stated to have been made, might be the shrine in question. This temple may probably be the same as the Mârkaṇḍêya (called also Mârkaṇḍêśvara) temple on the Gôdâvari in the town of Rajahmundry. The chief Timmaṇṇanâyaka of this record was the founder of the Harati kingdom. There are several inscriptions of the Harati chiefs in the neighbourhood. No date is given in the epigraph.

BOMBAY PRESIDENCY.

NORTH KANARA DISTRICT.

113.

On the doorpost of Ṭirumala temple in the village Banavâsi in Sirsi Taluk near the village Jaḍe in Sorab Taluk, Shimoga District. (Plate XVIII. 1.)

Size 3′—2″×1′—3″.

Kannaḍa language and characters.

1. śrî namas tunga-siraś-chumbi-chan-
2. dra-châmara-châravê ǀ trailôkya-nagarâ-
3. rambha-mûla-stambhâya Śambhavê ll
4. svasti śrîmanu mahâmaṇḍaḷêsvaraṃ
5. arirâya-vibhâḍa bhâsege-tappuva-râ-
6. yara-gaṇḍa pûrvva-paśchima-samudrâdhîsvaram śrî Vîra-Bu-
7. kkarâyanu Hastinâvatî-puradalli sukha-san-
8. kathâ-vinôdadiṃ râjyaṃ geyuttam ire tat-pâ-
9. da-padmôpajîvi Mâdhavânkanu Banavaseya pannirchhchhâ-
10. siraman âḷuva kâladalu avara baṇṭa Nandâürada Chaü-
11. ḍarasana maga Aübhaḷanâthanu tanna oḍeya Mâdhava-
12. daṇḍanâthaṃge manôratha-siddhiyahanthagi Gôpînâtha-dê-
13. vara dêvâlayavanû jîrṇôddhâravanû mâḍi
14. â-dêvara aṅga-raṅga-bhôgav â-chandra-sthâyiyâ-
15. gi naḍavantâgi Guttiya hadineṇṭu-Kampaṇada ga-
16. üḍu-prajegaḷige ü hêḷi Banavaseyali kû-
17. ṭava mâḍidalli Yeḍenâḍinge mukhyar appa śrî-
18. mad anâdiya paṭṭada piriyagrahâ-
19. raṃ Yelase Kuppagaḍeya mahâjanaṅgaḷu Soraba-
20. da Tammagaüḍa Tavanidhiya Bommagaüḍa Kesa-
21. lûra Mêchagaüḍa Koṇḍavaṭi-nâḍinge mukhyarappa
22. Hechchitada Bommaṇa Bâḷeyahaḷḷiya Narasappa Nâgarakhaṇḍeya-
23. kke Kuppaṭûra Gôpagaüḍa Huruḷeya Hoṭṭeya Tammagaü-
24. ḍa Nêṟiligeya Bâḷappa Hiriya Jiḍuvaḷige Gaüḍarayya . . . Hi-
25. ṭṭa (?) ṟavalliya Chikkagaüḍa Bisuḍagaüḍa Chikka Jiḍuvaḷigege Beṭṭaya
26. Motiya Tambâḍibôva Kêsavadêva Hangeya Haḷiga Sivagaüṇḍa
27. Âchagaüḍa Hariyapa Haḷigege Sirivantiya Chikkaṇṇa Kaü-
28. reya Bommaṇṇa Sirivanti Mudda-gaüḍa Hasuvalatiya Tammagaüḍa
29. Baḍaga Gôveya Bommagaüḍaaya Varaḷigege Hiriyaralagauḍa
30. Chikkaralagaüḍa Âlavaḷiya Sampagauḍara Bunâḷiga . . . . . .

BOMBAY PRESIDENCY.

117.

Panduranga-palli grant of Avidheya. (Plate XIX.)

Text.

I. *b.*

1. Śvasti vasudhâdhibathi [1] raṅga Vidarbhâśmaka vijêtâ Mâṇâñka nṛipatiḥ
2. śrî Sâtkunta dharâ naḥ [2] pra-î sitâ | prajâsu śântyâ vinayêna sâdha [3] shu
3. dvishatsu śauryyêṇa nayêna râjasu | tyâgêna sarvvatra cha yaḥ pra-
4. kâśatê lôkântarasthôpi guṇair iha sthitaiḥ | Dêvarâjaḥ suta-
5. s tasya Dêvarâja iḷâśritât [4] | chakârâsama-sampattiṃ dhîratvê yas sva-
6. tô jayân [5] l chhadama-vyatîtaṃ vinayêna śauryya-tyâgâdinâ sûribhir apra-
7. mêyaḥ | satyakriyâbhiś chhala-viprayuktam śuddhâ guṇâs tasya babhuḥ prakâśâḥ |

II. *a.*

8. tasyâpi sûnur nṛipatîn vijêtâ pratnân navinôpi guṇair vviśuddhaiḥ |
9. shaḍ-vargga- śatrôr avidhêyakârî râjâ yatas têna kilÂvidhêyaḥ
10. adhîta mātra dâta . . . . .kṛita-praṇayanair nṛi-
11. paiḥ | svastyâdyapi praṇautîyam pradâtum priyam asya gîḥ | pûritâśôpi-
12. sachchakraḥ sadâ . . . . têna viprâ-
13. ya . . . . tatvajnânavi-
14. paśchite Bhârggava-sagôtrâya [6] Jayadviṭṭhâyô-pavidvara-sthânâbhi-

II. *b.*

15. shiktâya chchhandôgâya visada-tri-vidyâya chatuḥ-vêda-paṇḍitâ yâtidha-
16. rmine brâhmaṇa-Śatâmadhaiśad birida vinayâdyashṭabharatavâ [7]
17. kyâêdamashṭardham âsapiṇḍâd âtmanaḥ prajâ-yaśôbhivṛiddhaye[7] Mahâdêva-
18. girêḥ pûrvata Anevari Châla Kandaka Duddapalli sahitâ
19. Pâṇḍaraṅgapallî pratipaditêty [8] âtanva-mâ [9] bhi jâtyâm sachhâtrân anyâmś cha
20. râjnô bhôgikâmśchâjnâpayatîti | viditaṃ astu vô yâgibhyaḥ [7] dânaṃparê
21. bhyô garîya iti matvâ na kêna-chiddhi lôpaḥ karaṇîya iti l uktaṃ cha

III *a.*

22. bhagavatâ Manunâ l trîṇyam harati dânâni gâva . . . . | . . .
23. . . . . | shashṭhi-varsha-sahasrâṇi Svargê mô-

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(1) for *bathi* read *pati.* (2) for *nah* read *yâh.* (3) for *dha* read *dhu.* (4) for *tât* read *tah.* (5) for *yān* read *yan.* (6) This portion is clearer on the plates than in the illustration. (7) The text is not clear here. (8) for *pratipadita* read *pratipâdita.* (9) for *mâ* read *nnâ.*

24. dati bhûmidaḥ । âchchhêttâ châ numantâ cha tânyêva narakhe vasêt । Vêdavyâ-
25. sêna vyâsênâpy uktaṃ । bahubhir vasudhâ bhuktâ râjabhis Sagarâdhibhiḥ ।
26. yasya yasya yadâ bhûmis tasya tasya tadâ phalaṃ iti । pûrvadattâm dvi-jâtibhyaḥ
27. yatnâd raksha Yudhishṭhira । mahîm mahîbhujâm śrêshṭha dânâchchhrêyônupâlanaṃ iti ।
28. likhitaṃ chêdaṃ râjyakara varise [1] shôḍaśê Bhâdrapadê Kârtikasya ba-
29. hula Pañchamyâṃ râjânujnâtêna Dêvadattêna Paṇḍarâdrîśêna [2]

Translation.

Be it well ! King Mâṇânka, lord of the earth, and conqueror of Anga, Vidarbha, and Aśmaka, (was) master of the Sâtkunta land. Though dwelling in another world, he is resplendent by his virtues which remain in this world : peace towards the subjects, respect towards the good, valour towards enemies, tact towards kings, and munificence towards all.

His son, Dêvarâja who was an Indra descended to the earth, won unequalled glory by his brave conquests. By his courtesy free from cunning, valour and generosity and other virtues, he was immeasurable even by the learned. His pure qualities shone by his guileless virtuous deeds.

His son, who though a modern person, conquered by his pure qualities the ancient kings, was disobedient to the enemy, the six vargas, [3]—wherefore he was (called) Avidhêyâ. [4] . . . . to Jayadviṭṭha, learned in philosophy, of the same gotra as Bhârgava, installed in the great office of upavid, [5] versed in the Vedic recitation, knower of the three vidyas learned in the four vedas, most pious, who had the title preceptor of hundred Brahmans, and whose speech was full of the eight qualities commencing with Vinaya was granted with the eight kinds of wealth, Pâṇḍarangapalli along with Anevari, Châla, Kandaka and Duddapalli to the east of the Mahâdeva mountain, for the sake of the prosperity of (the grantor's) own progeny and fame and of his sapiṇḍas [6] ; thus proclaiming, (the king) thus commands the noblemen with their followers, the other kings and officers: Know ye, that a gift to the performers of sacrifices is greater than one made to any others ; knowing this, by none should diminution

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(1) for *varise* read *varshe.*

(2) As no hill of that name is known, it may stand for Paṇḍarâdhîśêna.

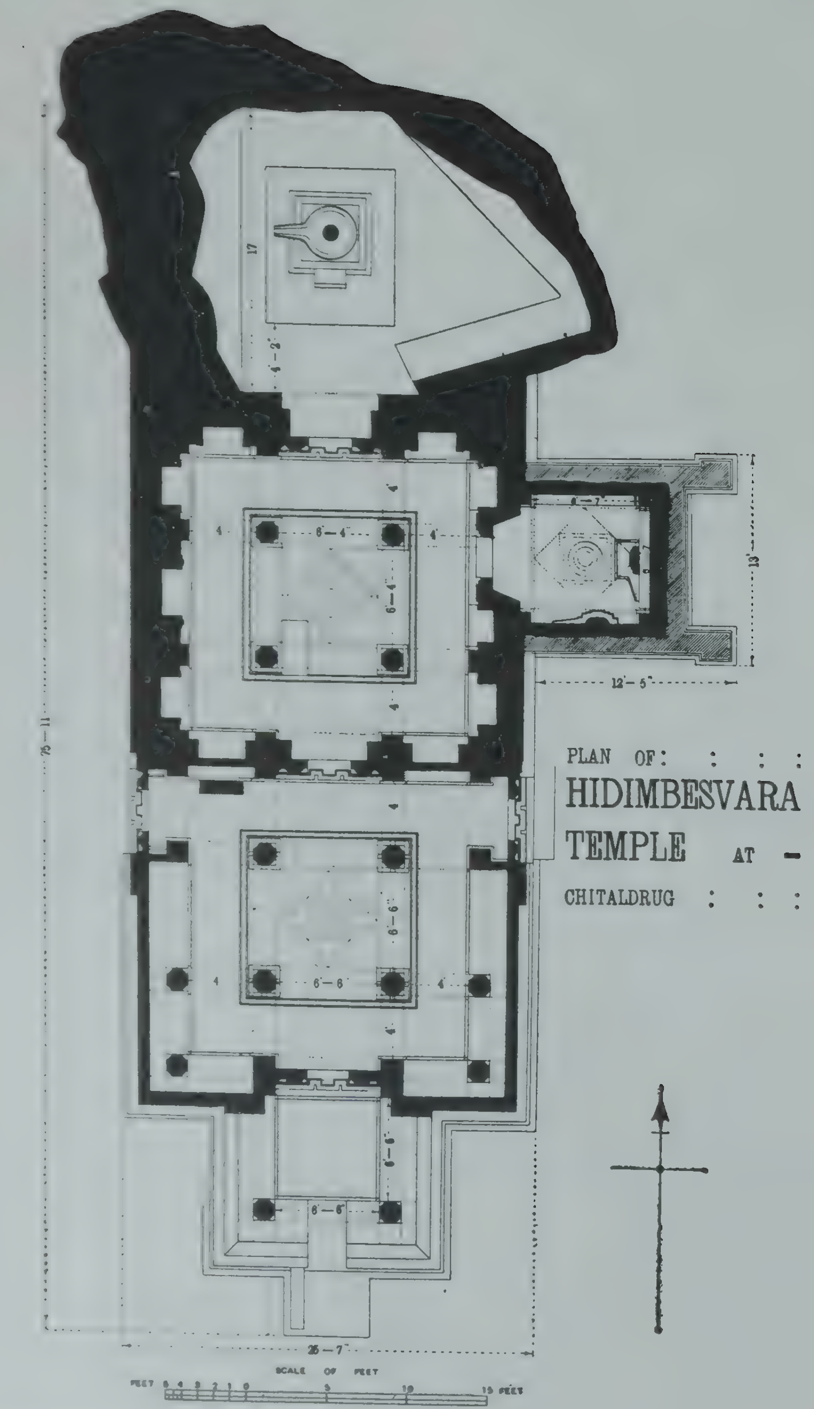
(3) Kâma, Krôdha, Lôbha, Môha, Mada and Mâtsarya.

(4) The Disobedient.

(5) Vedic : upavid : investigate, enquire into. See Monier Williams' Sans. Eng. Dictry. page 168.

(6) The text here is very corrupt and the meaning is not clear.

PLATE XX.


17
4'-2"
6'-4"
6'-4"
4
6'-7"
13'
12'-5"
75'-11"
6'-6"
6'-6"
6'-6"
6'-6"
25'-7"
SCALE OF FEET
FEET 5 4 3 2 1 0 5 10 15 FEET

PLAN OF:

HIDIMBESVARA TEMPLE AT —

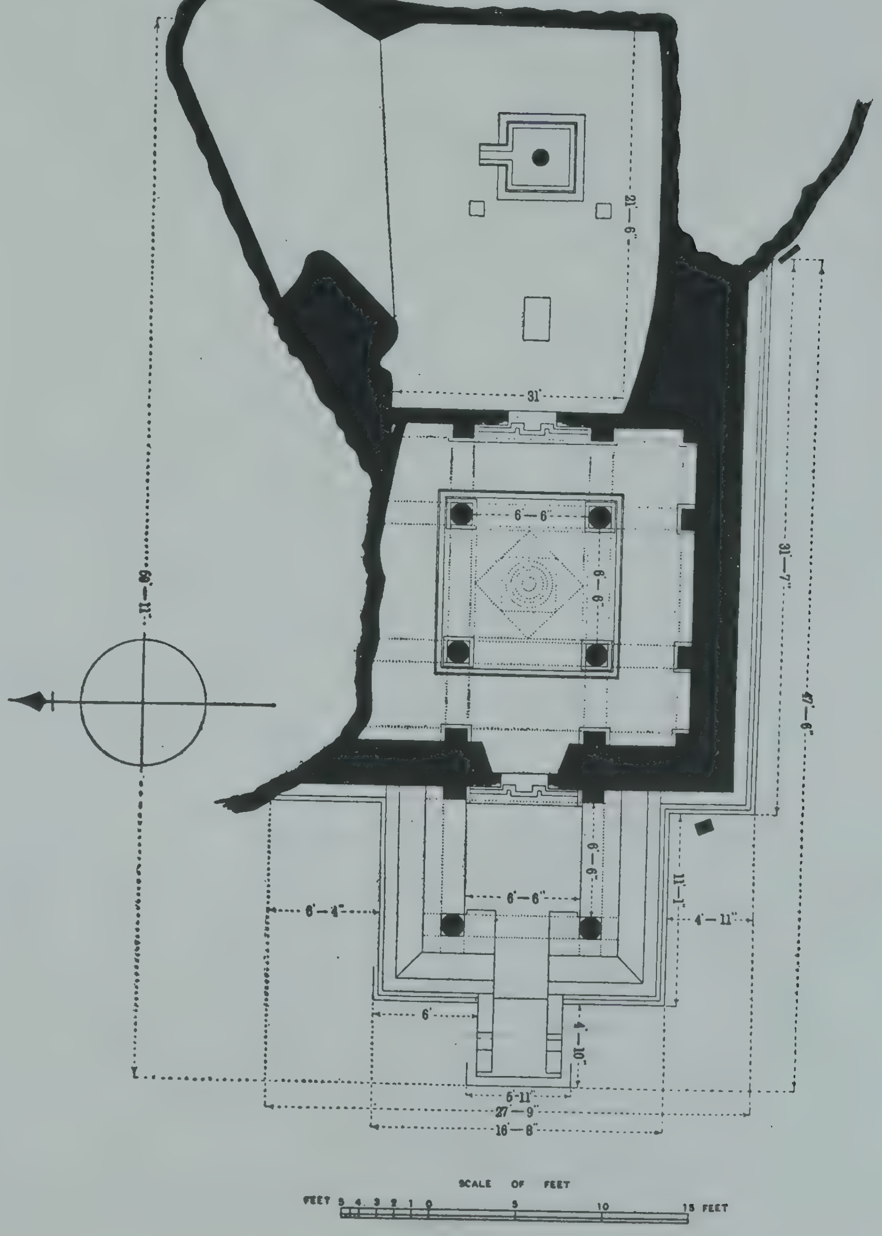
CHITALDRUG

PLAN

OF

PHALGUNESVARA TEMPLE

CHITALDRUG


21'-6"
31'
6'-6"
6'-6"
60'-11"
31'-7"
47'-6"
6'-6"
6'-6"
11'-1"
4'-11"
6'-4"
6'
4'-10"
6'-11"
27'-9"
16'-8"
SCALE OF FEET
FEET 5 4 3 2 1 0 5 10 15 FEET

Mysore Archæological Survey.]

(p. 19).

Plans.

(p. 22).

Bukka I, ruling at Hastinâpuri (Ânegondi). A subordinate of his with various attributes is next referred to, but his name is not found. Here the record abruptly ends. The epithets applied to the king's subordinate especially, the moon in causing the sea of Śaivâgama to swell, lord of Gôvânagara in the west coast, suggest that the person referred to is very probably Mâdhavânka or Mâdhavâmâtya referred to before. No date is given.

116.

At the same village Banavase, on a stone standing to the south of Madhukaiṭabhêśvara temple.

Size 3′—3″ X 1′—9″.

Kannaḍa Language and characters.

1. śrî namas tuṅga-siraś-chumbi-chandra-châmara châravê | trai-
2. lôkya-nagarârambha-mûlastambhâya Śambhavê | svasti
3. śrîmanu mahâmaṇḍaḷêśvara arirâya-vibhâ-
4. ḍa bhâsege-tappuva-râyara-gaṇḍa pûrvva-paśchi-
5. ma-samudrâdhipati śrî-vîra Bukkarâyanu Hasti-
6. nâvatîpuradalli sukha-sankathâ-vinôdadim râjyam gei-
7. uttam ire tat-pâda-padmôpajîvi svasti srîmanu mahâ-pra-
8. dhânaṃ Mâdhavânkanu Banavasiya pannichhâsiraman â-
9. ḷuva kâladalli svasti śrî jayâbhyudaya Saka varusha 1290 ne-
10. ya Kîlaka-saṃvatsarada Vayisâkha ba 30 Sômavâra sûryya-
11. grahaṇa sankrânti vyetîpâta kûḍidanthâ puṇya-kâladalu sva-
12. sti samadhigata-pañcha-mahâsabda mahâ-mâhêśvaraṃ śrî Baṅka-
13. nâtha-dêvara dibya-śrî-pâda-padmârâdhakaruṃ appa Raṭṭkalla prabhu
14. Sivadêvaṅgaḷa maga Nâgappanu Banavaseya Madhukanâtha-dêva-
15. ra samîpadalli śrî Vîrêsvara-dêvara pratishṭheyanû mâḍi svasti
16. śrî Jayantî-puravarâdhîśvaraṃ śrî Madhukanâtha-dêvara divya-
17. śrî-pâda-padmârâdhakarum appa râya-râja-guru-bhû-
18. maṇḍaḷâchâryya Siva-samaya-vârdhi-vardhana-śaraśchandra-chandrikâ-prabhâ-
19. varum Madana-mardana-parvata-nivâsi-pramôdaruṃ Kâdaṃba-râya-kuḷa-
20. âchâryyaruṃ appa Lâkuḷêśvara-dêva-voḍeyara kumâra Chikki-Dêva-
21. [vo] ḍeyara kayyalu a-Banavaseya eṇṭu hiṭṭu pañcha-maṭhada sa-
22. [maksha]-dalu â Vîrêsvara-dêvarige anga-ranga-bhôga nanda-dîvigege

Translation.

Good fortune. (Invocation to Śambhu).

Be it well. While the illustrious Vîra Bukkaraya, mahâmaṇḍalêśvara, conqueror of hostile kings, champion over kings who break their word, lord of the eastern and western oceans, was reigning in peace and wisdom in Hastinâvatîpura :

A dependent on his lotus feet; be it well! While the illustrious mahâpradhâna Mâdhavânka was reigning over Banavase 12000.

Be it well : On the holy occasion of solar eclipse, sankrânti and Vyatîpâta occurring together, on Monday the 30th day of the dark fortnight of Vaiśâkha in the victorious and prosperous Śaka year 1290, the year Kîlaka.

Be it well : Obtainer of the band of five muscial instruments, a great devotee of Mahêśvara, worshipper of the sacred lotus feet of the god Bankanâtha, Nâgappa, son of Sivadêva, chief of Raṭṭikal, set up the god Vîrêśvara near the god Madhukadêva of Banavase and be it well; for the decorations and festivities and perpetual lamp of the said god Vîrêśvaradêva gave away in the presence of the eight *hiṭṭu* (?) and five matts of the said Banavase, into the hands of Chikkidêva Voḍeyar, son of Lâkuḷêśvaradêva, worshipper of the holy lotus feet of god Madhukanâtha, the presiding deity of the excellent city Jayantîpura, preceptor of the king of kings, spiritual guide of the universe, endowed with the brightness of the rays of the autumnal (śarat) moon in causing the sea of the faith of Śiva to rise up, delighter of the inhabitants of the mountain of Śiva (Kailâsa), hereditary preceptor of Kadamba kings..................

Note.

This inscription has been noticed in P. 206 of Indian Antiquary, Vol. IV. It is of the reign of the Vijayanagar king Bukka I (Circa 1356-1377) and refers to his minister, *Mahâpradhâna* Mâdhavânka, governor of Banavase 12000 province. A dependant of Mâdhavânka named Nâgappa, son of Śivadêva, chief of Raṭṭikal is stated to have set up the god Vîrêśvara near the linga of Madhukêśvara in Banavase and made some endowment for the said god, placing it under the management of the Śaiva priest Chikkidêva Voḍeyar, son (or disciple) of Lâkuḷêśvara-dêva Voḍeyar. The grant seems to have been made in the presence of the eight hiṭṭus (?) and five matts of Banavase. The meaning of the word *hiṭṭu* is not clear. [1] The remaining part of the inscription below containing probably the details of the endowment made is covered up by the building and hence the present record is incomplete.

The date of the record is S′ 1290 Kîlaka Vaiśâkha ba 30 Monday and is equivalent to Wednesday (and not Monday) 17th May 1368 A.D. The other details regarding the date given in the grant, *viz.*, Sankrânti, solar eclipse and Vyatîpâta did not occur in the day. They were probably added to make the gift look more meritorious. The exact position of the village Raṭṭikal referred to in the record is not known.

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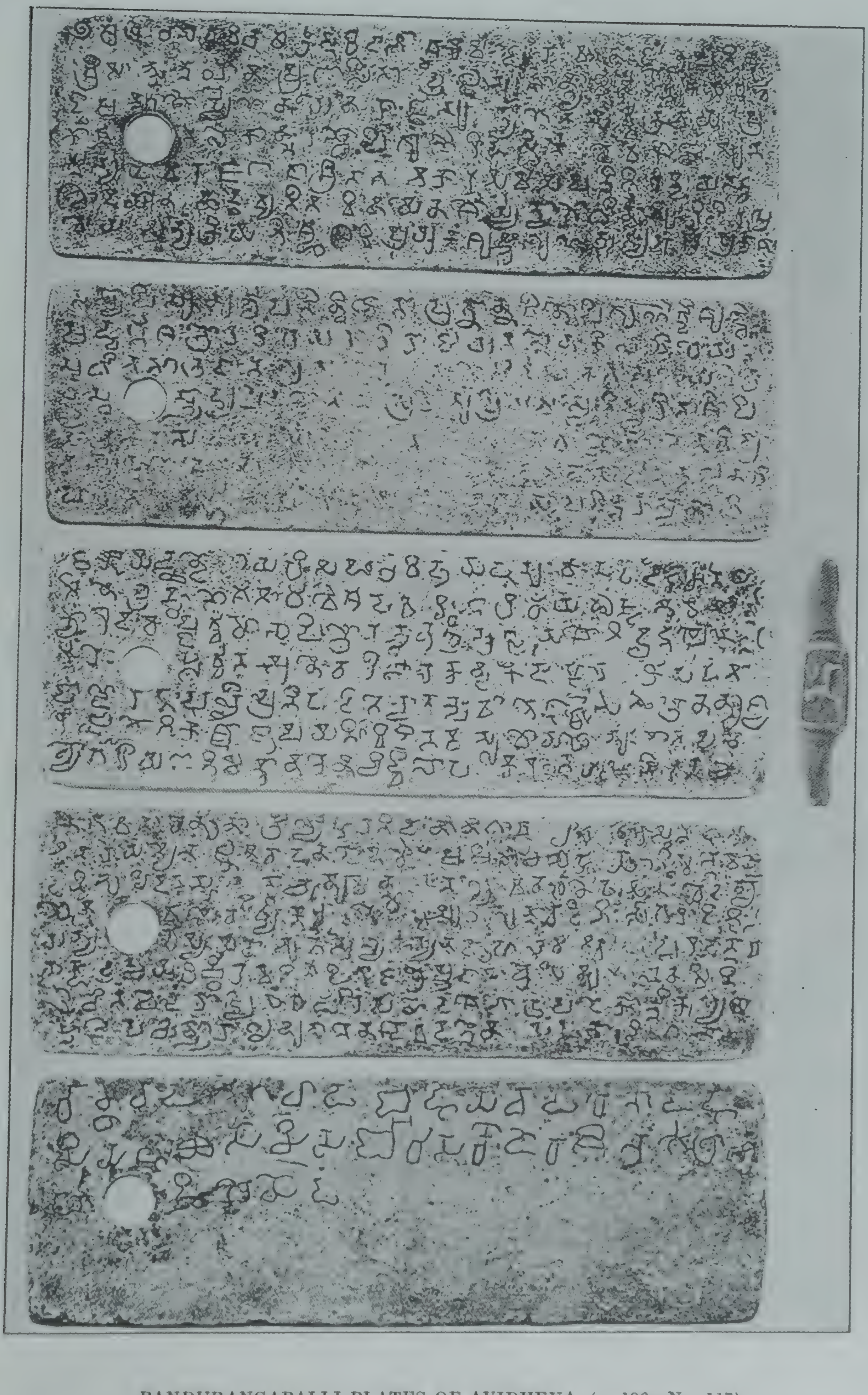
[1]. See however Note 30 in P. 257, J. B. Br. A. S. Vol. X.



PANDURANGAPALLI PLATES OF AVIDHEYA, (p. 196—No. 117).

be brought (to the present gift). For, thus sayeth the lord Manu : . . . . . . The bestower of lands enjoys bliss in heaven for sixty thousand years. The destroyer (of such gift) and his abettor dwell in Hell for as many years. Quoth Vyâsa, the classifier of the Vedas : The earth has been enjoyed by many kings like Sagara. Whoever has (possession of) the land, he gets the fruit thereof. Oh Yudhishṭhira, protect thou to your best such land as has been granted to the Dvijas. Oh great king, better than making a gift is its continuation.

At the orders of the king, this was written by Dêvadatta, lord of Paṇḍara, in the sixteenth year of the reign, named Bhâdrapada, on the fifth day of the dark half of Kârtîka.

NOTES.

I. DESCRIPTION.

These copperpates were in the possession of the patel of a village near Kolhapur from whom Professor Kundanagar of the Raja Ram College, Kolhapur, obtained them on loan and gave them to Professor Heras of St. Xavier's College, Bombay, and the latter scholar sent them to the Mysore Archaeological Department. The plates are now read and published for the first time. The record consists of three plates each measuring 7·8″×3·6″ and weighing on the average 4·3 oz. or about 10½ tolas. The three plates with the seal weigh 36 tolas. The plates are smooth and rimless and are thick enough not to allow the inscription on one side to appear through on the reverse. The engraving is badly done as portions of several characters and several necessary strokes cannot be seen. The lower half of plate 2 (*b*) is worn and many characters are effaced while a part of 3 (*b*) has been damaged though the letters can be clearly recognised. The ring is oval being ¼″ thick and 2·7″ to 2·1″ in diameter. It had not been cut when received in this office. The seal which is a thick and flattened part of the ring itself measures 0·9″×·5″ on its outside and is oblong in shape. In it is a maned lion standing to left (proper right) with the right fore limb lifted up and thrust forward, head raised and tail arched over the back. It is a fine animal and is different from the couchant lion appearing on the seal of the Uṇṭikavâṭika grant of Abhimanyu. [1] The plates contain two records, the second being a Kannaḍa confirmation grant in 3 lines which will be commented on at the end of this note. The other remarks made here apply to the first inscription which is the original record occupying sides I (b), 2 (a), 2 (b) and 3 (a) of the plates.

(¹) Ep. Ind. VIII, p. 164.

II. CONNECTED INSCRIPTIONS.

The inscriptions connected with a study of the present grant are :—

(1) The Uṇṭikavâṭika grant of Abhimanyu Râshṭrakûṭa (Ep. Ind. Vol. VIII, p. 163.)
(2) The Khariar plates of Sudêvarâja (Ep. Ind. Vol. IX. p. 170).
(3) The Râyapur plates of Sudêvarâja (Fleet's Gupta Inscriptions, p. 196).
(4) The Arang plates of Jayarâja (Fleet's Gupta Insc., p. 191).
(5) The Kauṭhem grant of Vikramâditya V. (Ind. Ant., Vol. XVI., p. 17).
(6) The Aihoḷe inscription of Pulakêśi II (Ind. Ant., Vol. V, p. 68).

III. PALEOGRAPHY.

The characters of the inscription belong to the western Indian variety of the southern class described by Buhler [1] and figured in column III and other columns of his plate VII as belonging to the 5th and 6th centuries A.D. [2] Paleographically the alphabet of these plates comes midway between the Manḍasor *praśasti* of Kumâragupta and the Uṇṭikavâṭika grant of Abhimanyu. It is very different from the square variety with the outline box head found in the Khariar plates and also from the true box-headed characters of the Vâkâṭaka and Kadamba inscriptions like the Tâḷagunda inscription of Śântivarman. Its proto-type appears to be the alphabet of the Manḍasor inscription of Kumâragupta. A cursive form of this alphabet is found in the Uṇṭikavâṭika grant. The Pâṇḍurangapalli plates show slight differences with both the above. While the Mandasor inscription has finely formed neat characters with true nail heads, and similar nail heads in a degenerate form appear occasionally in the Uṇṭikavâṭika plates, the Pâṇḍurangapalli plates have the outline nail heads appearing occasionally. Further, the present plates have some remarkable characteristics. Plate 2 (a), where the calligraphy and the inscribing have both been careful, shows the writing as it ought to be. The rest of the inscription has been badly written, the characters being not uniform in size and the tops of the letters falling into irregular lines ; portions of the characters are sometimes highly cursive or so carelessly inscribed that some parts do not show themselves on the plates. Thus some of the characters are puzzling ; often a curve is represented by two or three straight strokes meeting at right angles. On merely calligraphical grounds the doubt at first arises whether the plates are genuine at all. But as the paleography is consistent and historically the document is not incorrect it may be accepted as a genuine grant. It is possible that the engraver who perhaps belonged to the present Shôlâpur District was not himself acquainted with the western Indian alphabet in which the draft of the grant was written and which he has perhaps carelessly copied. In some places strokes are added without definite significance and in a few of the ligatures the consonants are difficult to distinguish.

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(1) Ind. Ant. 1904. Supplement, p. 63.

(2) Buhler : Indian Paleography ; plates.

IV. LANGUAGE.

The language of the inscription is throughout classical Sanskrit with a mixture of prose and verse in imitation of the Gupta inscriptions of the period, without their literary excellence. The record begins with a prose sentence after which are a verse in the Vamśastha metre and a Ślôka verse followed by two stanzas in the Indravajrâ metre and two Ślôkas. Then occur three long prose sentences followed by four Ślokas quoted from sacred works. The last sentence in prose records the date of the inscription. The language is not without defects and the rules of classical Sanskrit grammar appear to have been overlooked in a few places.

The inscription abounds in orthographical errors due partly to careless engraving like *Dharânah* for *Dharâyâh* and *iḷâśritât* for *iḷâśritah.*

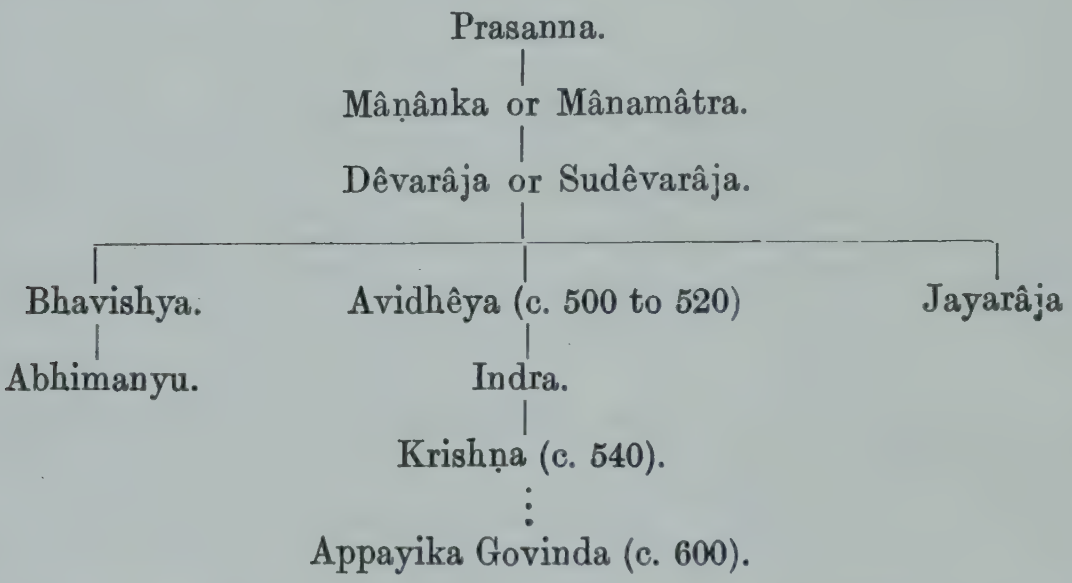
V. CONTENTS.

The main purpose of the inscription is to record a grant made by a king named Avidhêya to a certain Brahman, of the village of Pâṇḍurangapalli along with four other villages namely, Anevari, Châla, Kandaka and Duddapalli (?). It begins by mentioning that there was a king of the Sâtkunta country by name Mâṇânka, a conqueror of Anga, Vidarbha, and Aśmaka. After his praises, his son Dêvarâja is described as a great king; then comes his son, the donor of the grant, Avidhêya, whose valour and generosity are extolled. In the prose passage which follows, Jayadviṭṭha of the Bhârgava-gôtra is mentioned as the grantee, the five villages named above constituting the gift. Then follow some verses soliciting future rulers to continue the gift and threatening them as usual with imprecations if they interfere with the charity. The last sentence informs us that the grant was written out at the king's commands by an official named Dêvadatta on the 5th day of the dark half of Kârtika in the year Bhâdrapada to corresponding to the 16th year of the king's reign.

VI. AUTHOR.

From the inscription we gather that the grantor was a king ruling over the modern Shôlâpur district and that he was the son of a king Dêvarâja who was himself the son of Mâṇânka. (Plate XII, map 2.) The latter was the lord of the country near the Sâtkunta (Satkutta ?) or the Satpura mountains and had overcome the rulers of Anga, Vidarbha and Aśmaka. The name of Avidhêya has not appeared before in any historical record, but his father and grand-father are known to us by the Uṇṭikavâṭika grant of Abhimanyu. The latter, while making the grant from Mâṇâpura in the Hoshangabad District of the Central Provinces situtated between the Mahadev hills branch of the Satpura range and the river Narmada, states that he is the son of Bhavishya who was one of the three sons of Dêvarâja whose father was Mâṇânka, an ornament of the

Râshṭrakûṭa dynasty. There can be little doubt now that Avidhêya was a brother of Bhavishya and was thus the grand-son of Mâṇânka, the founder of the first known independent Râshṭrakûṭa kingdom. The third of the three brothers might possibly have been Jayarâja of the Arang copperplate inscription[1] issued from the town of Śarabhapura, an unidentified place near the Mahânadi river. That Jayarâja was a son of Dêvarâja has been inferred from the fact that the Râypur copperplate inscription which has been closely imitated in most respects by the Arang plates was issued by Sudêvarâja also from Śarabhapura. That this Sudêvarâja was the son of a king named Mânamâtra who was descended from Prasanna is gathered from the legend on the seal of the Khariar copperplates[2]. Thus we see the genealogy of this early Râshṭrakûṭa dynasty and the position of Avidhêya in it.



It may also be noticed that at the time of the grant, Avidheya was a king and that he had ruled for over 15 years.

VII. Date.

It has been already stated that the inscription is dated in the 16th year of the reign presumably of Avidhêya. Another view that might be taken is that the dates mentioned in the inscriptions of the dynasty refer to an era founded on the accession to the throne of the first king of the dynasty possibly Prasanna. This would be improbable because after Mâṇânka and Dêvarâja reigned, the empire appears to have fallen into three pieces under three different rulers who probably formed a confederation. The period of 16 years would in the ordinary course be too short for the occurrence of

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(1) Fleet's Gupta Ins. p. 191.

(2) Ep. Ind. IX p. 170. See Ep. Ind. XI, p. 172, for the identification of Mâṇanka with Mâṇamatra.

these events and for the spread of the Râshṭrakûṭa empire from the Mahânadi and the Narmadâ to the banks of the river Bhîmâ. Further the use of regnal years for dating purposes was not uncommon during the period as is seen from other inscriptions like those of the Vâkâṭakas [1]. Thus it may be taken that the present plates were issued in the 16th year of Avidhêya's reign.

From the Râypur grant we learn that it was issued in the 10th year of Dêvarâja. As both Dêvarâja and his father Mâṇânka were great conquerors and builders of a large empire their reigns may be assumed to have been of the usual length of about 20 or 25 years. Thus the date of the present grant appears to be about 40 or 50 years after the founding of the kingdom by Prasanna. The latter who is mentioned on the seal of the Râyapur plates was perhaps a subordinate ruler under the last great Vâkâṭaka, Harishêṇa, whose Ajanta inscription is attributed to circa 465 A. D. [2]

A very suitable date for the present record would be in the middle of November 516 A.D., for the following reasons:—

1. The characters of the inscription, as already seen, resemble most those of the Mandasor inscription of Bandhuvarman which is dated in the Mâḷava year 530, equivalent to A.D. 473-474 [3]. The characters of the Pâṇḍurangapalli plates differ from those of the Mandasor inscription in details like the occasional occurrence of the outline nail-head in place of the regularly occuring true nail head. But these differences would not place the present plates beyond about 50 years after Bandhuvarman's time. Fleet's view that the characters of the Uṇṭikavâṭika plates belong paleographically to the 7th century cannot be accepted as final. They may safely be placed in the middle of the 6th century and definitely before the period of Harshavardhana and Pulakêśi II.

2. The form of the inscription which has not yet developed the elaborate invocatory stanzas is also noteworthy. It resembles the Gupta and Vâkâṭaka inscriptions of the fifth century more than those the records seventh century like the Aihoḷe inscription of Pulakêśi II.

3. In the Aihoḷe inscription of Pulakêśi, it is definitely mentioned that he defeated a Râshṭrakûṭa by name Appâika Gôvinda who invaded his territories from the north [4]. In this war Pulakêśi gained the sovereignty of the three countries called Mahârâshṭraka containing 99,300 villages. This reference to a Râshṭrakûṭa king and to the three Mahârâshṭras extending over a vast country would be meaningless unless the passage is taken to refer to a large empire called Mahârâshṭra which had fallen into 3 parts before the time of Pulakêśi II in the early part of the 7th century.

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(1) Fleet Gupta Ins. P, 243 i J. R. A. S., 1914, P. 320.

(2) Arch. Sur. of West India IV, P. 128.

(3) Fleet: Gupta Ins. P. 80; P. 83, line 19.

(4) Ind. Ant. V., P. 72.

It is probable that the empire founded by Mâṇânka and expanded by his son Dêvarâja was ruled over by the latter's three sons Bhavishya, Avidhêya and Jayarâja and that it is the Mahârâshṭra in three parts of which Pulakêśi became master. Gôvinda who came into conflict with Pulakêśi was probably a descendent of Avidhêya or of one of his brothers who ruled the country to the north of Pulakêśi's later territories.

Pulakêsi's great grand-father has been described in the Kauṭhem grant as well as in the Yevûr inscription as having defeated a Râshṭrakûṭa king named Kṛishṇa the son of one Indra. Though both these inscriptions refer to events which took place nearly 5 centuries before their time it is quite probable that in the course of his expansion Jayasimha came into conflict with the Râshṭrakûṭa king Kṛishṇa. The coins of the later Gupta fabric which have been found in the Amaravati District of the Central Provinces [1] and near Nasik [2] bearing the legend Krishna Râja Paramamâheśvara appear to belong to this king. It is known that Jayasimha's rise took place a little before 550 A.D. [3] when the reign of Pulakêsi I began. It may safely be assumed that Indra and Kṛishṇa reigned in the second quarter of the 6th century A. D. before the rise of Jayasimha. This Indra may possibly have been the son and successor of Avidhêya' bearing the name Indra which is synonymous with Dêvarâja the name of Avidhêya's father. In any case it is difficult to place Avidhêya after about 525 A.D.

As stated above, the accession of Mâṇânka took place about two generations before the Pâṇḍurangapalli plates were issued. But Mâṇânka could not have conquered the Vidarbha and Aśmaka (or the Berar and Khandesh) areas and extended his kingdom to the banks of the Bhîmâ so long as the Vâkâṭaka empire was powerful. It is known that the Vâkâṭaka Harishêṇa was a powerful ruler who made extensive conquests and perhaps ruled for a long time [4]. Harishêṇa is credited with having conquered the Kuntala, Avanti, Kalinga, Kôsala, Trikûṭa, Lâṭa and Andhra countries [5]. It is evident that Mâṇânka could not have built up a large and independent kingdom during the period of Harishêṇa's greatness which has been assigned the date 465 A.D. [6]. The rise of Mâṇâka cannot have taken place before about 470 A.D. On the ground that the plates were issued about 40 or 50 years after the rise of Mâṇânka, their date is very likely to fall between 510 and 525 A.D. In line 28 of the plates the date of the grant is given as the 5th day in the dark half of the month Kârtika in the year Bhâdrapada. The name of the year suggests the use of the Jovian 12 year cycle [7]. According to this system the year is named after the constellation in which Jupiter takes his rise. Each such year is about 13 months and a few days in length. This reckoning is even now found in connection with the Mahâ-mâgha festival observed at Kumbhakôṇam and other sacred places in India. Inscriptions bearing similar year names have been

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(1) Rapson, Ind. Coins p. 27.

(2) J. Bo. Br. R. A. S. XII, p. 213.

(3) Fleet's Dyn. of the Kan. Dts., p. 343.

(4) Ep. Ind. III, p. 129.

(5) Ar. Sur. West Ind. V, p. 127.

(6) Jour. Roy. As. Soc., 1914, p. 328.

(7) See Ind. Ant., XVII, p. 6, table.

found in considerable numbers in Bâghelkhand during the 5th and 6th centuries A.D. The Khoh grant of Parivrâjaka-mahârâja Hastin bears the date Mahâ-vaiśâkha corresponding to the year A. D. 476-77 [1]. A second copperplate of the same king from the same place is dated in the "Mahâ-âsvâyuja samvatsara" corresponding to A. D. 482-83. Mahârâja Sankshôbha's grant from the same locality has the year Mahâ-âśvayuja corresponding to 528-29 A.D. The Majhgawam grant of Hastin has the date Mahâ-chaitra, *i.e.*, 511-12 A.D. The Bhumara pillar inscription of Hastin and Śarvanâtha has the date Mahâ-mâgha commencing on 6th October 520 A.D.

From the above it is clear that the Bârhaspatya or Jovian year names were in common use in Central India during the early part of the 6th century. The Mahadev Hills and the Sâtpura area where Mâṇânka appears to have established his power are not far removed from Baghelkhand of the early 6th century either in time or in distance. Thus the same system appears to have been followed by Avidhêya though the latter was governing a province farther south. We have already noted the possible limits of the date of the Pâṇḍurangapalli plates as 510—525 A.D. In this period the year Mahâ-bhâdrapada commences somewhere about the 10th (?) of April 516 A.D. The Kârtika-bahula Panchami of that year would naturally be about the early part of November 516 A.D. This appears to be a possible date of the Pâṇḍurangapalli plates. It is found suitable on a consideration from all points of view.

As the plates were issued in the 16th year of Avidhêya's reign the accession of that king appears to have taken place in A.D.c. 500. Thus the period of rule of Mâṇânka and Dêvarâja would be in the last quarter of the 5th century while it is possible to place the Râshṭrakûṭas Indra and Kṛishṇa and the Châlukya Jayasimha between the date of the present plates and 550 A.D., the date of the rise of Pulakêśin I.

4. A possible objection to this conclusion may be answered here. The antiquity of God Viṭṭhala of Pâṇḍurangapalli or Pandharpur, whose namesake is mentioned in the plates as the grantee may be doubted. This is also a point which ought to be taken into consideration in determining the date of these plates. From the two-handed akimbo posture and the Gupta form of dress worn by the Viṭṭhala image and its resemblance to the Udayagiri cave sculptures near Bhilsâ, it has been inferred that the image belongs to a period earlier than the 6th century A.D.[2]. The date now assigned to the plates.

5. The form of the name 'Avidhêya' with its similarity to the Ganga names 'Avinîta' and 'Durvinîta' suggests a probability of contemporaneity. These two Ganga rulers reigned in about the first half of the sixth century, and it is likely that Avidhêya was not far removed from them in time. Sankshôbha the Parivrâjaka, is another contemporary with a peculiar name belonging to the same class.

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(1) Ind. Ant., XVII, p. 331, ff.

(2) Bom. Gaz. XX, p. 424.

GEOGRAPHY.

Eleven geographical names are mentioned in the inscription of which the following identifications may be attempted.

1. SÂTKUNTA.—The word 'kunta' has been given the meaning "name of a moutain" in Monier Williams' Sanskrit Dictionary. This appears to be a rare meaning and it is not clear whether it refers to any definite mountain or is only a general name for a particular class of mountains. Sâtkunta may however be taken as referring to Sâtpura or Satpuda mountains. A part of this range known as the Mahadev hills figures prominently in Fleet's identification of the town Mâṇâpura occuring in the Uṇṭikavâṭika plates. Whether Mâṇâpura was the capital of the empire or not, it may be conceded that the Sâtpura range was under the sway of Mâṇânka and was possibly the original centre of the kingdom.

2. PANDARANGAPLLI.—The famous place of Pâṇḍuranga worship in the Dekkhan has been for a long time Paṇḍharpur, the sacred town on the banks of the Bhîma river in the Shôlâpur District of the Bombay Presidency. Though there is a strong tradition that the image of Pâṇḍuranga was brought from Dvâraka to Paṇḍharpur, the date of this transfer is not known. The fact that the second inscription on the back of plate III is issued by a later Rashtrakuta ruler in Kannaḍa and refers to the Belgaum and Shôlâpur Districts and the country further south, helps the identification of Pâṇḍurangapalli with the modern Paṇḍharapur.

3. ÂNEVARI appears to stand here for Ânevaḷi or Ânevaḷḷi, a village about four miles to the south-east of Paṇḍharpur on the left of the road from Paṇḍharpur to Mangalvêḍha.[1]

4. CHÂLA is the same as the modern village of Châla on the right bank of the river Bhîma five miles directly to the east of Paṇḍharpur.

5. KAṄDAKA is probably Kondarki, a village just to the southwest of Châla and on the way to Anevaḷi. The grant evidently mentions a set of Pancha-grâmas or five villages situated close to each other on the banks of the Bhîma river, the chief of them being the modern town of Paṇḍharpur. Thus we ought to seek for the other two villages in the neighbourhood of that town.

6. DUDDAPALLI.—No village of this name appears to the south-east of Paṇḍharpur. It is possibly some village which was situated in the same area.[2]

7. VIDARBHA.—This country included the Berars and the neighbouring districts in Hyderabad and the Central Provinces.

8. ANGA.—This refers to Bengal generally.

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(1) See Survey of India Map: No. 47-0—2 and 6.

(2) The reading is not beyond doubt.

9. Aśmaka.—It is the same as Asaka mentioned in the Prâkṛit inscriptions and has been identified with the country around Khandesh. It had its own independent king, probably just before the rise of Mâṇanka[1].

10. Mahâdêvagiri.—Is the name of the mountain range which includes Mahâbalêśvar. To the east of the range at some distance, is Paṇḍharpur. It may possibly have been named after the Mahadev hills of the Satpura range. The name is not clear on the plate.

11. Pandara.—Evidently the same as Paṇḍharpur.

Political History.

The Pâṇḍurangapalli plates, when studied along with the Uṇṭikavâṭika plates, and the other inscriptions mentioned above, supply information highly important for the history of the Dakhan in the sixth century A.D. It is now seen that between the decline of the Vâkâṭaka empire in the second half of the fifth century A.D. and the rise to greatness of the early Châlukyas in the early years of the 7th century, a dynasty of Early Râshṭrakûṭas ruled over a considerable part of Northern Dakhan, instead of being a central Indian power confined only to the fastnesses of the Sâtpura mountains. Dr. Von Konow suggests that Prasanna, Mânamâtra and Sudêvarâja of the Khariar plates and Jayarâja of the Arang plates are identical with the early Râshṭrakûṭas, two of whom are mentioned in the Uṇṭikavâṭika plates[2]. We now see that Avidhêya, another son of Dêvarâja, was ruling as king over the modern Shôlâpur District. It is evident that he held a considerable extent of territory to the north of that area, presumably continuous with the territories of Abhimanyu or of his son. The early Râshtrakûṭas are thus shown to have been in possession in the early part of the sixth century of a great area comprising even more than the present day Marathi-speaking country. For the first time the greatness of the early Râshṭrakûṭas is discovered. The history of this dynasty may thus be reconstructed from the materials available to us.

Somewhere about the seventies of the fifth century A.D. the Vâkâṭaka empire began to decline. At this time Prasanna, possibly an officer in the newly reconquered Vâkâṭaka province on the banks of the Tapti, or his son Mâṇânka, founded a kingdom in the mountainous country of the Sâtpuras.[3] No information has been available as to whether they were Rajputs or Dakhanis and what their original home or language was. Mâṇânka was however a distinguished person among the Râshṭrakûṭas. Mâṇânka was lord of the Sâtpura area and claimed to have conquered the countries of Anga, Vidarbha and Aśmaka. His son Dêvarâja appears to have inherited the kingdom and widened it also with the help of his three sons until it extended from the Mahânadi and the Tapti to the Bhîma river. After his death, the empire was divided among his three sons each of whom became ruler of an area called a Mahârâshṭra. It is not known

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(1) Ar. Sur. of West India, IV. p. 132. (2) Ep. Ind. XI, 172.

(3) A silver coin of this rular is mentioned by Mr. L. P. P. Sharma in paper No. 165, Proc. of the Fifth All-India Oriental Conference, Lahore.

whether there was a confederacy among the brothers. But it is seen that while Jayarâja ruled the eastern part on the banks of the Mahânadi, Bhavishya, presumably the eldest son, held the home province and Avidhêya reigned in the southern area extending to the banks of the Bhîma. Bhavishya's son Abhimanyu was governing Mâṇâpura when he issued the Uṇṭikavâṭika plates in the presence of a general named Jayasingha, the commander of Harivatsakotta. A few years before this event his uncle appears to have issued the Pâṇḍurangapalli plates.

The subsequent history of the dynasty can be gathered at present only from the references contained in the inscriptions of the Chalukyas. As mentioned in the course of the discussion of the date, a son or grand-son of either Abhimanyu or more probably of Avidhêya was named Indra and his son Kṛishṇa was defeated by Jayasimha, the founder of the Chalukya dynasty. Whether this Jayasimha was the same as Jayasingha the commander of Harivatsakotta under Abhimanyu is not certain, but this is within possibility as the Uṇṭikavâṭika plates were probably issued in c. 530 A.D. and Jayasimha rose to power some time before 550 A.D. Jayasimha defeated Kṛishṇa and took possession of the southern part of his kingdom. The Râshṭrakûṭas appear to have continued to rule in the north, until two or three generations later one of them Appâyika-Gôvinda was defeated by Pulakesin II who established his supremacy over "the three Mahârâshṭras".

Incidentally, it is interesting to note that at the time of Mâṇânka's rise the powers he had to face were those of Anga, Vidarbha and Aśmaka. His contemporaries on the north were Skandagupta (455-80), Puragupta (480-85) and Narasimhagupta (485-535). In all probability the ruler with whom Mâṇânka came into conflict was either Skandagupta or Puragupta. The country of Vidarbha was the centre of the Vâkâṭaka empire. It has been above assumed that by the time of Mâṇânka's rise Harisheṇa's great days were over. Perhaps one of his descendants was the king defeated by the Râshṭrakûṭa ruler. Nothing definitely is known about the political condition of the Aśmaka kingdom at this time. It is possible that the Aśmaka king mentioned in the Ajanta inscription No. 6 was the person who was overcome by Mâṇânka.

SOCIAL CONDITIONS.

The present record confirms the information already obtained from the published records about the social and economic conditions of the period. Classical Sanskrit language had already come into extensive use and had become established as the vehicle of governmental orders. The God Pâṇḍuranga or Vishṇu in that form was already famous at Paṇḍharpur on the banks of the Bhîma river, and children born in the locality were sometimes named Viṭṭha after him. Vedic sacrifices were common, and sacrificial officials like the 'Upavid' and the Chhandôga, were highly honoured. It was considered meritorious for a king to give a set of Panchagrâmas or five villages as a gift to brahmins. It was usual for kings to use regnal years in official documents. The record appears to belong to a time of comparative peace.

117.

Pandurangapalli Confirmation Grant of Sarbarasa.

ON THE COPPERPLATES OF AVIDHEYA IIIb.

Text.

1. Kannavâḍa Gaṅgavâḍa Baḷeyavâḍa Rernâḍâḷa
2. Siyaḷâṛa sâmi Sarbarasa koṭôr Śintarge-â[1] Śeṃ [2].
3. bâja geyôdam.

Translation.

This grant was made by Sarbarasa, lord of Kannavâḍa, Gaṅgavâḍa, Baḷeyavâḍa, Rernâḍâḷa and Siyaḷâra. The plates were prepared by Śembâja of Śintarge.

Note.

Description.—This short confirmation grant has been engraved on the back of the third plate of the Pâṇḍurañgapaḷḷi grant of Avidhêya Râshṭrakûṭa [3]. It is in three lines, a small portion of each of which is slightly damaged. But as the engraving is deep, and the characters are comparatively large, the inscription can be clearly read. The lines are nearly eight inches long, the longer sides of the larger characters being about ·5″ in length. (For other particulars see Avidhêya's grant *supra*: No. 116.)

Paleography.—The characters of this grant resemble the Kannaḍa characters of the Râshṭrakûṭa inscriptions of the 8th century A.D. more than any others, while there are distinct traces of contemporary northern influences. A few characteristics may be noted :—

The loops of *ka* and *ra* have joined the cross lines while *va* and *ba* appear both with and without their tops open. *Ba* is generally closed, though the sides are definitely indented. The tail of *ḍa* is curved up. The left hook of *ya* is yet a single curve. The medial *i* is both partly opened and fully closed, while the medial *e* appears either to the left or above the character. The circular old Kannaḍa *ṟ* occurs once. On the whole the characters may, on paleographical grounds, be assigned to the early part of the 9th century A.D.

Language.—The language of the grant is Kannada apparently of a form intermediate between that described by Mr. Rice as Pûrvada-haḷa-kannaḍa and the classical language of Haḷa-kannaḍa. 'Koṭôr' is an old form which is not frequently found after the 8th century. The verb 'geyôdam' is peculiar and is different from the earlier form 'geyidôn' or 'gaidôn' and the later 'geyidam' or 'gaidam'. The intermixture of the old and new forms allows us to suggest the early part of the 9th century as a possible date for the grant.

Geographical Terms.—Kannavâḍa or the Kanna country has been referred to in an inscription of Vikramaditya I Châlukya and appears to have included the village of Kandugul near Sholapur and the neighbouring districts of Bombay and Hyderabad.

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(1) Perhaps Sindagi in the Bijapur District. See Bombay Gazetteer, Vol. I, Part II, page 455.

(2) The reading of this letter is doubtful. (3) See *supra*, p. 197.

Gangavâḍa is no doubt the country of the Gangas comprising the neighbourhood of Mysore. It was subordinate to the Râshṭrakûṭas in the 9th century A.D.

Baḷeyavâḍa.—This country has been assumed to be near Balegrâma identified by Fleet[1] with the modern Belgaum Tarhala, near Nasik. This was also under the sway of the Râshṭrakûṭas in the 9th century. A fortress by name Baḷeyapaṭṭana is mentioned along with Uchchangi, Hombucha and other places as having been conquered by Vishnuvardhana Hoysala,[2] and was probably situated in the Tungabhadra basin. It is possible that the country around it had the name Baḷeyavâḍa and is mentioned here. Baḷenâd was one of the 18 *Kampaṇas* of the Chandragutti Province in 1382 (E. P. Carn. VIII, Sorab, 428.)

Rernâḍaḷa is evidently the country around Renadal, a place near Kolhapur.[3]

Siyaḷâra or Silahara has till now been known only as the name of a dynasty of kings. Here it appears to refer to the country to which they belong, namely, the neighbourhood of Kolhapur and the Konkan.

Author.—The confirmation has been made by a ruler of the name Sarbarasa, which evidently stands for Śarva. This latter appears to have been the proper name of the great Râshṭrakûṭa emperor famous under the titles of Amôghavarsha I or Nṛipatuñga. It is well known that this emperor ruled for more than 62 years a vast empire extending from the Kâvêri to Central India. He is definitely named Sarva or Śarva in several inscriptions, and whatever doubt there might be about his proper name, there can be little doubt that the present grant is his[4].

Date.—Once the identification of Sarbarasa with the great Amôghavarsha is accepted, the date of the grant can be easily assigned to the 9th century A.D. The fact that no titles of the king are mentioned and that his conquests like those of Mâlva and Vengi are not mentioned would perhaps indicate that the confirmation was made in the earlier part of his reign, perhaps c. 820 A.D.

Importance—The inscription is useful in that it adds weight to the view that the real name of Amôghavarsha was Śarva, and that he confirmed the grant made three centuries before by Avidhêya who was probably an ancestor of his. In the history of the Kannaḍa language the continued use of 'Pûrvada Haḷa-kannaḍa' forms in an inscription of Amôghavarsha's time is noteworthy, specially because from this reign comes down to us the first extant Kannaḍa work, the 'Kavirâjamârga'. It is interesting to note that the author refers to a form of Kannaḍa earlier than the one used by him.

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(1) Fleet. Bom. Gaz. Vol. I, Part II, page 185.

(2) Ep. Car. Vol. II (revised) Sravana Belgola 132.

(3) Fleet Bom. Gaz. Vol. I, Part II, page 528.

(4) I. A. Vol. XII P. 183, L. 25 ; XIII P. 57, L. 6 ; XIV P. 199, L. 11. See also Bombay Gazetteer Vol. I, Part II, pages 199 and 401.

Texts of the Inscriptions in Kannada and other Characters.

ಚಿತ್ರದುರ್ಗ ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಚಿತ್ರದುರ್ಗ ತಾಲ್ಲೋಕು.

1

ಚಿತ್ರದುರ್ಗಕ್ಕೆ ಪಶ್ಚಿಮ ಹುಲೇಗೊಂದಿ ಸಿದ್ಧೇಶ್ವರನದೇವಸ್ಥಾನದ ಮುಂದೆ ಇರುವ ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ.

ಬ್ರಾಹ್ಮೀ ಲಿಪಿ—ಪ್ರಾಕೃತ ಭಾಷೆ.

1 ಕದಂಬಾಣಂ ಮಯೂರ ಶಮ್ಮಣಾ ವಿಣಿಮ್ಮಿಅಂ
2 ತಟಾಕಂ ದೂಭ ತ್ರೇಕೂಟ ಅಭೀರ ಪಲ್ಲವ ಪಾರಿ
3 ಯಾತ್ರಿಕ ಸಕಸ್ಥಾ [ನ] ಸಯಿನ್ದಕ ಪುಣಾಟ ಮೋಕರಿ [ಣಾ]

1 कदंबाणं मयूर शम्मणा विणिम्मिअं
2 तटाकं दूभ त्रेकूट अभीर पल्लव पारि
3 यात्रिक सकस्था [न] सयिन्दक पुणाट मोकरि [णा]

2

ಅದೇ ಚಿತ್ರದುರ್ಗಕ್ಕೆ ಪಶ್ಚಿಮದಲ್ಲಿರುವ ಚಂದ್ರವಳ್ಳಿ ಬೈಲಿನ ಆಂಜನೇಯನ ಗುಡಿಗೆ ಪಶ್ಚಿಮದಲ್ಲಿ ಸುಮಾರು ನೂರುಗಜಗಳ ದೂರದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

(ಈ ಕಲ್ಲು ಒಡೆದಿದೆ. ಒಂದು ಭಾಗದಲ್ಲಿ ಮಾತ್ರ ಅಕ್ಷರವಿದೆ)

1 ಶ್ರೀ
2 ೧೫೮೯ (?)
3 ಹಾನಡ ಪ್ರಬು
4 ಪ ಶ್ರೀಮನುನಾಡ ಪ್ರ
5 ಗಾ ಉಡಸಾಯರಾವುತನ
6 ····ನಾಗ ಗೌಂಡನು ತಂನ ಕೊಡಗಿಯ
7 [ಗ] ರಡಿಯ ಮಂಟಳಿಯ ಬುಮಿಯಲಿ ಯ
8 ·· ಳಗದಕೆಯನು ಅಬವಟಿಗೆಯ ಬಳಿ
9 ರಾಜ್ಯದ ಬೆಮತುರನಾಡಿಗೆ ಸಲುವ······
10 ಮೆಯಲಿಯ ಮುಟಿಗಾಳಗವ ಕಾದಿದೊ
11 ಧರ್ಮವನೂ ಅಳಿಪಿದವ ಗಂಗೆಯ ತಡಿಯ
12 ಕವಿಲೆಯ ಕೊಂದ ಪಪದಲ ಹೋಹನೂ
13 ಮಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

3

ಅದೇ ಚಂದ್ರವಳ್ಳಿಯಲ್ಲಿರುವ ಬರಗೆರೆಯಮ್ಮನ ಗುಡಿಯಮುಂದೆ ಬಿದ್ದಿರುವ ಭಕ್ತವಿಗ್ರಹದ ಎಡಭಾಗದಲ್ಲಿ.

1 ಬರಗೆರೆಮ್ಮ
2 ನ
3 ಸೇವೆ
4 ಕೋಳದ ನಿಂ
5 ಗಮ್ಮನ ಸೇವೆ

4

ಚಿತ್ರದುರ್ಗದ ಬೆಟ್ಟದಮೇಲೆ ಹಿಡಿಂಬೇಶ್ವರ ದೇವಸ್ಥಾನಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿರುವ ಸಣ್ಣಗುಡ್ಡದ ಶಿವಾಲಯದ ಒಳಗೆ ಪೂರ್ವದಿಕ್ಕಿನ ಗೋಡೆಯ ಉತ್ತರದಕಡೆ.

1 ಮದೆಹಳ್ಳಿ ರುದ್ರಪನ ಮಗ ಯಿರಪ ಮಾಡಿಶಿದ ಶಿವ ಆಲಯ

5

ಅದೇ ಚಿತ್ರದುರ್ಗಕ್ಕೆ ದಕ್ಷಿಣದಲ್ಲಿ ಧವಳಪ್ಪನಗುಡ್ಡಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿರುವ ಗುಹೆಯ ಪೂರ್ವದಿಕ್ಕಿನ ಗೋಡೆಯ ಮೇಲೆ.

ಪ್ರಮಾಣ 3′-9″ × 2′-9″

1 ಶ್ರೀ ಸಿವ ಶಿರಿ
2 ಕೊಳಾಳ ಸಿ
3 ದ್ಧ ಭಕ್ತರು ಕರ್
4 . . . ಜಿಸಿದ
5 ಬಾರಹ

6

ಅದೇ ಧವಳಪ್ಪನಗುಡ್ಡವನ್ನು ಏರುವಾಗ ಅರ್ಧದಾರಿಯಲ್ಲಿ ಗಣೇಶನ ಎದುರಿನಲ್ಲಿ ಇರುವ ಪಾವಟಿಗೆಯ ಮೇಲೆ.

1 ಶ್ರೀ ಪ್ರೆಮಸಿಂಗ
2 ಪನ ಹೆಶರು.

7

ಚಿತ್ರದುರ್ಗದ ಊರಿನಲ್ಲಿರುವ ಮ॥ ರಾ॥ ಲಾಯರ್ ಶ್ರೀನಿವಾಸಜೋಯಿಸರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ (ಒಂದು ಹಲಗೆ).

ಪ್ರಮಾಣ 8″ × 5″

(ಮುಂಭಾಗ)

1 ಶ್ರೀಮದ್ಭಕ್ತಪಾಲ ಶ್ರೀ ವೇಣುಗೋಪಾ
2 ಲ ! ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜೆಯಾಭ್ಯುಧಯಾ । ಶಾಲ
3 ವಾಹನ ಶಖ ವರುಷಂಗಳು ೧೫೯೫
4 ಣೆ ಪ್ರಮಧಿಚ ನಾಮಸಂವತ್ಸರ
5 ದ ಶ್ರಾವ ಶುಧ ೫ ಸೋಮವಾರದ
6 ಲ್ಲು ಶ್ರೀಮಂನ್ಮಹಾನಾಯಕ ಕಾಮಗೆರೆ ಕೊ
7 ಮಾರ ಮೆದೆಕೆರಿನಾಯಕರೂ ಶ್ರೀ ಪೊ
8 ಂಡೊಳಲ ಗೋಪಾಲಸ್ವಾಮಿ ರಥೋತ್ಸವಕ್ಕೆ ಬಂ
9 ದಲ್ಲಿ ದಾಸವೂಳಿಗಕ್ಕೆ ಯಾರೂ ಯಿಲ್ಲವೆಂದು
10 ಆರ್ಚಕರು ರಂಗಪತಿಆಚಾರ್ಯರೂ ಹೇ
11 ಳಲಾಗಿ ವಿಚಾರಿಸಿ ತಿಂಮ್ಮಳಯ್ಯನ
12 ಸನ್ತತಿಯ ಹಳೆಹಳಿಯ ಕುಂಚಿ
13 ಟಿಗರ ಪಾರಿಕಲ್ಲದಾಸನ ಮಗ ತಿಂಮ
14 ದಾಸನ ಮಗ ಲೋವಿದಾಸಗೆ ಶ್ರೀಸ್ವಾಮಿ
15 ಯವರ ಪಾರಿವೂಳಿಗ ಶಂಖು ಜಾಗಟೆ
16 ಗುಡಿಕಾವಲು ಅದ್ಭುತಮುದ್ರೆ ಸಹ ಅಪ್ಪಣೆ ಪಾ
17 ಲಿಸಿ ಧರ್ಮಕೊಟ ಸ್ವಾಸ್ತಿಕೆ ಸರಿಕಟ್ಟೆ ಮುಂ
18 ದಣ ಪೂಲ ಲ॥ ಬಿಜವರಿಯಂಟು
19 ಸೇರಿನ

(ಹಿಂಭಾಗ)

20 ಮಾನದ · · · · ಮೊರವ
21 ತ್ತವೆಂಟಿಕೊಳಗ ಸಂತೆ ಪಸಿಗೆ ಗುಡಿ
22 ಮುಂದಣ ಮನೆವಾರ ಸಹ ॥ ನಡ
23 ಸ ಹೆಳಿ ಶಾನುಭಾವ ಹಳ್ಳಿ ತಿಂಮಪಗೆ
24 ಗೌಡ ಜೌಗಯ್ಯ ತಳವಾರ ಚಿಂಣಗೆ
25 ಸಹ ತಾಕಿತಿ ಮಾಡಿಸಿ ದಯಮಾಡಿ ಬ
26 ರಸಿ ಕೊಟ್ಟ ತಾಂಬ್ರಶಾಸನಾ ಯೀಧ
27 ರ್ಮ್ಮಕೆ ಯಾರು ಅಳುಪಿದರೂ ಅನೇಕ
28 ಪಾತಕಕೆ ಹೊಗೊರು ಸರ್ವಮಾನ್ಯ ಪಾಲ
29 ನೆ॥ ಸ್ವದತ್ತಾ ಪುತ್ರಿಕಾ ಧಾತ್ರಿ ವಿಪ್ರದತ್ತಾ
30 ಸಹೋದರಿ । ಅಂನ್ಯದತ್ತಾಚ ಮಾತಾ
31 ಚಾ ದತ್ತಭೂಮಿ ಪರಿತ್ಯಜೇತ್.

ಹಾಸನ ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಬೇಲೂರು ತಾಲ್ಲೋಕು.

8

ಬೇಲೂರಿನ ಕೇಶವದೇವಾಲಯದೊಳಗೆ ಇರುವ ಶಾಸನ.

1 “ ಮುಹೂರ್ತಮಪಿ ಜೀವೇತ ನರಶ್ಶುಕ್ಲೇನ ಕರ್ಮ್ಮಣಾ।ನಾಕಲ್ಪಮ
2 ಪಿ ಕೃಷ್ಣೇನ ಲೋಕದ್ವಯವಿರೋಧಿನಾ॥ಇಸ್ತೀಮರ್ಯ್ಯಾದೆಯಿಂ ಶ್ರೀಕೇ
3 ಶವಪುರದೊಳಗೆ ಜೀವಿತವರ್ಗ್ಗದೊಳಗೆ ಒಂದು ಹಣವಾದಡಂ ಪ್ರ
4 ಸಾದದೊಳಗೊರ್ಪ್ಪಿಂಡವಾದಡಂ ಬೆಣ್ಣಿಯೂರು ಮುಗುಳಿಯೊ
5 ಳಗೆ ನೂಱುಕಂಬವಾದಡವನುಭವಿಸುವ ಪುರುಷನಾದೊಡಂ
6 ಸ್ತ್ರೀಯಾದೊಡಮವಶ್ಯಕಾರ್ಯ್ಯಮುಂಟಾಗೆ ಯೂರಿಂಗೆ ಹೋದದಿ
7 ವಸಮುಂ ವ್ಯಾಧಿಯಾಗಿರ್ದ್ದದಿವಸಮುಂ ಹೊಱಗಾಗಿ ಶ್ರೀಕೇಶವ
8 ದೇವರಿಗೆ ನಿತ್ಯಸೇವೆಯಂ ಮಾಡದಿರ್ದ್ದಡೆ ತಂಮಕುಲದಿಪ್ಪತ್ತೊಂದು
9 ತಲೆಯಪಿತೃಗಳಂ ಸ್ವಹಸ್ತದಲು ವಧಿಯಿಸಿದ ದೋಷ ಸತ್ಯಂ
10 ಸತ್ಯಂ ಪುನಸ್ಸತ್ಯಮುದ್ಧೃತ್ಯ ಭುಜಮುಚ್ಯತೇ ವೇದಶಾಸ್ತ್ರಾತ್ಪ
11 ರಂ ನಾಸ್ತಿ ನದೈವಂ ಕೇಶವಾತ್ಪರಂ ಶ್ರೀನಾರಾಯಣಾಯನಮಃ

9

ಅದೇ ಕೇಶವದೇವಾಲಯದ ಮಹಾದ್ವಾರದ ಎಡಗಡೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

೧ನೆಯ ತುಂಡಿನಲ್ಲಿ.

1 ಶುಭಮಸ್ತು।ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೆ। ತ್ರೈ
2 ಯಿಲೋಕ್ಯನಗರಾರಂಭಾ ಮೂಲಸ್ತಂಭಾಯಷಂಭವೆ ॥೧॥ ಅರುಣಸರಸಿ
3 ಜಶ್ರೀ ಸೋದರ್ಯೈರತ್ಯುದಾರ್ಯೈಃ ಅಖಿಲಭುವನರಕ್ಷಾದೀಕ್ಷಿತೈರ್ದ್ರುರ್ಷ್ಪಿಪಾತ್ಯೈಃ ತರುಣತುಲ
4 ಶಿಮಾಲಾಲಂಕೃತೋರಸ್ಥಲಶ್ರೀ ಕರುಣಯತು ಸದಾ!ವಃ ಕೇಶವೇಶಃ ಕೃಪೇಶಃ ॥೨॥ ಪಾಂತುವೋಜ
5 ಲದಶ್ಯಾಮಾಶ್ಯಾಂರ್ಗಜ್ಯಾಘಾತಕರ್ಕಶಾಃ।ತ್ರಯಿಲೋಕ್ಯಮಂಟಪಸ್ತಂಭಾಃ ಚತ್ವಾರೋ ಹ
6 ರಿ ಬಾಹವಃ ॥೩॥ ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಾ ಶಾಲಿವಾಹನಶಕವರುಷ ೧೪೯೧ನೆಯ
7 ಸಂದವರ್ತಮಾನ ಶುಕ್ಲಸಂವತ್ಸರದ ಶ್ರಾವಣಶುಧ ೧೧ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾ
8 ಜಪರಮೇಶ್ವರ ರಾಜಕುಲತಿಲಕಚೂಡಾಮಣಿ ಪೂರ್ವ ಪಶ್ಚಿಮ ದಕ್ಷಿಣೋತ್ತರ ಸಮುದ್ರೈಕನಾಯ
9 ಕ ಧರಣೀವರಾಹ ಮೇದಿನೀಮಿಸೆಯರಗಂಡ ಕಠಾರಿಯು ಸಾಳುವ ಶ್ರೀವೀರಪ್ರ
10 ತಾಪ ವಿಜಯ ಸದಾಶಿವ ಮಹಾರಾಯರು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ಪೃಥ್ವೀರಾ
11 ಜ್ಯಂಗೈಯ್ಯುತಿರ್ಪ್ಪಲ್ಲಿ ಶ್ರೀಮಂನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಕುಲದೇವತಾ ಚತು
12 ರ್ದಶ ಭುವನಾಧೀಶ್ವರಾ ಭಕ್ತಜನಭಯಭಂಜನ ಪಾಂಚಜನ್ಯಧರಣೀಧರ
13 ಸರ್ವದೇವತಾಮುನಿಜನಸ್ತೋಮಾ ಅಕ್ಷಯಪಾತ್ರಹಸ್ತ············· ಅ
14 ಖಿಳಾಂಡಕೋಟಿ ಬ್ರಹ್ಮಾಂಡನಾಯಕ ··················
15 ಕಮಲಲೋಚನ ಕಮಲಸಂಭವಪಿತಾ ನಾರದಾದಿ ಮುನಿನಾಥವೇದಗಿರಿವೀಶಾ
16 ಧೀಶ್ವರ ದುಷ್ಟನಿಗ್ರಹ ಶಿಷ್ಟಪ್ರತಿಪಾಲಕ ಅಖಿಲವ (ಅಭಿನವ) ಕ್ಷೋಣೀವೈಕುಂಠವೆನಿಪ ವೇ
17 ಲಾಪುರದ ಶ್ರೀಚೆಂನ್ನಿಗರಾಯರ ದಿವ್ಯ ಶ್ರೀಪಾದಪದ್ಮಂಗಳಿಗೆ ಶ್ರೀವೀರಸ
18 ದಾಶಿವರಾಯರ ಹಡಪದ ದವಳಾಂಕಭೀಮ ಮಣಿನಾಗಪುರವರಾಧೀಶ್ವ

19 ರ ಸಿಂಧು ಗೋವಿಂದ ಸಿತಕರಗಂಡ ಬರಿದ ಸಪ್ತಾಂಗಹರಣ ತುರಕದಳವಿಭಾಡರಾ
20 ದ ಕಾಶ್ಯಪಗೋತ್ರದ ಯಱಕೃಷ್ಣಪನಾಯಕರ ಕೊಮಾರ ಶ್ರೀವೆಂಕಟಾದ್ರಿನಾಯಕ
21 ರ ಹಡಪದ ಪಾಪತಿಂಮಯನಾಯಕರ ಕೊಮಾರ ವೆಂಕಟಾದ್ರಿನಾಯಕರ
22 ಹೆಸರ ವೆಂಕಟಂಮನೂ ತಂಮ ಸೇವೆಗೆ ಸಮರ್ಪಿಸಿದ ಧರ್ಮಶಾಸನ ಕ್ರಮವೆಂತೆಂದರೆ
23 ಕೃಷ್ಣಪನಾಯಕರಿಗೆ ಧರ್ಮವಾಗಬೇಕೆಂದು ವೆಂಕಟಪನಾಯಕರಿಗೆ ಪುಣ್ಯವಾಗಬೇಕೆಂ
24 ದು ಸ್ವಾಮಿಯ ಅಮ್ರುತಪಡಿಗೆ ಮಧ್ಯಾನ್ನದ ಅವಸರಕೆ ದಿನ ೧ಕ್ಕೆ ಹರಿವಾಣ ೧ಕೆ ಅಕ್ಕಿಪಡಿ
25 ಲಲೂ ಹರಿವಾಣ ೧ಂಕೆ ಪಡಿ ೮ಂಕೆ ಅಕ್ಕಿ ಮಣುಉರ್ ೨ಕೆ ನೆಲುಖ ।೦ ರಲೂ ತಿಂಗಳು ೧ಕೆ
26 ನೆಲುಖ ೭॥ಲೂ ತಿಂಗಳು ೧೨ ಖವರುಶ ೧ಕ್ಕೆ ಮಣುಉರ್ಬF೦ ಕ್ಕೆ ಗ ೧೦೦ ನೂ ನಾ
27 ......ಗೆಗ ೧೨ ಭಟಾರಾದ್ಯರಿಗೆ ಗ ೨ ವೇದಾಂತಿಗಳು ಗ ೨ ಅ(?)....ಗ೧೧೬ ಕೆ
28 ....ನೆಲುಖ ೯ಂಕ್ಕೆ ವಸ್ತಾರೆಯ ಸೀಮೆಗೆ ಸಲುವಜವಣಿ

೨ನೆಯ ತುಂಡಿನಲ್ಲಿ.

29 ಗೆ ನಾಡೊಳಗಣ ದಣಾಯಕನಹಳ್ಳಿಯಗ್ರಾಮ ವೆಂಕಟಾದ್ರಿ ನಾಯಕಯ್ಯನ
30 ವರು ತಂಮ ತಂದೆ ಪಾಪತಿಂಮಯನಾಯಕರಿಗೆ ಉಂಬಳಿಯಾಗಿ.................
31 ಪಾಪತಿಂಮಾಪುರವೆಂಬ ಪ್ರತಿನಾಮಧೇಯುವನೂ ಮಾಡಿ ವೆಂಕಟಾದ್ರಿನಾಯಕರಿಗೂ ತಂಮ
32 ತಂದೆ ಪಾಪತಿಂಮನಾಯಕರಿಗೂ ಪುಣ್ಯವಾಗಬೇಕೆಂದು ಶ್ರೀ ಚೆನ್ನಿಗರಾಯ..........[ಹಿ]
33 ರಂಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವಕ...............ಶಯದಿಂ ಸಮರ್ಪಿಸಿದ
34 ಧರ್ಮಶಾಸನಾ ಆ ಗ್ರಾಮಕೆ ಸಲುವ ಚತುಸೀಮೆಯ ವಿವರ॥ಕೊರಟಿಕೆರೆ F ಗ್ರಾಮದ
35 ಲಸೀಮೆಯಿಂಪಡುವಲೂ ಯೆಗಚಿನದಿಯಿಂದ ಮೂಡಲು ಚಿಕ್ಕಬೇಡಗೆರೆ F ಹ
36 ರುಬಿಹಳ್ಳಿಯಿಂದ ಬಡಗಲೂ ಕಂನಯಕನಹಳ್ಳಿಯಿಂದೆ ತೆಂಕಲು ಯೀಚತುಸ್ಸೀ
37 ಮೆಯೊಳಗುಳ್ಳ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಶಾಣ ಅಕ್ಷೀಣಿ ಆಗಾಮಿ ಸಿದ್ಧ ಸಾಧ್ಯಂಗಳೆಂಬ
38 ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಂಮ್ಯವಂನು ಸ್ವಾಮಿಯ ಶ್ರೀ ಪಾದಕ್ಕೆ ಸಮರ್ಪಿಸಿದ ಧರ್ಮಶಾಸನ
39 ಯಿಧರ್ಮಶಾಸನದಲಬರೆದ ಹರಿವಾಣ ೧ಂಕ್ಕೆ ವೆಚ್ಚನಿರ್ನಯ
40 ಊ॥ಚೆನ್ನಿಗರಾಯರ ಊಳಿಗದ..................
41 ದ ಮಹಾಜನಂಗಳಿಗೆ ಪೂರ್ವಪ್ರಾಪ್ತಿಯಲ್ಲಿ ಸಲುವಹರಿವಾಣ
42 ಕಣದಸೇರು..............೧ಕೆ ಹರಿವಾಣ ೧ ಲೆಖದಲಿ ಹಂಚಿಕೊಂಡು
43 ಹೋಗುವರು ಯೀಧರ್ಮಕೆ ಆರು ತಪಿದರು ತಂಮ ತಾಯಿತಂದೆ ಗುರುಸಹೋ
44 ದರರನೂ ವಾರಣಾಸಿಯಲಿ ವಧಿಸಿದ ದೋಷಕ್ಕೆ ಹೋಗುವರು
45 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗ
46 ಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ।ಸ್ವದತ್ತಾದ್ದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ
47 ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂ ಭವೇತ್ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾಂ
48 ಷಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿಃ

10

ಅದೇ ಬೇಲೂರು ತಾಲ್ಲೋಕು ಬಿಕ್ಕೋಡು ಹೋಬಳಿ ಕವುರಿ ಗ್ರಾಮದ ಬಸವಣ್ಣದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 2′

1 ...... ಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ
2 ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ
3 ಮೂಲಸ್ತಂಭಾಯ ...... ಸ್ವಸ್ತಿಸಕ ವ
4 ರಿಸ ಸಾವಿರದಾಱನೆಯ ದುರ್ಮತಿಸಂ
5 ವತ್ಸರದ ಚೈತ್ರ ಸು ೧ ಲು ಕವುರಿಯ ತಳಾರಿ
6 ...... ತಗರೆಯ ...... ಪೆಂಡಿರುಡೆ ...... ಚಿಣ್ಣಿಗ

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

11

ಅದೇ ಕವುರಿ ಗ್ರಾಮದಬಳಿ ರಾಮೇಗೌಡನ ಗದ್ದೆಯಲ್ಲಿ ಹೂತಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′–6″ × 2′–6″

1 ಕಾಳಯುತ ಸ ಉವಭರದ ಚಯಿ
2 ತ್ರ ಶು ೧ ಲು ಶ್ರೀಮತು ವೆಂಕಟಪ
3 ದ್ರಿನಾಯಕಾರ ಕಾರ್ಯಕೆ ಕರ್ತರಾದ
4 ಪಪತಿಂಮನಾಯಕರು ಕಉರೆ ರಾ
5 ಮಪ ಗವುಡಗೆ ಕೊಟ್ಟ ಹುಲ್ಲಕೊಡ
6 ಗಿ ಉರಕೊಡಗಿ ನಾಉ ಸೇನೆಗೆ ಕೊಟ್ಟಂ
7 ಥ ಗದೆನು ವುರು ಉಂಬಳಿ ಹಾಕಿಸಿ ಕಾ
8 ರಬಾಗಿಲ ಕಾಟನಾಯಕರ ಮಗ ಕವುರೆ
9 ಯ ರಾಜಪಗಾಉಡುಗಳ ವಳಿತ ಸೇನಬೋವ
10 ಚಿಕ್ಕರಸಯರಾಬರಹ

12

ಅದೇ ಬೇಲೂರು ತಾಲ್ಲೋಕು ಹಳೇಬೀಡು ಹೋಬಳಿ ಹಳೇಬೀಡು ಕೆರೆಯ ಮೊದಲನೆಯ ತೂಬಿನ ಮೇಲೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 1′ × 4′

1 ಸ್ವಸ್ತಿ ಸಕವರ್ಷ ೯ಲಳನೆಯ ಸುಭಕೃತ್ಸಂವತ್ಸರಂ ಪ್ರವರ್ತ್ತಿಸೆ ಅನುಪಮನೆನಿಸಿದ ನೃಪಕಾಮನಾಮ ಪೊಯ್ಸ
ಳನ ನನ್ದನಂ
2 ಜಗದಧಿಕಂ ವಿನೆಯಾದಿತ್ಯಂ ಪೊಯ್ಸಳನೆನಿಸಿ ಚಿರಂ ಗಂಗವಾಡಿಯುಂ ಪಾಳಿಸುತುಂ॥ ಅದಟಂ ದೋರಸಮುದ್ರದೊಳ್ಸ
3 ಮುದಿತೋದ್ಯತ್ ಶ್ರೀಸಮಾಲಿಂಗಿತಾಭ್ಯುದಯಂ ಸತ್ಸುಖಸಂಕಥಾಬಿನದದಿಂ ರಾಜ್ಯಂಗೆಯುತ್ತಿಬ್ದ ಜೀವ ದ
4 ಯೋಪೇತನುದಗ್ರವೈರಿಬಳ ನಿರ್ಗ್ಘಾತಂ ವಿಶೇಷ ಪ್ರಭಾಸ್ಪದನೀ ಕುಂಬನುದಾತ್ತನಿಕ್ಕಿಸಿದನಾಚಂದ್ರಾರ್ಕ್ಕ
5 ತಾರಂಬರಂ ॥ ರಕ್ಕಸಪೊಯ್ಸಳನುಗ್ರಚಳಕ್ಕಂ ಯಾದವಕುಳಾಂಬುಜಾರ್ಕ್ಕಂ ಮುದದಿಂದಿಕ್ಕಿಸಿದ ನೆಸೆ
6 ವಿನಂ ಮೇಲಕ್ಕಮನೀಕೆಱೆಗೆ ರಾಜಮಾಂನ್ಯಾಫತನೃಪಂ ॥ ಬಿತ್ತುವಟ್ಟಮಂ ಮೇಲಕ್ಕಕ್ಕೆಬಿಟ್ಟಂ ॥

13

ಅದೇ ಹಳೇಬೀಡು ಕೆರೆಯ ಕಟ್ಟೆಗೆ ಹಾಕಿರುವ ಚಪ್ಪಡಿಕಲ್ಲಿನಲ್ಲಿ ಬರೆದಿರುವುದು.

1 ······ ಮಾಘ ಬ ೧೧······ಬಂಟೇಶ್ವರದ ಮಲ್ಲಿಯಜೀ
2 ············ ಯನಾಯಕ ಭಂಡಾರಿ ನಾರಣದೇವ
3 ··········ಮಾಡಿ ತತುಕಾಲೋಚಿತ ಪೂಜೆಯನು············ಜೀಯ········· ···
4 ············ರ ಮುಂದಿಟ್ಟು ಆ ಬಂಟೇಶ್ವರದ ಮಲ್ಲಿಜೀಯ················ಧರ್ಮ
5 ············ಕೆ ಆರುಬಂದು ತೊಡಂಕಿದೊಡಂ ಅ ಮಲ್ಲಿಜೀಯ
6 ······························

14

ಅದೇ ಹಳೇಬೀಡುಕೆರೆಯವೊಳಗೆ ಸ್ನಾನಮಂಟಪದಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′–3″ × 2′–3″

1 ಶ್ರೀಮದ್ದೇವಾಸುರಾಹೀಂದ್ರಪೂಜಿತಶ್ಚಾಂಗಜನ್ಮಜಿದ್ದೇವಃ ಶ್ರೀ
2 ವೀರತೀರ್ತ್ಥೇಶಃ ಪಾಯಾದ್ಭವ್ಯಜನಬ್ರಜಾನ್ ॥ ಶ್ರೀಮಲ್ಲೋಕೈಕವಿಖ್ಯಾ
3 ತಮೂಲಸಂಘೋವಿರಾಜತೇ ಕೊಣ್ಡಕುನ್ದಾನ್ವಯಸ್ತತ್ರ ದೇಶೀಯಾಖ್ಯಗಣಾ
4 ಗ್ರಣೀಃ ॥ ಶ್ರೀವೀರಣಂದಿಸಿದ್ಧಾನ್ತಚಕ್ರವರ್ತ್ತ್ಯನುಜೋಮಹಾನ್ ಶ್ರೀಮದ್ಬಾ
5 ಹುಬಲೀನಾಮ ಮುನಿಃ ಸಿದ್ಧಾನ್ತಪಾರಗಃ ॥ ಸಕಳಜ್ಞಪ್ರತಿಪಾದಿತೋಭಯನಯಾ

6 ಭಜ್ಞಾನಸಂಪನ್ನಕೋ ಮದನೋದ್ಧ್ಯದ್ಧವದಾವತೋಯದವಿಭುಸ್ಸದ್ಧರ್ಮರಕ್ಷಾಮಣಿಃ ದಳಿತಾ
7 ಷ್ಟಾದಶ ಸತ್ವದಾರ್ತ್ಥನಿಪುಣಃ ಷಡ್ದ್ರವ್ಯವೇದೀ ಜಯತ್ಯಖಿಳೋರ್ಬ್ಬೀನುತಚಾರುಬಾಹುಬಲಿಸಿದ್ಧಾನ್ತೀಶ್ವರ
8 ಃ ಸನ್ಮುನಿಃ ॥ ತಸ್ಯಾಗ್ರಶಿಷ್ಯೋಖಿಳಶಬ್ದಶಾಸ್ತ್ರಪಾರಂಗಮಃ ಸ್ವಾತ್ಮಸುಖಾನುವರ್ತ್ತೀ । ಸ್ಯಾದ್ವಾದವಿದ್ಯಾಕುಶ
9 ಲೋವಿಭಾತಿ ಕಾಮಾಂಬುಜೇನ್ದುಃ ಸಕಳೇನ್ದುಯೋಗೀ ॥ ಅರ್ಹಣನ್ದಿಮುನೀಂದ್ರಾಣಾಂ ಚಾರಿತ್ರಂ ವಿಸ್ಮಯಾವಹಂ
10 ತೇಷಾಂ ಪ್ರಣಯಿನೀ ವಾಣೀ ತಸ್ಯಾಸ್ತನ್ಮುನಯಃಪ್ರಿಯಾಃ ॥ ಜಲ್ಪವಿತಂಡಕಥಾಸು ಚ ಶಬ್ದಾಗ
11 ಮಜಿನಮುಖೋತ್ಥಪರಮಾಗಮಯೋರುನ್ನಿದ್ರಂ ಯಚ್ಚಿತ್ತಂ ಸತ್ತ್ರೈವಿದ್ಯಾರುಹೋರ್ಹಣನ್ದಿ
12 ಮುನಿಃ । ಏಷಶ್ರುತಗುರುರ್ಯ್ಯಸ್ಯ ಸಕಳೇನ್ದುಮಹಾಬ್ರತೇಃ । ತಸ್ಯವಿದ್ಯಾಮಹಾಪ್ರೌಢಿರ್ಮ್ಮಾ
13 ದೃಶ್ಯೈರ್ವ್ವರ್ಣ್ಣ್ಯತೇಕಥಂ ॥ ಇತ್ಥಂಭೂತೋಯಮೀಶೋವರಜಿನಮುನಿ ಸದ್ವೃಂದಮಧ್ಯೇ ವಿರಾಜತ್ ಷಡ್ವಿಂಶತ್ಯರ್ದ್ಧಿ
14 ತೋರೂರ್ಜ್ಜಿತಚರಿತಪರಃ ಸಪ್ತತತ್ತ್ವ ಪ್ರವೇದೀ ಪ್ರಾಯಶ್ಚಿತ್ತಾದಿಷಟ್ಕದ್ವಿಗುಣಿತಸುತಪಾಶ್ಚರ್ಯ್ಯ
15 ವರ್ಯ್ಯ ಪ್ರಸಿದ್ಧೋ ದ್ವಾತ್ರಿಂಶದ್ಭಾಗಸದ್ಭಾವನಯುತ ಸಕಳೇನ್ದುಬ್ರತೀನ್ದ್ರೋ ವಿಭಾತಿ ॥ ಏವಂಕತಿಪಯ
16 ಕಾಲೇ ಪ್ರವರ್ತ್ತತೇ ಗ್ರಾಮನಗರಖೇಡೇಷು ತತ್ರತ್ಯಾಭಬ್ಯೋತ್ಪಳವಿಕಾಶಯನ್ ಸಕಳಚನ್ದ್ರಮು
17 ನಿರಾಯಾತಿ ॥ ಸತ್ಪಾಂಡ್ಯದೇಶಮಧ್ಯಸ್ಥಿತ ಬಿಳಿಚಾಗ್ರಾಮಚೈತ್ಯಗೃಹಮಾಸಾದ್ಯ ಜ್ಞಾತ್ವಾ ಸ್ವಾನ್ತ್ಯಂ
18 ತ್ರಿದಿನಾದನಶನವಿಧಿನಾ ತ್ರಿವಿಷ್ಟಪಂ ಸಂಪ್ರಾಪ್ತಃ ॥ ಸಪ್ತಾಗ್ರಬಾಣೇನ್ದುಶಶಿಪ್ರಮಾಬ್ದಶಖಾಖ್ಯಕೇ ಮ
19 ನ್ಮಥವತ್ಸರೇಚ । ಸತ್ಫಾಲ್ಗುನೇ ಶುದ್ಧತೃತೀಯಕೇನ್ದುವಾರೇಽಗಮತ್ ಶ್ರೀಸಕಳೇನ್ದುದೇವಃ ಅರುಹನ್ನಮಃ
20 ಶ್ರೀಮದ್ವೀರಣನ್ದಿಸಿದ್ಧಾನ್ತಚಕ್ರವರ್ತ್ತಿಗಳ ಸಧರ್ಮ್ಮರಪ್ಪ ಬಾಹುಬಲಿಸಿದ್ಧಾನ್ತಿದೇವರೆ ದೀಕ್ಷಾ
21 ಗುರುಗಳ್ ಶ್ರೀಮದರ್ಹಣಂದಿತ್ರೈವಿದ್ಯದೇವರ್ ಶ್ರುತಗುರುಗಳುಮಪ್ಪ ಶ್ರೀಸ
22 ಕಳಚನ್ದ್ರಭಟ್ಟಾರಕದೇವರ್ಗ್ಗೆ ಶ್ರೀಮದ್ರಾಜಧಾನಿ ದೋರಸಮುದ್ರದ ಸಮಸ್ತಭವ್ಯ
23 ನಗರಂಗಳ್ ಪರೋಕ್ಷವಿನಯಾರ್ತ್ಥವಾಗಿ ಮಾಡಿಸಿದ ನಿಶಿಧಿ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ

15

ಅದೇ ಹಳೇಬೀಡುಕೆರೆಯ ಕಟ್ಟೆಯಲ್ಲಿ ಸ್ನಾನಮಂಟಪದ ಬಳಿ ಬಿದ್ದಿರುವ ೧ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3′–0″ × 1′–9″

1 ಸ್ವಸ್ತಿಶ್ರೀಮನು ಮಹಾ ಮಣ್ಡಳೇಸ್ವರ ತ್ರಿಭುವನಮಲ್ಲ
2 ತಳಕಾಡುಗೊಣ್ಡ ವೀರಗಂಗ ಹೊಸ್ಸಣದೇವರು ದೋರಸಮುದ್ರ
3 [ದ] ಲು ಸುಖಸಂಖತಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯುತ್ತವಿರೆ ಮುದ
4 ನು ತಗರ್ತ್ತಿಕೊಠೆಯಹತ್ತಿ ಹೆಂಗಳಿರ್ಕ್ಕಡೆ ಹೇೞಾಳ
5 ವ ಮಾಡುತ್ತವಿರಲು ಹೊಯ್ಸಣದೇವರು ಕಂಡು ವರುಡೆಚಾಯ
6 ಯನಾಯಕನಂ ಕರದು ಬೆಸ [ಸಿ] ದೊಡೆ ಆಣತಿಯು ಪಣದೆ ಚಾ

16

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ೨ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 2′-9″ × 2′–0″

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡು ಕೊಂಗು ನಂಗಲ ನೊಳಂ
2 ಬವಾಡಿ ಬನವಾಸೆ ಹಾನುಂಗಲು ಗೊಂಡ ಭುಜಬಳವೀರಪ್ರತಾಪ-ಹೊಯ್ಸ
3 ಳ ವೀರಬಲ್ಲಾಳದೇವನು ದೋರಸಮುದ್ರದ ನೆಲೆವೀಡಿನಲು ಸುಖಸಂಕಥಾವಿನೋ
4 ದದಿಂ ಪೃಥ್ವೀರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರಲು ಸಾರ್ವ್ವರಿ ಸಂವತ್ಸರದ ಮಾ
5 ರ್ಗ್ಗಸಿರ ಬಹುಳ ದಶಮಿ ಆದಿವಾರದಂದಂದು ಆ
6 ನಂದರೆಯಾ ಹ [ವದಲ] ಹೆಂಗೂಸಿನೂರೊಡೆಯಂ ಬೂವರಿ [ಗಾ] ವುಂಡ
7 ವಿಜೆಯನ ಅಣ್ಣರೇಶಣನು ಸುರಲೋಕ ಪ್ರಾಪ್ರುತ
8 ವಿಜೆಯು ನಿಲಿಸಿದ ವೀರಗಲ್ಲು ॥

17

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ೩ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3′–6″ × 2′–9″

1 ಜಿನನಾತ್ಮೀಯೇಷ್ಟದಯ್ವಂ ನಿಜಗುರು ನಯಕೀರ್ತ್ತಿಬ್ರತೀಶಂ ಲಸದ್ಭೂವಿ
2 ನುತಂ ತಾನುಕ್ಕಿಸೆಟ್ಟಿಪ್ರಭು ಪಿತೃ ತನಗೇಕವ್ವೆತಾಯೆಂದೊಡಿನ್ತೀ ವನ

3 ಧಿ ವ್ಯಾವೃತ ಧಾತ್ರೀತಳದೊಳದೇಂ ಪುಣ್ಯೋದ್ಭವ ಬ್ರಾತದೊಳ್ಕೂಡಿ ನಿತಾಂ
4 ತಂ ನಾಮಿಸೆಟ್ಟಿಸ್ಫುಟವಿಶದಯಶೋಲಕ್ಷ್ಮಿಯಂ ತಾನೆಪೆತ್ತಂ ॥೧೧॥
5 ಅನ್ತಾತಂ ವ್ಯವಹಾರದಿ······ಮತ್ತ····ವಿಕ್ರಮಾಕ್ರಾನ್ತ······
6 ಳದೇವ·················ಮಾನ್ಧಾತಂ ದೊ·················
7 ಕೊಂಡು··················ಸ್ವಾಂತಂವಿಶ್ರುತನಾ
8 ಮಿಸೆಟ್ಟಿದಿವದೊಳ್······ಕೈವಲ್ಯಮಂ ತಾಳ್ದಿದಂ ॥

ಕಡೂರು ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು.

18

ವಸ್ತಾರೆ ಹೋಬಳಿ ಕೂದುವಳ್ಳಿ ಅಗ್ರಹಾರದಲ್ಲಿರುವ ಪಟೇಲ್ ಸುಬ್ರಾಯಪುರಾಣೀಕರಲ್ಲಿರುವ ಸನ್ನದಿನ ಕೈಬರಹದ ಪ್ರತಿ.

1 ಹರಿಹರ ಮಹಾರಾಯರು ಶೃಂಗೇರೀ ಶ್ರೀಮಠಕ್ಕೆ ಕೂದುವಳ್ಳಿಗ್ರಾಮ
2 ವನ್ನು ಉತ್ತಾರವಾಗಿ ಬಿಟ್ಟುಕೊಟ್ಟದ್ದರಿಂದ ಈ ಗ್ರಾಮವನ್ನು ಮಠದವರು
3 ಅನುಭವ ಮಾಡಿಕೊಂಡು ಬರುತ್ತಾ ಇದ್ದಲ್ಲಿ ಪುರುಷೋತ್ತಮಭಾರತಿಗಳಿಗೆ
4 ಶೃಂಗೇರಿಯಲ್ಲು ಪಟ್ಟವಾದ್ದರಿಂದ ಅವರ ಪೂರ್ವಾಶ್ರಮದವರಿಗೆ ಈ ಗ್ರಾ
5 ಮದಲ್ಲು ಬಿಟ್ಟುಕೊಟ್ಟದ್ದು ।। ತಾನುಗೊಡಿಗೆಯಲ್ಲಿ ಗದ್ದೆ ಖ ೮ಕ್ಕೆ
6 ಸಿಸ್ತು ಗ ೮ ಗುಬ್ಬಿಬಯಲಲ್ಲಿ ಗದೆ ಖಂ । ೧೦ । ಗೆ ಸಿಸ್ತುಗ ೧೦ ಖ
7 ೨.||. ಚಟ್ಟೆಮಕ್ಕಿಯಲ್ಲಿ ಗದೆ ಖಂ ೩ ಕ್ಕೆ ಸಿಸ್ತು ಗ ೩ ಅಂತು ಗದೆ ಖಂ
8 ೨೧। ಕ್ಕೆ ಸಿಸ್ತು ಗ ೨೧೬ ೨॥ಸ್ವಾಸ್ತೆಯುನಡದುಬರುತ್ತಿದ್ದಲ್ಲಿ
9 ಈ ಪುರುಷೋತ್ತಮಭಾರತಿಗಳು ಸ್ವರ್ಗಸ್ಥರಾದಮೇಲೆ ರಾಮಚಂ
10 ದ್ರಭಾರತಿಗಳಿಗೆ ಪಟ್ಟವಾದ್ದರಿಂದ ಪ್ರಾಕ್‌ಇದ್ದ ಪೂರ್ವಾಶ್ರಮದ
11 ವರ ಬದುಕು ಮನೆ ಯಾವತ್ತು ಮಠಕ್ಕೆ ಸೇರಿದ್ದರಿಂದ ಈ ಸ್ವಾಸ್ಥೆ
12 ಗ ೨೧೬೨॥. ಭೂಮಿಯನ್ನು ಈ ರಾಮಚಂದ್ರಭಾರತಿಗಳ ಪೂ
13 ರ್ವಾಶ್ರಮದವರು ಆರಗದ ಕಲ್ಲಿನಾಥಭಟ್ಟರ ಮಕ್ಕಳು ಮಲ್ಲಿ
14 ಭಟ್ಟರಿಗೆ ಬಿಟ್ಟುಕೊಟ್ಟದ್ದರಿಂದ ಇವರು ಅನುಭವಿಸಿಬಂದರು
15 ಮೇಲಾಗಿ ಈ ಗ್ರಾಮದ ಭೂಮಿ ಯಾವತ್ತು ಮಠಕ್ಕೆ ನಡದುಬರು
16 ತ್ತಿತ್ತು ಶ್ರೀಮಠದಲ್ಲು ಬ್ರಹ್ಮನಾಥದೇವರ ಉ
17 ಪದ್ರ ಬಹಳವಾಗಿ ದನಾ ಕೊಲ್ಲುತ್ತಿದ್ದಲ್ಲಿ ಈ ಮಲ್ಲಿಭಟ್ಟರ ಮು
18 ಖಾನ್ತ್ರ ಪಂಚಾಕ್ಷರಿ ನರಹರಿಭಟ್ಟರ ಕರಸಿಕೊಂಡು ಈ ಉಪದ್ರವ ನಿಲ್ಲಿ
19 ಸಿ ಕೊಡಬೇಕು ಎಂಬದಾಗಿ ಹೇಳಿದ್ದರಿಂದ ಈ ನರಹರಿಭಟ್ಟರು ಶ್ರೀಮ
20 ಠದಲ್ಲಿ ಕುಳಿತು ಬ್ರಹ್ಮನಾಥದೇವರ ಕುರಿತು ಪುನಶ್ಚರಣೆಮಾಡಿದ್ದರಿಂದ
21 ಅವರಿಗೆ ಪ್ರತ್ಯಕ್ಷವಾದ್ದರಿಂದ ಈ ದೇವರಿಗೆ ಮುಂದೆ ನಡಕೊಂಬಬಗ್ಯೆ ಕ
22 ಟ್ಟುತಮಾಡಿ ಗೊತ್ತಿಗೆ ನಿಲ್ಲಿಸಿ ಈ ದೇವರ ಉಪದ್ರವ ಪರಿಹರಿಸಿದ್ದರಿಂದ
23 ಶ್ರೀ ಸ್ವಾಮಿಗಳವರು ಸಂತೋಷಚಿತ್ತರಾಗಿ ಈ ಕೂದುವಳ್ಳಿ ಗ್ರಾಮ
24 ದಲ್ಲು ಮಲ್ಲಿಭಟ್ಟರಿಗೆ ಬಿಟ್ಟುಕೊಟ್ಟ ಭೂಮಿ ಹೊರತಾಗಿ ಮೇಲಾ
25 ದ ಭೂಮಿ ಯಾವತ್ತನ್ನು ಇವರಿಗೆ ಬಿಟ್ಟುಕೊಟ್ಟಿದ್ದರಿಂದ ಇವರು ಕೊಂಡ

26 ನಹಳ್ಳಿಯಲ್ಲಿ ಮನೆ ಕಟ್ಟಿಕೊಂಡು ಈ ಸ್ವಾಸ್ಥೆಯನ್ನು ಅನುಭವ್ಸಿ
27 ಬರುತ್ತಾ ಇದ್ದಲ್ಲಿ ಈ ಗ್ರಾಮಕ್ಕೆ ದೇವರ ಮಕ್ಕಳು ಕುಳಗಾರರಾಗಿ ಇ
28 ವರಿಗೆ ಗಡಿಗುತ್ತಿಗೆ ಭತ್ತವನ್ನು ಹಗಲು ಅಳಕೊಟ್ಟು ರಾತ್ರಿಕಾಲದ
29 ಲ್ಲಿ ಪುಂಡುಗಾರರಾಗಿ ಇವರ ಮನೆಮುತ್ತಿ ತಾವು ಅಳಕೊಟ್ಟ ಭ
30 ತ್ತವನ್ನು ಪುನಃ ತಮ್ಮ ಮನೆಗೆ ಹೊತ್ತುಕೊಂಡುಹೋಗುತ್ತಾ ಇದರು
31 ಈ ಪ್ರಕಾರ ಕೆಲವುದಿವ್ಸ ನಡದುಬಂತು ಇದೇಪ್ರಕಾರ ಒಂದು ವರ್ಷ
32 ಭತ್ತವನ್ನು ರಾತ್ರಿಕಾಲದಲ್ಲಿ ಹೊತ್ತುಕೊಂಡು ಹೋಗುವಾಗ್ಯೆ ಭತ್ತದ
33 ಮೊಟ್ಟೆ ತೂತಾದ್ದರಿಂದ ದಾರೀಕಡೆಗೂ ಚಲ್ಲಿದ್ದರಿಂದ ಸೂರ್ಯೋ
34 ದಯವಾದಮೇಲೆ ಈ ಚೆಲ್ಲಿದ ಭತ್ತದ ದಾರೀ ಹಿಡಕೊಂಡು ನೋಡು
35 ವಾಗ್ಯೆ ಇದೇ ಗ್ರಾಮಕ್ಕೆ ಬಂದದ್ದರಿಂದ ಇವರುಗಳು ಪುಂಡರು
36 ತಮಗೆ ಒಬ್ಬರಿಗೆ ನಡುವುದಲ್ಲ ಎಂಬುದ ಕಂಡು ಶ್ರೀ ಸ್ವಾಮಿಯವರ ಸನ್ನಿ
37 ಧಾನಕ್ಕೆ ಹೋಗಿ ಇದು ತಮಗೆ ಒಬ್ಬರಿಗೆ ನಡವುದುಅಲ್ಲ ಈ ಗ್ರಾಮವನ್ನು
38 ವೃತ್ತಿಶಾಖೆಮಾಡಿ ಅಗ್ರಹಾರವಮಾಡಿ ತಮ್ಮ ಹೆಸರಲ್ಲು ದಾನಶಾಸನ
39 ಬರ್ಸಿಕೊಡಬೇಕೆಂದು ಹೇಳಿಕೊಂಡದ್ದರಿಂದ ಶ್ರೀ ರಾಮಚಂದ್ರಭಾರತಿ
40 ಸ್ವಾಮಿಗಳವರು ಶಾಲಿವಾಹನಶಕ ವರ್ಷ ೧೩೧೩ನೆ ವರ್ತಮಾನಕ್ಕೆ
41 ಸಲುವ ಶ್ರೀಮುಖ ಸಂವತ್ಸರದ ಚೈತ್ರ ಶು ೫ ಲ್ಲು ದಾನಧಾರಾಪೂರ್ವ
42 ಕವಾಗಿ ಬ್ರಾಹ್ಮರುಗಳಿಗೆ ನಿರ್ದೇಶವಮಾಡಿ ಬರ್ಸಿಕೊಟ್ಟ ದಾನಶಾಸನ
43 ೧ಕ್ಕೆ ಈ ಗ್ರಾಮ ಒಂದಕ್ಕೆ ಸಲುವ ಗದೆ ಖಂ ೧೪೭ಕ್ಕೆ ವೃತ್ತಿ ೧ಕ್ಕೆ ಗದ್ದೆ
44 ಖ ೪|. ನಾಲ್ಕೂಕಾಲು ಖಂಡುಗ ಗದ್ದೆ ಪ್ರಾಪ್ತಿಯಲ್ಲಿ ಮಾಡಿದ
45 ವಿನಿಯೋಗ ಭಾರದ್ವಾಜಸಗೋತ್ರದ ಆಪಸ್ತಂಬಸೂತ್ರದ ಕಲಿನಾ
46 ಥಾ ಭಟ್ಟರ ಮಕ್ಕಳು ಮಲ್ಲಿಭಟ್ಟರಿಗೆ ವೃತ್ತಿ ೫ ಭಾರದ್ವಾಜಸ
47 ಗೋತ್ರದ ಆಶ್ವಲಾಯನಸೂತ್ರದ ಪಂಚಾಕ್ಷರಿ ನರಹರಿಭಟ್ಟರ ಮಕ್ಕಳು
48 ನೀಲೆ ನರಸಿಂಹಭಟ್ಟರಿಗೆ ವೃತ್ತಿ (ನಾಲ್ಕೂವರೆ)೪ .||. ಹರಿತಸಗೋತ್ರದ
49 ಆಶ್ವಲಾಯನಸೂತ್ರದ ನಾಗೋಪಾಧ್ಯಾಯರ ಮಕ್ಕಳು ಉಪಾದ್ಯಭಟ್ಟರಿಗೆ
50 ವೃತ್ತಿ ೧|| ಅವರ ತಮ್ಮಂದಿರು ಕೃಷ್ಣಭಟ್ಟರಿಗೆ ವೃತ್ತಿ ೧ ಶ್ರೀವತ್ಸಗೋ
51 ತ್ರದ ಆಶ್ವಲಾಯನಸೂತ್ರದ ನರಹರಿಭಟ್ಟರ ಮಕ್ಕಳು ನಾರಸಿಭ
52 ಟ್ಟರಿಗೆ ವೃತ್ತಿ .||. ಕಾಶ್ಯಪಗೋತ್ರದ ಆಶ್ವಲಾಯನಸೂತ್ರದ ನರಹ
53 ರಿಭಟ್ಟರ ಮಕ್ಕಳು ಜನ್ನೂಪಾಧ್ಯರಿಗೆ ವೃತ್ತಿ ೧ ಭಾರದ್ವಾಜಸಗೋ
54 ತ್ರದ ಆಶ್ವಲಾಯನಸೂತ್ರದ ಯಜ್ಞೇಶ್ವರಭಟ್ಟರ ಮಕ್ಕಳು ಶಂ
55 ಕರದೀಕ್ಷಿತರಿಗೆ ವೃತ್ತಿ ೧ ವಿಶ್ವಾಮಿತ್ರಗೋತ್ರದ ಬೋಧಾಯನ ಸೂ
56 ತ್ರದ ನಾರಾಯಣಭಟ್ಟರ ಮಕ್ಕಳು ಅಪ್ಪಣ್ಣಾಹಿತಾಗ್ನಿಗಳಿಗೆ
57 ವೃತ್ತಿ ೧ ಜಾಮದಗ್ನ್ಯವತ್ಸ ಗೋತ್ರದ ಬೋಧಾಯನ ಸೂತ್ರದ ಸ್ವಾ
58 ಮಿಭಟ್ಟರ ಮಕ್ಕಳು ಗಣೇಶದೀಕ್ಷಿತರಿಗೆ ವೃತ್ತಿ ೧ ವಸಿಷ್ಠಸಗೋ
59 ತ್ರದ ಆಶ್ವಲಾಯನ ಸೂತ್ರದ ಲಕ್ಷ್ಮೀಕಾಂತಭಟ್ಟರ ಮಕ್ಕಳು
60 ರಾಮಾಭಟ್ಟರಿಗೆ ವೃತ್ತಿ ೧ ಕೌಸಿಕಗೋತ್ರದ ಆಪಸ್ತಂಬ ಸೂತ್ರದ
61 ಹರಿಭಟ್ಟರ ಮಕ್ಕಳು ಅನಂತಭಟ್ಟರಿಗೆ ವೃತ್ತಿ ೧ ವಿಷ್ಣುವರ್ಧನ
62 ಗೋತ್ರದ ಆಶ್ವಲಾಯನ ಸೂತ್ರದ ಶಂಕರಭಟ್ಟರ ಮಕ್ಕಳು ಗು
63 ಡ್ಯ ವಿಷ್ಣುಗಳಿಗೆ ವೃತ್ತಿ ||| ಕೌಶಿಕಗೋತ್ರದ ಆಪಸ್ತಂಬ ಸೂತ್ರದ
64 ರಾಮಾಭಟ್ಟರ ಮಕ್ಕಳು ಪೆರಮಾಳುಭಟ್ಟರಿಗೆ ವೃತ್ತಿ ೧ ಕಾಶ್ಯಪ
65 ಗೋತ್ರದ ಆಶ್ವಲಾಯನಸೂತ್ರದ ಮುಕುಂದಭಟ್ಟರ ಮಕ್ಕಳು ದೇ
66 ವರಭಟ್ಟರಿಗೆ ವೃತ್ತಿ ೧ ವಸಿಷ್ಠಗೋತ್ರದ ಆಶ್ವಲಾಯನ ಸೂ
67 ತ್ರದ ಮಾಧವಭಟ್ಟರ ಮಕ್ಕಳು ಬೆಣ್ಣೀಪುರಾಣಿಕರಿಗೆ ವೃತ್ತಿ ೧
68 ಭಾರದ್ವಾಜಸಗೋತ್ರದ ಆಶ್ವಲಾಯನ ಸೂತ್ರದ ನಾರಸಿಂಹಭಟ್ಟ
69 ರ ಮಕ್ಕಳು ಅಚ್ಯುತಭಟ್ಟರಿಗೆ ವೃತ್ತಿ ||| ಗೌತಮಗೋತ್ರದ ಜೈಮು
70 ನಿ ಸೂತ್ರದ ತಿರುಮಲಭಟ್ಟರ ಮಕ್ಕಳು ಲಕ್ಷ್ಮೀಧರಭಟ್ಟರಿಗೆ

71 ವೃತ್ತಿ ೧ ಆತ್ರೇಯಸಗೋತ್ರದ ಆಶ್ವಲಾಯನಸೂತ್ರದ ದೇವರಭಟ್ಟ
72 ರ ಮಕ್ಕಳು ನರಸಿಂಹಭಟ್ಟರಿಗೆ ವೃತ್ತಿ ೧ ಕಾಶ್ಯಪಗೋತ್ರದ ಆಶ್ವಲಾ
73 ಯನ ಸೂತ್ರದ ಬ್ರಹ್ಮಣ್ಯಭಟ್ಟರ ಮಕ್ಕಳು ಲಕ್ಷ್ಮೀಕಾಂತ ಭಟ್ಟರಿಗೆ
74 ವೃತ್ತಿ ೧ ಹರಿತಸಗೋತ್ರದ ಆಶ್ವಲಾಯನ ಸೂತ್ರದ ನಾಗಾಭಟ್ಟರ ಮಕ್ಕಳು ಶಂಕರ
75 ಭಟ್ಟರಿಗೆ ವೃತ್ತಿ ೧ ವಿಶ್ವಾಮಿತ್ರ ಗೋತ್ರದ ಆಶ್ವಲಾಯನ ಸೂತ್ರದ ಪದ್ಮನಾಭಭಟ್ಟರ
76 ಮಕ್ಕಳು ಕೇಶವಭಟ್ಟರಿಗೆ ವೃತ್ತಿ ೧ ವಸಿಷ್ಠಗೋತ್ರದ ಬೋಧಾಯನಸೂತ್ರದ
77 ಸುಬ್ರಹ್ಮಣ್ಯಭಟ್ಟರ ಮಕ್ಕಳು ನಾಗಂಣಗಳಿಗೆ ವೃತ್ತಿ ।।। ಮವುದ್ಗಲ್ಯ ಗೋತ್ರದ
78 ಆಶ್ವಲಾಯನ ಸೂತ್ರದ ಮಹದೇವಭಟ್ಟರ ಮಕ್ಕಳು ಮಲ್ಲಿಭಟ್ಟರಿಗೆ ವೃ
79 ತ್ತಿ ೧ ಮೌನಿಭಾರ್ಗವಗೋತ್ರದ ಆಪಸ್ತಂಬ ಸೂತ್ರದ ದಕ್ಷಿಣಾಮೂರ್ತಿಗಳ ಮಕ್ಕಳ
80 ಕವಡೆ ಮಲ್ಲಿಭಟ್ಟರಿಗೆ ವೃತ್ತಿ ।।। ಆತ್ರೇಯಸಗೋತ್ರದ ಆಶ್ವಲಾಯನ
81 ಸೂತ್ರದ ಲಿಂಗಣ್ಣಗಳ ಮಕ್ಕಳು ಗೂಳಪ್ಪಗಳಿಗೆ ವೃತ್ತಿ ।।. ಮಹಲಕ್ಷ್ಮಿದೇವ
82 ರಿಗೆ ವೃತ್ತಿ ।।। ಸೋಮೇಶ್ವರ ದೇವರಿಗೆ ವೃತ್ತಿ ೧। ಗಾಯತ್ರೀ ಮಂಟಪಕ್ಕೆ ವೃತ್ತಿ ।।।
83 ಆಲ್ದಹಾಳೊಳಗೆ ಹಳ್ಳಿಮಕ್ಕೆಗೆ ಟೆಂಕಲಾಗಿ ದೊಡ್ಡಕಲ್ಲಿಮಕ್ಕೀಮೇಲೆ ಟೆಂ
84 ಕನೀರುವರಿಯಾಗಿ ನೀಲೆ ನರಸಿಂಹಭಟ್ಟರಿಗೆ ಸಾಧ್ಯ ಖ ೩ ಬಾಸಿರಿಕಟ್ಟೆಗೆ
85 ಟೆಂಕಲಾಗಿ ಉಪಾಧ್ಯಭಟ್ಟರಿಗೆ ಸಾಧ್ಯ ಖ ೨।। ಜಟ್ಟಿಗನ ಕಟ್ಟೆಗೆ ಟೆಂಕ
86 ನೀರುವರಿಯಾಗಿ ಪ್ರಥಮಸ್ಥಳದಲ್ಲಿ ಕವಡೆ ಮಲ್ಲಿಭಟ್ಟರಿಗೆ ಸಾಧ್ಯ
87 ಖ ೧ ಅದಕ್ಕ ಪಡುವಲಾಗಿ ನಾಗಣ್ಣಗಳಿಗೆ ಸಾಧ್ಯ ಖಂ ೧ ಅದಕ್ಕೆ ಪಡುವಲಾಗಿ
88 ಅಚ್ಯುತಭಟ್ಟರಿಗೆ ಖಂ ೧ ಮೇಲಾದ ಸಾಧ್ಯಭೂಮಿ ಯಜಮಾನಾದಿ
89 ಸರ್ವಸ್ವಾಮ್ಯವೂ ಈ ಅಗ್ರಹಾರ ಮಾಡಿಸಿದಮೇಲೆ ನರಸಿಂಹಭಟ್ಟರಿಗೆ
90 ಈ ಗ್ರಾಮಕ್ಕೆ ಸಲ ವಗ್ರಹಾರಾಮಕ್ಷೇತ್ರ ಗದ್ದೆಬೆದ್ದಲು ಮೊದಲಾದ ಸಿದ್ಧ
91 ಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗತೇಜಸ್ವಾಮ್ಯವನ್ನು ಅನುಭವಿಸಿಕೊಂಡು
92 ಬಹರಿಯೆಂದು ಒಪ್ಪಿಕೊಟ್ಟ ದಾನಶಾಸನ ಪ್ರಕಾರಕ್ಕೆ ಗದ್ದೆ ಖಂ ೧೪೭
93 ಕ್ಕೆ ವಳಗೆ ಬಂದ ಪ್ರಕಾರ ವೃತ್ತಿ ೧ ಕ್ಕೆ ಗದ್ದೆ ಖ ೪। ರಲ್ಲು ವೃತ್ತಿ ೩೧ಕ್ಕೆರ್ದ
94 ಖ ೧೩೧।।। ದೇವರವೃತ್ತಿ ೨ ಕ್ಕ ಖ ೮॥ ಸಂಧ್ಯಾಮಂಟಪಕ್ಕೆ ವೃತ್ತಿ ।।। ಕ್ಕೆ
95 ಖ ೩। ಅಂತು ವೃತ್ತಿ ೩೩।।। ಕ್ಕೆ ಗದೆ ಖ ೧೪೩।। ಮಧ್ಯಕಕ್ಕೆ ನಿಂತದ್ದು ಖ
96 ೩।। ಮೂರೂವರೆ ಖಂಡಗವನ್ನು ಕುಳಗಾರರು ದೇವರ ಮಕ್ಕಳಿಗೆ ರಸ್ತೆ
97 ಕೊಡಗಿ ಬಗ್ಯೆ ಹಾಕಿಕೊಟ್ಟದ್ದರಿಂದ ಈ ದೇವರಮಕ್ಕಳು ಕೆಲವು
98 ದಿವ್ಸ ಉಂಬಳಿಯಾಗಿ ಅನುಭವ್ಸಿ ಆಮೇಲೆ ದೊಡ್ಡಣ್ಣಭಟ್ಟ ಎಂಬವಗೆ
99 ಈ ದೇವರ ಮಕ್ಕಳು ಗೌತಮೇಶ್ವರದೇವರಲ್ಲು ಮನ್ತ್ರಪುಷ್ಪದ ಉಪಾಧಿಯಂ
100 ತ ಮಾಡಿಕೊಟ್ಟು ಈ ಗದ್ದೆಯನ್ನು ಈತಗೆ ಬಿಟ್ಟುಕೊಟ್ಟು ಕೆಲವು ದಿವ್ಸದಮೇಲೆ
101 ಈ ದೇವರ ಮಕ್ಕಳು ಕುಳನಷ್ಟವಾಗಿ ಹೋದರು ಆಮೇಲೆ ಈ ದೊಡ್ಡಣ್ಣಭಟ್ಟನು
102 ಈ ಉಪಾಧಿಯನ್ನು ಮಾಡಿಕೊಂಡು ಭೂಮಿಯನ್ನು ಅನುಭವಿಸಿಬರುತ್ತಿದ್ದ
103 ಲ್ಲಿ ಸಿಂಗಾಪುರದ ಗಿರಿಭಟ್ಟರು ಯಂಬವರು ಈ ದೊಡ್ಡಂಣಭಟ್ಟಗೆ ಹತ್ತು
104 ಇಪ್ಪತ್ತು ಹಣ ಕೊಟ್ಟು ಈ ಭೂಮಿಯನ್ನು ಅಡವಮಾಡಿಕೊಂಡು ಅ
105 ನುಭವಿಸಿದ್ದದನ್ನು ಈ ದೊಡ್ಡಣ್ಣಭಟ್ಟನು ಅಪುತ್ರನಾಗಿ ಮೃತ
106 ನಾಗಿ ಹೋದನು. ಈ ಭೂಮಿಯು ಸಿಂಗಾಪುರದ ಗಿರಿಭಟ್ಟರ ಬುಡದವ
107 ರಿಗೆ ನಡದುಬಂತು ಇತ್ತಲಾಗಿ ಅವರು ಅಪುತ್ರರಾಗಿ ಮೃತವಾಗಿ
108 ಹೋದ್ದರಿಂದ ಚಿತ್ರಭಾನುಸಂವತ್ಸರದಾರಭ್ಯ ಉಪಾಧ್ಯರನಾರಿಸಿದೇ
109 ವರ ಮನೆಯವರು ಅನುಭವಿಸುತ್ತಾರೆ ಈ ಭೂಮಿಯು ಮಧ್ಯಕಕ್ಕೆ
110 ನಿಂತದ್ದು ಶ್ರೀಮಠಕ್ಕೆ ಬರಬೇಕು

ಉಭಯಮಂ ಗದೆ ಖಂ ೧೪೭ ಸಾಧ್ಯಭೂಮ
ಖ೯।। ಉಭಯ
ಖ ೧೫೬।। ಕ್ಕೆ ಸಿಸ್ತು ಗ ೩೫೭।। ಇತ್ತಲಾಗಿ ಹೆಚ್ಚಿದ್ದು ೪।

ಕೋಲಾರ ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಕೋಲಾರ ತಾಲ್ಲೂಕು.

19

ಕೋಲಾರದ ಕೃಷ್ಣಶಾಸ್ತ್ರಿಗಳು ಹಾಜರ್‌ಮಾಡಿದ ಅವಣಿಮಠದ ೧ನೆಯ ಸನ್ನದು

ಫಾರ್ಸಿ ಲಿಪಿ—ಫಾರ್ಸಿ ಭಾಷೆ

قدر قدرت.

محمد شفیع
خادم شرع قاضی
مهر نیابت
۱۱۰۴

مطابق و اصل

(۱) پروانه بمهر ... ... مرتبت
درگاه قلی خان از قرار بتاریخ پانزدهم 15 شهر ربیع الثانی سنه جلوس والا.

(۲) متصدیان (Sic) و مهمات حال و استقبال پرگنه کولار کرناٹک صوبه
دارالظفر بیجاپور بدانند چون موضع هونین هلی سمت حویلی طرف.

(۳) متفرقات عمله پرگنه مذکور در وجه مدد خرچ سنکری متهه بدستور
سابق حسب الضمن بحال ومقرر گشته باید که موضع مسطور را.

(۴) در و بست واگذارند که بتصدق فرق مبارک حضرت حاصلات آنجا
سال بسال برای خرچ.

(۵) سنکری متهه جاری دارند وسند مجدد طلب ندارند درین باب
تاکید اکید دانسته حسب المسطور بعمل آرند.

(Back—ಹಿಂಭಾಗ)

(۱) . . . شرح ضمن موضع هونین هلی سمت حویلی طرف متفرقات.

(۲) . . . عمله پرگنه کولار سرکار کرناٹک صوبه دارالظفر بیجاپور
در وجه مدد خرچ.

(۳) . . . سنکری متهه بدستور سابق بحال ومقرر گشته.

(۴) . . . ے مواضع -
(۵) . . . اصلی داخلی -
(۶) . . . موضع مواضعان -
(۷) . . . معه جمع کامل -

لہ عـہ جن

20

ಆವಣಿಮಠದ ೨ನೆಯ ಸನ್ನದು.

ಫಾರಸಿ ಲಿಪಿ—ಫಾರಸಿ ಭಾಷೆ.

ع—7

محمد شفیع
خادم شرع قاضی
مہر نیابت
۱۱××

مطابق واصل

بعرض

(۱) پروانہ بمہر شہامت ومرتبت طاہر محمد خان ازقرار بتاریخ چہارم شوال سنہ ۱۱ جلوس معلی۔
(۲) عاملان حال واستقبال پرگنہ کولار سرکار کرناٹک دارالظفر بیجاپور بدانند۔
(۳) درین ولا موضع ہونین ہلی طرف متفرقات سمت حویلي عملہ پرگنہ مذکور۔
(۴) دروجہ مدد خرچ سنکری متہ بتصدق فرق مبارک بموجب اسناد سابق۔
(۵) حسب الضمن مقرر گشت باید کہ موضع۔
مسطور را دروبست واگذارند (Sic)
(۶) کہ تا حاصلات آن برائے خرچ سنکری متہ ہمیشہ جاری دارند۔
(۷) درین باب تاکید دانستہ حسب المسطور بعمل آرند۔

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ಆವಣಿಮಠದ ಇನೆಯ ಸನ್ನದು.

ಫಾರ್ಸಿ ಲಿಪಿ—ಫಾರ್ಸಿ ಭಾಷೆ.

قدر قدرت .

محمد فرخ سیر
بادشاه غازی بهادر
متهور خان
قادری فدوی
۱۲۲۷

(۱) عاملان حال واستقبال پرگنہ کولار سرکار کرناٹک دارالظفر بیجاپور بدانند.
(۲) درینولا موضع ہونین ہلی سمت حویلی طرف متفرقات عملہ پرگنہ مذکور.
(۳) دروجہہ مدد خرچ شنکري متہہ بتصدق فرق مبارک.
(۴) حضرت حسب الضمن مقرر گشتہ باید کہ.
(۵) موضع مسطور را دروبست واگذارند کہ.
(٦) تا حاملات آن برائے خرچ سنکري متہہ ہمیشہ.
(۷) . . . درا ینباب تاکید دانستہ حسب المسطور.
(۸) بعمل آرند تحریر . . . . . . بیض سنہ.

(Back—ಹಿಂಭಾಗ)

ضمن نویسند.
(۱) . . . شرح ضمن موضع ہونین ہلی سمت حویلي طرف متفرقات عملہ پرگنہ کولار.
(۲) سرکار کرناٹک دارالظفر بیجاپور دروجہہ مدد خرچ.
سنکري متہہ مقرر کشتہ.
ے مواضع.
اصلی داخلی.
موضع مواضعان.
. . . . جمع کامل.
لہ عـہ ہن .

22

ಆವಣಿಮಠದ ೪ನೆಯ ಸನ್ನದು.

ಫಾರ್ಸಿ ಲಿಪಿ—ಫಾರ್ಸಿ ಭಾಷೆ.

قدر قدرت .

سنہ محمد شاہ
بادشاہ غازی
علی بیگ خان

(۱) متصدیان ومهمات حال واستقبال پرگنہ کولار سرکار کرناٹک صوبہ دارالظفر بیجاپور بدانند .

(۲) چون موضع ہونین ہلی سمت حویلی طرف متفرقات عملہ پرگنہ مذکور درجہہ مدد خرچ سنکری متہہ بدستور سابق حسب الضمن بحال و مقرر گشتہ .

(۳) بایدکہ موضع مسطور را دروبست واگذارند کہ بتصدق فرق مبارک حضرت حاصلات آنجا سال بسال برائے خرچ .

(۴) شنکری متہہ جاري دارند وسند مجدد طلب ندارند درین باب تاکید اکید دانستہ حسب المسطور بعمل آرند .

(۵) تحریرفی‌التاریخ پانزدہم 15 شہر ربیع الثانی سنہ جلوس واا.

(Back—ಹಿಂಭಾಗ)

(۱) . . . . شرح ضمن موضع ہونین ہلی سمت حویلی طرف متفرقات عملہ پرگنہ کولار.

(۲) سرکار کرناٹک صوبہ دارالظفر بیجاپور در وجہ مدد خرچ سنکري متہہ بدستور سابق بحال و مقررگشت .

(۳) ے مواضع اصلی داخلی .

موضع مواضعان .

* جمع کامل

لہ عـہ ہن .

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* Arabic numeral : See p. 92

ಆವಣಿಮಠದ ೫ನೆಯ ಸನ್ನದು.

ಫಾರ್ಸಿ ಲಿಪಿ—ಫಾರ್ಸಿ ಭಾಷೆ,

عالم گیر
بادشاه غازی فدوی
...نورخان بهادر

(١) متصدیان مهمات حال واستقبال ودیسمکهان ودیسپانڈیان وپٹواریان ومزارعان.

(٢) پرگنہ کولار سرکار کرناٹک صوبہ دارالظفر بیجاپور بدانند موضع ہونبین ہلی .

(٣) وغیره دیهات پرگنہ مذکور ذریعہ انعام باسم سنکربهاری بموجب اسناد.

(۴) حکام پیشین مقرر وجاریست درینولا نیز بدستور سابق حسب الضمن.

(٥) بحال داشتہ شد باید کہ دہات مسطور مصرف مشارالیہ واگذارند کہ حاصلات انجا را معیشت خود نموده بدعائے دولت ابد مدت مشغول باشد.

(٦) وسند مجدد سال بسال درخواست نکنند درین باب تاکید.

(٧) اکید دانستہ حسب المسطور بعمل آرند تحریر فی التاریخ.

(٨) بست ششم شهر شعبان المعظم سنہ ھ ١١٦٧ بیض.

(Back—ಹಿಂಭಾಗ)

ضمن بنویسند

(١) شرح ضمن انکہ موضع ہونبین ہلي وغیره دہات پرگنہ کولار دروجہ انعام باسم شنکر بهاری.

(٢) بموجب اسناد حکام پیشین مقرر گشت درینولا نیز بدستور سابق بحال دارند.

کامل.

*

دمعہ .

ے مواضع.

اصلی داخلی۹.

عـ٥ ے .

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* Arabic numeral : See p. 93

سمت حویلی سمت مولباکل موضع شنکری۔
* کا مل کامل
اصلی داخلی۔
مواضعان مواضعان۔
... ...
*کا مل لہ عــہ کا مل۔
ے مواضع داخلی۔
مواضعان۔
اصلی داخلی۔
ے مواضع موضع۔
اصلی داخلی۔
مواضعان موضع۔
عــہ کا مل۔

ಮಾಲೂರು ತಾಲ್ಲೋಕು.

24

ಮಾಲೂರು ಹೋಬಳಿ ಮೈಲಾಂಡಹಳ್ಳಿಗೆ ದಕ್ಷಿಣ ಸರ್ಕಾರಿ ಜಮೀನಿನಲ್ಲಿ ಹುಟ್ಟುಗುಂಡಿನಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ
2 ಶಾಲಿವಾಹನಶಕ ವರ್ಷಂ
3 ಗಳು ೧೪೬೦ನೆಯ ವಿಳಂ
4 ಬಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ
5 ೧ ಲುಃ ಶ್ರೀಮನು ಮಹಾ······
6 ಶ್ವರ ಅಚ್ಯುತರಾಯ ಮ
7 ಹಾರಾಯರು ರಾಜ್ಯಂ
8 ··············
9 ಬಯಿರಪಗಳಮಗ ಸೊ
10 ಣ್ಯಪ್ಪನು ಕಟ್ಟಿಸಿದ ಮಂ
11 ಟಪ ಶುಭಮಸ್ತು

25

ನರಸಾಪುರದ ಹೋಬಳಿ ಶಿವಾರಪಟ್ಟಣದ ವರದರಾಜದೇವಾಲಯದ ತಳಪಾದಿಯ ದಿಂಡುಕಲ್ಲಿನಲ್ಲಿ.

1 ಶ್ರೀಮತು ಸುಕ್ಲಸಂವತ್ಸರದ ಅಸ್ವಇಜ ಸು
2 ೧೦ ಸು ಸಿರಿ ಪೆರುಮಂಗಲ ಪಟ್ಟಣದ
3 ಪೆರುಮಾಳ ಸಿವಾಲ್ಯಕ್ಕೆ ತಳಗೂರನು
4 ಆಲಹಳ್ಳಿಯ ಗವುಡ ಬಇರೆಜೀಯನ
5 ಮಗ ಚೊಕ್ಕಬತ್ತಯ್ಯನು ಮುಂನ್ನಬಾ
6 ಳವಂಸ

(ಮುಂದೆ ಕಟ್ಟಡದಲ್ಲಿ ಸೇರಿದೆ.)

26

ಅದೇ ಹೋಬಳಿ ಶಿವಾರದ ಕೆರೆಯ ಕೋಡಿಯಲ್ಲಿ ತುಂಡುಕಲ್ಲಿನಮೇಲೆ ಬರೆದಿರುವುದು.

1 ಶ್ರೀಮತು ಕರಿಯಪಗಳ
2 ಸಿಸ್ಯ ತಮ್ಮಯನು ಮಾತಾಪಿ
3 ತೃಗಳಿಗೆ ಪುಣ್ಯವಾಗಲ ಯೆಂ
4 ದು ಹಾಕಿದ ಬನಕ್ಕೆ ಮಂಗಳ

Arabic numerals : See p. 94

27

ಅದೇ ಹೋಬಳಿ ಹುಂಗೇನಹಳ್ಳಿಯ ಊರಬಾಗಿಲಲ್ಲಿ.

ಪ್ರಮಾಣ 5′–0″ × 2′–6″

1 ಶ್ರೀಮತು
2 ಸೌಜನ್ಯ ಸೀಲರು
3 ಮನ್ನೆಯಮೌಳಿಯ
4 ರುಂ ವೂರಮಾಡಿಸಿದ
5 ರೂ

ಶಿಡ್ಲಘಟ್ಟದ ತಾಲ್ಲೋಕು.

28

ಶಿಡ್ಲಘಟ್ಟಕ್ಕೆ ಸೇರಿದ ಸೆಟ್ಟರ ಬೂದಿಹೊಲದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′–0″ × 1′–8″

1 ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿ
2 ವಾಹನಶಕ ವರುಷಂಗಳು
3 ೧೫೭೩ನೆಯ ಖರಸಂವತ್ಸರ
4 ದ ಚೈತ್ರ ಸು ೧ ಲು ಶ್ರೀಮತು
5 ಮಹಾರಾಜಾಧಿರಾಜ ವೀರಪ್ರ
6 ತಾಪ ಶ್ರೀ ವೆಂಕಟಪತಿದೇವರು
7 ಪೃಥ್ವೀ ರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಿರಲು
8 ಅವರ····ರಾದ ಆವತಿನಾಡ
9 ಪ್ರಭು ಬ್ಯೆರೇಗೌಡರ ಪುತ್ರರು
10 ಯಿಂಮಡಿ ಬ್ಯೆಚೆಗವುಡರು
11 ಕೊಟ್ಟ ಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ
12 ವಡಿಗೇಹಳ್ಳಿಯ ಸ್ಥಳಕ್ಕೆ ಸಲ್ಲುವ····
13 ಕೆರೆ ಗ್ರಾಮವೊಂದನ್ನು ಶ್ರೀಮತು
14 ಸಿವಾಚಾರ ಸಂಪನ್ನ ಶ್ರೀ ಲಿಂಗ
15 ಶಕಿ·········ಕೊಟ್ಟ······

29

ಅದೇ ಶಿಡ್ಲಘಟ್ಟದ ಹೋಬಳಿ ಹುಣಸೇನಹಳ್ಳಿಗೆ ೧ ಮ್ಯೆಲಿ ದೂರದಲ್ಲಿ ಹೊಂಗೆಮರಗಳ ಕಾನಿನಲ್ಲಿ ಸರ್ಕಾರಿ ಬಂಜರು ಜಮೀನಿನಲ್ಲಿ ಹುಟ್ಟುಗುಂಡಿನಮೇಲೆ.

ಪ್ರಮಾಣ 1′–8″ × 1′–8″

1 ಸರ್ವಧಾರಿ ಸಂವತ್ಸರ
2 ಭಾದ್ರಪದ ಶು ೧ ಲು ಶ್ರೀ
3 ಮತು ಸೊಣ್ಣಪ್ಪಗವುಡರು
4 ಮುದ್ದಯ್ಯನಿಗೆ ಕೊಟ್ಟ ಮಾ
5 ನ್ಯದ ಹೊಲ ಇದಕೆ ತಪಿದ
6 ವರು ತಾಯಿತಂದೆ ವಧಿಸಿದ
7 ಪಾಪಕೆ ಹೋಹರು

30

ಜಂಗಮಕೋಟೆಯ ಹೋಬಳಿ ಜಂಗಮಕೋಟೆಯ ಬಳಿ ಚೌಡೇಶ್ವರೀ ದೇವಾಲ್ಯದ ಮುಂದೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′–0″ × 2′–6″

ಕಲ್ಲು ಒಡೆದುಹೋಗಿದೆ.

ಬಂಮನಾಯು
ಕಸಸನಯೆಂತಂ
ಮಾನ್ಯಹೊಲ ತ
ತಂಮ ಗುರು ಮಾ
····ಸ ಅವೋಳೆಪ ?
ಪಾಪಕೆ ಹೋ
ಹರು ಶ್ರೀ

31

ಅದೇ ಹೋಬಳಿ ರಂಗನಾಥಪುರಕ್ಕೆ ದಕ್ಷಿಣ ನಾಯಕರ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

1 ಪ್ಲವಂಗ ಸಂವತ್ಸರದ ಮಾಘ
2 ಶುದ್ಧ ೧೫ ಸೋಮವಾರ ಸು
3 ಗಟೂರು ಚಿಕರಾಯ ನಂಜ
4 ಪಗವುಡರು ಬೆಟ್ಟದಹಾಳ
5 ರಾಯ ವೊಡೆಯ ದೇವರಿಗೆ
6 ಎತ್ತಿನವೊಡೆಯ ದೇವರಿಗೆ
7 ಏರುಗಾಣಿಕೆಯನು ಬಿಟ್ಟು
8 ಕೊಟ್ಟರು ಮಹಾಜನರ ವೊಪ್ಪ
9 ಶ್ರೀ ಶ್ರೀ

32

ಅದೇ ರಂಗನಾಥಪುರಕ್ಕೆ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ದಿನ್ನೆಮೇಲೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

1 ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀ
2 ಜಯಾಭ್ಯುದಯ ಶಾಲಿ
3 ವಾಹನಶಕ ವರುಷಂ
4 ಗಳು ೧೪೬೦ನೆಯ ಸಂದ ವಿರೋ
5 ಧಿ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಶು
6 ೧೩ ಯಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿ
7 ರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರ
8 ಪ್ರತಾಪ ಅಚ್ಯುತರಾಯ ಮ
9 ಹಾರಾಯರು ಪೃಥಿವೀರಾಜ್ಯಂಗೆ
10 ಯುತ್ತಿರಲು ರಾಮಯ ಒಡೇರ ಅ
11 ಯ್ಯನವರಿಗೆ ಅಚ್ಯುತರಾಯ ಮಹಾರಾ
12 ಯರು ನಾಯಕತನಕ್ಕೆ ಪಾಲಿಸಿದ ಬೇಲೂರ
13 ಚಾವಡಿಗೆ ಸಲುವ ಕೋಳಾಲ ಸೀಮೆ
14 ವೊಳಗಣ ಅರಮಾಲದಹಳ್ಳಿಗೆ ಸಲುವ ಶಿವ
15 ಯನಹಳ್ಳಿಯೆಂಬ ಗ್ರಾಮವನು ಅ
16 ರೆಮಂಗಲದ ತಿಂಮಪ್ಪಗೌಡರಿಗೆ
17 ······ದಂಡಿಗೆ ಉಂಬಳಿಯಾಗಿ
18 ಕೊಟ್ಟೆವು ಯಿಾಗ್ರಾಮವನೂ
19 ಮಾನ್ಯವಾಗಿ ನಿಂಮ ಪುತ್ರಪೌತ್ರ ಪಾರಂಪರಿ
20 ಯಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಸು
21 ಖದಲಿ ಅನುಭವಿಸುವುದು ಯಿದಕೆ ತಪಿ
22 ದವರು ಕಾಶಿಯಲಿ ಕಪಿಲೆಯ ಕೊಂದ ಪಾಪಕೆ
23 ಹೋಗುವರು ತಂದೆತಾಯ ಕೊಂದ
24 ಪಾಪಕೆ ಹೋಗುವರು ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಜಂಗಮಕೋಟೆ ಹೋಬಳಿ ಮುದ್ದೇನಹಳ್ಳಿ ಜೋಡೀದಾರರ ಬಳಿ ಇದ್ದ ಶಾಸನದ ನಕಲು.

1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ।
2 ತ್ರ್ಯೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ॥
3 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ಕೃಷ್ಣರಾಜಯ್ಯನವರು
4 ವಿಜಯನಗರದಲ್ಲಿ ರಾಜ್ಯಂ ಗೈವಲ್ಲಿ ರುದ್ರಯ್ಯ
5 ನ ಕೊಮಾರ ದೇವಯ್ಯನು ತಂನ ಮಾತಾಪಿತೃಗಳಿಗೆ
6 ಪುಣ್ಯವಾಗಬೇಕೆಂದು ಮಾರ್ಗಶಿರ ಶುದ್ಧ ಪೌರ್ನ
7 ಮಾಸ್ಯದಲ್ಲೂ ಸೋಮೋಪರಾಗ ಪುಣ್ಯಕಾಲದಲ್ಲಿ
8 ಕೃಷ್ಣಾಪುರವೆಂಬ ಗ್ರಾಮವನು ಅಪಸ್ತಂಬಸೂತ್ರರಾದ
9 ಯಜುಶ್ಯಾಖಾಧ್ಯಾಯಿಗಳಾದ ಭಾರದ್ವಾಜಗೋತ್ರದ
10 ತಿಪ್ಪಂಭಟ್ಟರಿಗೆ ಸಹಿರಣ್ಯೋದಕ ದಾನಧಾರಾ
11 ಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟದ್ದು ಈ ಗ್ರಾಮವನು ನೀವು ಪುತ್ರ
12 ಪೌತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ಸುಖದಲ್ಲಿ ಅನುಭವಿಸಿಕೊಂಡು
13 ಸುಖದಲ್ಲಿಹುದು ಯೆಂದು ಬರಸಿಕೊಟ್ಟ ತಾಮ್ರಶಾಸನ
14 ದಾನ ಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲ
15 ನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ

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ಅದೇ ಜಂಗಮಕೋಟೆಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಚೊಕ್ಕಂಡಹಳ್ಳಿಗೆ ಸೇರಿದ ಪಾಳುಮಿಟ್ಟೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

1 ನಂದನ ಸಂವತ್ಸರದ ಮಾ
2 ರ್ಗಶಿರ ಬ ೨ ಲು ಶ್ರೀಮತು
3 ಸೊಂಣಪಗಉಡರು ಲಿಂ
4 ಗಯ್ಯನಿಗೆ ಕೊಟ್ಟ ಕೆರೆಯ ಸಾ

5 ಸನವೆಂತೆಂದರೆ ನೀನು ಯಿಲ್ಲಿ
6 ಕೆರೆಯನು ಕಟ್ಟಿಸಿಕೊಂಡು
7 ಭೂಮಿಯನು ಆಚಂದ್ರಾರ್ಕ
8 ವಾಗಿ ಅನುಭವಿಸುವುದೆಂ
9 ದು ಬರಸಿಕೊಟ್ಟ ಶಿಲಾಶಾ
10 ಸನ ಮಂಗಳ············

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ಅದೇ ಜಂಗಮಕೋಟೆ ಹೋಬಳಿ ಭದ್ರನಕೆರೆಯಕೆಳಗೆ ಎಲೆತೋಟಕ್ಕೆ ಬಲಭಾಗ ಬಾವಿಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′-6″ × 2′-3″

1 ಪ್ಲವಸಂವತ್ಸರದ ಭಾದ್ರಪದ
2 ಶು ೭ ಗುರುವಾರದಲು ಸು
3 ಗುಟೂರ ಮುಂಮಡಿ ಚಿಕರಾ
4 ಯ ನಂಜಪಗೌಡರು ಮಾದಯ
5 ನ ಮಗ ಬಾಲಯಗೆ ಕೊಟ್ಟನೆ
6 ತ್ತರು ಕೊಡಗಿ ಮಾನ್ಯಗದ್ದೆಂ ।೦
7 ಇದಕೆ ತಪ್ಪಿದರೆ ತಂದೆತಾಯ
8 ಕೊಂದಪಾಪ ಶ್ರೀ

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ಅದೇ ಜಂಗಮಕೋಟೆ ಹೋಬಳಿ ಘಟಮಾರನ ಹಳ್ಳಿಯಬಳಿ ಪಟೇಲ್ ಪಿಳ್ಳೆಗೌಡನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′-0″ × 1′-6″

1 ಸ್ವಸ್ತಿಸಮಧಿಗತ ಪಞ್ಚ
2 ಮಹಾಶಬ್ದ ಶ್ರೀ ಪಲ್ಲವ ···········
3 ನೊಳಮ್ಬರಸರು ಊರ
4 ಜನಉಂ ಮಡುವಬ
5 ರಸಗೆ ········ಪಾರ್ವ್ವರ್ಗ್ಗಉಂ
6 ಕೊಟ್ಟ ಮಣ್ಣು

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ಸಾದಲಿ ಹೋಬಳಿ ಸಾದಲಿಗ್ರಾಮದಬಳಿ ಇರುವ ಈಶ್ವರ ದೇವಾಲಯದ ಸಮೀಪ ಹಳ್ಳದಲ್ಲಿ ಸೋಪಾನಕ್ಕೆ ಹಾಕಿರುವ ಕಲ್ಲು.

(ಹಳೆಗನ್ನಡಕ್ಷರ)

ದುರ್ಗ್ಗಮಾರರಾಪಡೆಯು···············
··········ಅವಮ್ಮಗನ್‌ರಣದೆಱೆಯಮ್
··········ಱದಮಾರ್ಗ್ಗಮ್

ಮೈಸೂರು ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಮೈಸೂರು ತಾಲ್ಲೂಕು.

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ಕಡಕೊಳದ ಹೋಬಳಿ ಮರಸೆಗ್ರಾಮದ ಮರಳೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂಭಾಗದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3½′ × 3½′

1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಬಿ
2 ಜಯಿತನು ಮರಿಯ
3 ಸೆಯೊಳ್ ಭಗವತಿಯುಂ
4 ಪದಿಷ್ಟೆಗೆಯ್ಸಿದೊಡೆ
5 ಪೆರ್ಮ್ಮಾಡಿಗಾವುಣ್ಡನು
6 ಸಾಸಿರ್ವರು ಅರಶ
7 ರಾ ಶ್ರೀಕರಣಮುಮಿಬ್ಬ
8 ಕೊಟ್ಟಮಣ್ಣುಪಳ್ಳದ
9 ಬಡಗಣತೆಮರು ಭ
10 ಗವತಿಗೆ ಕೊಟ್ಟಮಣ್ಣು
11 ಇದನಟಿದೊಂಪಞ್ಚ
12 ಮಹಾಪಾತನಪ್ಪೊನ್

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ಅದೇಗ್ರಾಮದ ಊರಬಾಗಿಲ ಬಳಿ ಪಟೇಲ ಸಿದ್ದನಾಯಕನ ಹೊಲದ ಯಲಚೀಮರದ ಬುಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಜಿನವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ.

1 ಶ್ರೀಮದ್ರಾವಿಳಸಂಘೇಸ್ಮಿನ್ನಂದಿಸಂಘೇಸ್ತ್ಯರುಂಗಳಃ ಅ
2 ನ್ವಯೋಭಾತಿ ಯೋಶೇಷಶಾಸ್ತ್ರವಾ
3 ರಾಶಿಪಾರಗೈಃ

40

ಅದೇ ಮರಸೆಗ್ರಾಮದ ಚೆನ್ನಿಗರಾಯದೇವರ ಗುಡಿಯ ಮುಂಭಾಗದಲ್ಲಿ ಬಿದ್ದಿರುನ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′-0″ × 2″-6″

1 ಶ್ರೀ
2 ಸ
3 ೧೧೧೩ವಿ
4 ದ ಕಾರ್ತಿಕ ಶು
5 ಆನುರ ಕೆತಲೆಗೊ
6 ಣ್ಡ ಭೆರ್ಯದ ಕಂಪ
7 ಣನ ವಂಸದ ಕೆಸಿಮ
8 ಳಿಕಗುಂ ನಡಬೊವಣಂ
9 ಗೆಯುಂ ಪುಟ್ಟಿದ ಕಂಪಣ ············
10 ಟ್ಟಿಯರ ಬಡ್ಡಂಕಂಪಂಣಂ ರ··········
11 ಳಿಯಗೆಜೆಯ ರಂಗಗೌಡರ ಕೊಮಾರ····
12 ಕಿತಿಗೆಯುಂ ಹಿರಿಯ ಹರಹಪಗೌಡ······
13 ರಿ ಅಣ್ಣಯಸಮುದ್ರಕೆ ಸಲುವ ಗೋಡಕಟ್ಟೆ················
14 ಮಾಸೆನಾಡಾಳ್ವಬಾಡಿಯ ಕೆಜೆಯ ಕೀಳೇರಿಯಲು····

15 ರದಲು ಮಣ್ಣು ಅಣ್ಣಯ ಸಮುದ್ರದಲು ಗದ್ದೆಸಲಗೆಯ ಘೂ
16 ······ಕೊಳಗ ಹತ್ತು ಅಮರುವಸೆಯ ಮುನ್ನೂಱುಗುಳಿ ಮಣ್ಣು
17 ಕೊಟ್ಟಗರಿಗೆ ಹೊಲವರಹ ೫ ಸಣ್ಣ ಬೋವಗೆಯುಂ ಹೇಮಬೋವಿತ್ರಿಗೆ
18 ಪುಟ್ಟಿದ ಮಂಡಳಿಕ ಬೊವನುಂ ಅಣ್ಣಯ ಸಮುದ್ರಕೆ ಕರುವೊ ಇಳ್ದು ?
19 ಬಿಟ್ಟು ಕೊಡಂಗೆಸಲಗೆಯಲೆಂಟುಗದೆ ಮಾರುವಸೆಯ ಸಮಸ್ತಗೌಡು[ಗ]
20 ಳು ಕೂಡಿ ಇಂತಿವರಿಬ್ಬರ್ರಾ ಮುಂದಿಟ್ಟು ಕೊಡಂಗೆ ಮಾನ್ಯ ಮಂಡಳಿಕಚಾ
21 ರಿಗೆ ಗುರಊರಲು ಕೊಡಂಗೆಯ ಮಂಣುಕಡವೆಯ ಸರಿಗೆಯೊಳು
22 ಕೊ ೫ಂ ಕಲ್ಲುಕೆಱೆಯಲು ಗದ್ದೆ ೫ ಕೆಸಲೆಗೋಡಿನ ಸವಿಗೌಡಂ
23 ಗೆಯುಂ ರೊಕ್ಕಗೌಡಿಗೆಯುಂ ಪುಟ್ಟಿದ ಕೆಸಿದೇವನ ಮಂಚವಿರನ
24 ಗೌಡಿಕೆಯಲು ಮಂಡಳಿಕಚಾರಿಗೆ ಕೊಟ್ಟು ಕೊಡಂಗೆ ಮನ್ನಿಯ ಮ
25 ರುವಸೆಯಲು ಇರ್ಕುಳ ಗುಳಿಮಣ್ಣುಂ ಗು ೫ಂ ಹಿರಿಯಕೆಱೆ
26 ಯ ಕೀಳೇರಿಯಲು ಗದ್ದೆಕೊಳಗ ಹತ್ತು ೧ಂ ಮರುವಸೆಯ ಸಮ
27 ಸ್ತ ಗೌಡುಗಳುಂ ತಂಮೊಳು ಕೂಡಿ ಮಂಡಳಿಕಾಚಾರಿಗೆಯುಂ
28 ಮಂಡಳಿಕ ಬೋವಂಗೆಯುಂ ಬಿಟ್ಟು ಕೊಟಕೆಯ ಆಳಿಪ್ಪಿದಂಗೆ ಸ[ಸಿ]
29 ರಕವಿಲೆಯ ಕೊಂದ ಬ್ರಂಹತ್ತಿಗೆ ಹೋದ ಸಸಿರವೇದ ಬ್ರ·········
30 ನಕೊಂನ್ದ ಬ್ರಂಹ್ಮಾತಿಗೆ ಹೋದ ಸಸಿರರಿಷಯರ್ಕ್ಕಳ ಗಂಗೆಯತಡಿ······
31 ದ ಬ್ರಂಹ್ಮಾತ್ತಿಗೆ ಹೋದ ಸುದತ್ತಂ ಪರದತ್ತಂವಾಯೋ ಹರೇಣವ······
32 ಸಷ್ಟಿಬ್ಬರ್ಷಸಶ್ಯರಣಿವಿಷ್ಟಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿಃ ೦|೧|······
34 ಮುದ್ರಮಂಡ್ದಳಿಕಚಾರಿಗೆ ಯೆರಡು ಎ೨ ಹೆಂಗ······
34 ಚರಿಗೆ ಒಂದು ೧ ಮಂ

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ಅದೇ ಮೈಸೂರು ತಾಲ್ಲೂಕು ಇಲ್ವಾಲ ಹೋಬಳಿ ಸಾಗರಕಟ್ಟೆ ಗ್ರಾಮದ ಆಂಜನೇಯ ದೇವಾಲಯದ ಹೊಸ್ತಿಲಕಲ್ಲು. ಈಗ ಇದು ರೈಲ್ವೆಸ್ಟೇಷರ್ಬಳಿ ಬಿದ್ದಿದೆ

ಪ್ರಮಾಣ 6½′ × 1½′

1 ಶ್ರೀಮದ್ರಾವಿಳಶಂ
2 ಘದ ಅರುಂಗಳಾ
3 ನ್ವಯದನನ್ದಿಗಣ
4 ದ ಶಾನ್ತಿಮು
5 ನಿಗಳ ಶಿಶ್ಯಸನ್ತ
6 ತಿ ಶ್ರೀವಾದಿರಾ
7 ಜದೇವರ ಶಿಷ್ಯರು
8 ಶ್ರೀವರ್ದ್ಧಮಾನ ದೇ
9 ವರು ಹೊಯ್ಸಳ
10 ಕಾರಾಲಯದಲು
11 ಅಗ್ರ್ರಗಣ್ಯರು ಸ
12 ನ್ಯಸನದಿ ಮುಡಿ[ಪಿ]
13 ದರ್ ಅವರಶಥ
14 ಮರು ಕಮಳದೇ
15 ವರುನಿಶಿಧಿಯಂ
16 ನಿಱಿಸಿದರ್

ಚಾಮರಾಜನಗರದ ತಾಲ್ಲೋಕು.

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ಚಂದಕವಾಡಿ ಹೋಬಳಿ ಮಲದೇವನಹಳ್ಳಿಯ ಹಳೇಗ್ರಾಮನಿವೇಶನದಲ್ಲಿ ಮಾರಮ್ಮನ ಗುಡಿಯಬಳಿಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 2′–3″ × 4′–3″

1 ಸ್ವಸ್ತಿ ಶ್ರೀವೀರಬಲ್ಲಾಳ ದೇವರ ರಾಜ್ಯದಲು ಮಲೆಊರ ವೀರಪದೇವರು
2 ಊರತುಱುವಂಸೂರೆಕೊಳ್ವಾಗ ಪಲರನಿದಿರ್ಚ್ಚಿಕೊಂದು
3 ಸುರರೋಕಕೆ ಸಂದೊಡೆ ಆತನ ಸತಿ ಮಾಸತಿಯಾದಳು ಶ್ರೀ

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ಅದೇ ಮಲದೇವನಹಳ್ಳಿ ಪಾಳುಗ್ರಾಮದ ನಿವೇಶನದಲ್ಲಿ ಮಾರಮ್ಮನಗುಡಿಯ ಬಳಿ ಇರುವ ಮತ್ತೊಂದು ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′–0″ × 2′–3″

1 ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾ
2 ಭ್ಯುದಯ ಶಾಲವಾ
3 ಹನಶಕ ವರುಷಂಗಳು
4 ೧೨೭೩ನೆಯ ಶ್ರೀಮು
5 ಖ ಸಂವತ್ಸರದ
6 ಭಾದ್ರಪದ
7 ಬ ೧೨ ಲೂ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ
ರಾಜಪರಮೇಶ್ವರ
8 ಶ್ರೀವೀರಬುಕ್ಕಂಣೊ[ಡೆ]ಯರು
9 ಪೃಥ್ವಿರಾಜ್ಯವ
10 ನಾಳುವಲ್ಲಿ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಸಂಪಗೌಡನ ಕೆರೆಯಕಟ್ಟೆಯಮೇಲೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3′–0″ × 1′–6″

1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾ
2 ಹನಶಕ ವರುಷ ಸಾ ೧೬೭೯ನೆ ವರು
3 ಷ ಸಂದವರ್ತಮಾನವಾದ ಈಶ್ವರನಾಮ
4 ಸಂವತ್ಸರದ ಮಾಘ ಶು ೫ ವರೆಗೆ ಕಲಿಯುಗ ವ
5 ರ್ಷ ಸಾ ೪೮೫೮ ವರುಷ ಪ್ರಭವಾದಿ ಹನೊಂದ
6 ರುಷ ದಳವಾಯಿ ದೊಡ್ಡಯ್ಯನವರ
7 ಪೌತ್ರರಾದ ವೀರರಾಜೈಯ್ಯನವರ
8 ಪುತ್ರರಾದ ಕಳಲೆ ನಂಜರಾಜೈ
9 ಯ್ಯನವರ ಮನೆವಾರ್ತೆ ವೀರ್ರೈ
10 ಯ್ಯನವರ ಧರ್ಮಕೆ ಯೀ ಕೆರೆಕಟಿ

ನಂಜನಗೂಡು ತಾಲ್ಲೋಕು.

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ದೊಡ್ಡ ಕೌಲಂದೇ ಹೋಬಳಿ ಹೆಡತಲೆಗ್ರಾಮದ ನಗರೇಶ್ವರ ದೇವಾಲಯದ ನವರಂಗ ಮಂಟಪದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು. (ಕಲ್ಲು ನಾಲ್ಕುಭಾಗವಾಗಿ ಒಡೆದುಹೋಗಿದೆ.)

ಪ್ರಮಾಣ 3′–0″ × 2′–0″

(ಹಳಗನ್ನಡ ಅಕ್ಷರ)

1 ಶ್ರೀ ʼಶಕ ನೃಪಕಾಲಾತೀತ··························
2 ಶುದ ತದನಾನ್ತರದ ಭಾದ್ರಪದದ························
3 ಮಣ್ಡನ··········ಸ್ವಸ್ತಿ ನೀತಿ ಮಾರ್ಗ್ಗಕೊಙ್ಗ··············
4 ಪು·················ರನನ್ದಗಿರಿನಾಥ
5 ದೆ···················ನಡಿಗ
6 ನಾಱುತ್ತಿರೆ······················
7 ಡ········ ವಾಗಿನಾ ··················
8 ಇಟ್ಟು ············ದಿಙ್ಗತ್ತುಕಿ··········
9 ಸ್ತ······ [ಪೆ] ರ್ಮನಡಿಗಳ
10 ಕೆ ······ಸರ್ವಪ········ಹಾ
11 ··ಇದನಟಿ [ದೊ] ಬಾರಣ ರಾ

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ಅದೇ ದೇವಾಲಯದಲ್ಲಿ ಬಿದ್ದಿರುವ ಮತ್ತೊಂದು ತುಂಡುಕಲ್ಲು.

1 ಲಕ್ಷುಮಿಕಾಂತ್ತದೇ
2 ಡುವಲು ಯಡತ್ತಲೆ
3 ಬಡಗಲು ಸಂಕ ?
4 ರದ ತೆಂಕಲುಂ
5 ಮೊಯಿವಟಿ
6 ಡಿ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಮಾದಿನಾಯಕನ ಹೊಲದಲ್ಲಿ ಹೂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 2′

(ತಮಿಳು ಮತ್ತು ಗ್ರಂಥಾಕ್ಷರ)

1 ஸ்வஸ்தி ஸ்ரீ கொல கண
2 த்து மஹா ப்ரபு பெருமா
3 ள் தேவன் மக்கள் அல்
4 லாள தேவன் விமை
5 ய்யன் நாரணன் கௌண்
6 டையன் ஸ்ரீ காத்து பு
7 ரத்து அல்லாள பெருமாள்
8 எல்வ முதுக்கு விட்ட கழ
9 னி குழி ௫ Π கோதி ஸம்
10 வது ஸரஹ மேஷ மா
11 ஸத்து விட்டது.

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ಅದೇ ನಂಜನಗೂಡು ತಾಲ್ಲೋಕು ಹುಲ್ಲಹಳ್ಳಿ ಹೋಬಳಿ ಕಸಬಾಗ್ರಾಮದಲ್ಲಿರುವ ವರದರಾಜ ದೇವಾಲಯದ ಒಳಪ್ರಾಕಾರದ ಮೇಲಣ ಹೊದಿಕೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′–6″ × 2′–6″

1 ಅಥ ಸುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜೆಯಾಭ್ಯುದಯ ಶಾ
2 ಲಿ ವಾಹನ ಶಕವರುಷ ೧೫೫೬ ಸಂದ ಭಾವ ಸಂ
3 ವತ್ಸರದ ಮಾರ್ಗಶಿರ ಶುದ್ಧ ೧೦ ಲು ಶ್ರೀಮನ್ ಮಹಾದೇವ
4 ದೇವೋತ್ತಮ ಶ್ರೀ ಆಲಾಳನಾಥಸ್ವಾಮಿಯವರ ಪದ
5 ಕೆ ಬಸವರಾಜೊಡೆಯವರು ಸರ್ವಮಾನ್ಯವಾ ‖

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ಅದೇ ಹೋಬಳಿ ಜೋಡಿಕಾಟೂರ ಕೆರೆಯತೂಬಿನ ಕಲ್ಲಿನಲ್ಲಿ.

1 ಯಿ ಸೋಮಸಮುದ್ರಾವನು
2 ಪ್ರಮಾದಿಚ ಸ್ರಾವಣ ಬ ೫ ಲು ಮಾದಣಯ ತುಂಬಕಟಿದನು

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ಅದೇ ಜೋಡಿಕಾಟೂರು ಗ್ರಾಮದ ಮಾರೀಚಾವಡಿಯ ಮುಂದೆ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′–6″ × 5′–0″

1 ೦ ದುರ್ಮತಿ ಸಂವತ್ಸರದ ಆಸಾಡ ಸುದ ೧೦ ಲೂ ಮಾದ
2 ೦ ಣ ನಾಯಕರೂ ದೇವಸಮುದ್ರ
3 ೦ ····ಸನದ ಕ್ರಮ ವೆಂತಂದಡೆ
4 ೦ ·············ಧರ್ಮವಾ
5 ೦ ಗ ಬೇಕೆಂದು ನಂಮದಾ·········ಕಣಯಲ
6 ೦ ·········ನಿರುಸ್ತಳದ ಮೂತವಾಡಿಯ
ಕಾಟೂರನಿಮಗೆಸರ್ವಮಾ
7 ೦ ನ್ಯ ವಾಗಿ ಕೊಟ್ಟೆವು

(ಉಳಿದಕ್ಷರಗಳು ಸವೆದಿವೆ.)

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I. ಅದೇ ಜೋಡಿಕಾಟೂರು ಗ್ರಾಮದ ಸೋಮೇಶ್ವರ ದೇವಾಲಯದ ಸುಕನಾಸಿಯ ಚೌಕಟ್ಟಿನ ಹೊರಭಾಗದ ಅಡ್ಡಪಟ್ಟಿಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′–6″ × 1′–3″

1 ಶ್ರೀಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಣ್ಡಳೇಸ್ವರ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡು ಕೊಂಗು ನಂಗಲಿ ಬನವಸೆ ಹಾನುಂಗಲ್ಲುಚ್ಛಂಗಿ ಗಂಗವಾ

2 ಡಿ ನೊಣಂಬವಾಡಿಗೊಂಡ ಭುಜಬಳಗಂಗನಸಹಾಯಸೂರ ಸನಿವಾರಸಿದ್ಧಿ ಗಿರಿದುರ್ಗ್ಗಮಲ ಚಲದಂಕ ರಾ
3 ಮ ನಿಸ್ಸಂಕ ಪ್ರತಾಪ ವೀರ ಬಲಾಳ ದೇವರು ದೋರಸಮುದ್ರದ ವೀಡಿನೊಳು ನಿರೆ ಸುಕಸಂಖತಾ [ವಿ] ನೋದದಿಂ ಪ್ರಿಥಿ ರಾ
4 ಜ್ಯ ಗೆಯ್ವುತ್ತಿರಲು । ಸ್ವಸ್ತಿಶ್ರೀ ಸಕವರಿಷ ೧೧೨೦ ಸಂದ ಕಾಳಯುಕ್ತ ಸಂವಚ್ಛರದ ಭಾದ್ರಪದ ಬಹುಳ
5 ಪಂಚಮಿ ೫ ಸನಿವಾರದಂದು ॥ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನ ಸರ್ವ್ವಾಧಿಕಾರಿ ಹಿರಿಯಧಂಣ್ಣಾಯ

II. ಅದೇ ದೇವಾಲಯದ ಗರ್ಭಗುಡಿಯ ಬಾಗಿಲ ಹೊರಭಾಗದ ಅಡ್ಡಪಟ್ಟಿಯ ಕಲ್ಲು.

6 ಕ ಗೌಡಯ್ಯಂಗಳ ಅಧಿಕಾರದಲು ನುಗುನಾಡ ಕಾಟೂರ ಹುಟ್ಟಿದ ಅರಿದರ ಕೊಲದವ
7 ತಮುತ ನಾಲ್ವರುಂ ಕಟ್ಟಿಸಿದ ಕೆಱೆ ಎತ್ತಿಸಿದ ದೇವಾಲಿಯ । ಈ ದೇವಾಲಿಯಕೆ ಕಾಟ್ಟೂರ [ಬಿ]
8 ಟ ಮಣ್ಣು ನಿಚಲು ನಿವೇದ್ಯಕೆ ಮೂಗಂಡುಗದ ಬೆದೆಯಗದ್ದೆ ॥ ೧೦೦೦ ಸವಿರ ಗುಳಿಯ ಮಣ್ಣುವಕೊ (?)

III. ಸುಕನಾಸಿಯ ಎಡಗಡೆ ಗೋಡೆಯ ಅಡ್ಡಪಟ್ಟಿ ಕಲ್ಲು.

9 ಲ ಗೌಡ ಸೋವಗೌಡನವರ ಮಕಳು ಮುದ್ದಗೌಡ ಕಲಗೌಡ ಚಾವಾಡಿ ಆಯ್ತಗೌಡ ಇವರು
10 ಹುಟ್ಟಿದ ತಮ್ಮಡಿ ರಾಯಾಂಡೆ ಈ ದೇವಾಲಯಕೆ ತಾಣಿಕದ ಹೊನ್ನು ಸಮ್ಯಭಾಗ ಈ ದೇವಾಲಯಕೆ ಬಿ
11 ಡಿ ಸುವಂ[ತು] ಧಾರಪೂರ್ವ್ವಕಂ ಮಾಡಿಬಿಟ ಧರ್ಮ್ಮ ಈ ಧರ್ಮಮಂ ಕಿಡಿಸಿದರು ಗಂಗೆಯತಡಿಯರಂಗೆಳ ………………ಯ ಕೊಂ

IV. ಸುಕನಾಸಿಯ ಬಲಗಡೆ ಗೋಡೆಯ ಅಡ್ಡಪಟ್ಟಿಯ ಕಲ್ಲು.

12 ದ ಪಾಪದಲು ಹೋಹರು ಕೆಱೆಯುಂ ದೇವಾಲಿಯುಂ ನೊಡೆಯಹೊಯ್ದ ಪಾಪವಲು ಹೋಹರು ತಂದೆ
13 ಯ ಕೊಂದು ತಾಯಕೈಹಿಡಿದವನ ಗತಿಗೆ ಹೋಹರು ॥ ಕಾಟೂರ ಹುಟ್ಟಿದ ಆರಿದರಹಳಿ
14 ಯರು ಹೆಮಡಿ ಆಚರಿ ಹೆಮಡಿಆಚರಿಯಮಮ್ಮ ಚಾಕಚರಿಯುಂ ಕಂಬಾಚರಿ ಕಂಬಾ

V. ಸುಕನಾಸಿಯ ಬಾಗಿಲ ಒಳಗಡೆಯಲ್ಲಿರುವ ಅಡ್ಡಪಟ್ಟಿಯ ಕಲ್ಲು.

15 ಚರಿಯ ಮಗ ಹೆಮಾಚರಿ । ಮಾಳಬೊವಿತಿಯ ಮಕಳು ಕಾಟಬೊವ ಚಾಪಬೊವ

ಶಿವಮೊಗ್ಗಾ ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು

ಸಾಗರದ ತಾಲ್ಲೋಕು.

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ಸಾಗರದ ಹೋಬಳಿ ನಾಡಕಲಸಿಗ್ರಾಮದ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಸ್ಥಾನದೊಳಗೆ ಒಂದು ಗೂಡಿನಲ್ಲಿರುವ ಪಾರ್ವತೀಪರಮೇಶ್ವರವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ ಕೆತ್ತಿರುವುದು.

(ಕನ್ನಡ ಅಕ್ಷರ ಮತ್ತು ಭಾಷೆ.)

1 ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಕುನ್ದನಾಡಮಾವಂತ ಕೆತಲೆಮನ್ನಾಕರಸಿ [ಗೆ]
2 ಯುಂ ಪುಟ್ಟಿದ ಪ್ರಭುಸಿರಿಗಗೊಣ್ಡನಪುತ್ರಸಾನ್ತಗಾಉಣ್ಡನ ತಮ್ಮ[ಸಿ]ರಿಗಾಉಣ್ಡ
3 ನುಲವರದ ಸಿವರಜೋಗೋಜನ ಪುತ್ರ ಗುಲುಗೋಜನ ತಮ್ಮ ಚಂದೋಜ ಬರ
4 ಮನೋಜನ ಮಗ ದಾಸೆಯ ಘಾಗೋಡ ಚಂದೋಜ ಪ್ರತಿಷ್ಠಿಸಿದಂ

ಶಿಕಾರಿಪುರದ ತಾಲ್ಲೋಕು.

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ಶಿಕಾರಿಪುರದ ಹೋಬಳಿ ಬನ್ನೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಾನಿನಲ್ಲಿ ಈಶ್ವರ ದೇವಾಲಯದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′-6″ × 1′-9″

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮಜ್ಜಯಸಿಂಹದೇವಂ ರಾಜ್ಯಂ
2 ಗೆಯ್ಯುತ್ತಿರೆ ಶ್ರೀಮತ್ಕುನ್ದರಾಜಂ ಬನ
3 ವಾಸಿ ಪನ್ನಿರ್ಚ್ಛಾಸಿರಮುಂಸಾನ್ತಳಿಗೆ ಸಾ
4 ಯಿರಮುಮನಾಳುತ್ತಿರೆ ಶಕವರ್ಷ ೯೪೧
5 ಸಿದ್ಧಾರ್ತ್ಥಿ ಸಂವತ್ಸರದ ಉತ್ತರಾಯ
6 ಣ ಸಂಕ್ರಾನ್ತಿಯೊಳ್ ಹಳ್ಳಿಯಾಣ್ಮನ ಜಕ್ಕ
7 ಬ್ಬೆಯ ಮಗಂ ಬಿಯಳಂ ಬನ್ನಿಯೂರ
8 ಮಹಾದೇವರ್ಗ್ಗ ನಿವೇದ್ಯಕ್ಕಂ ಒರ್ಮ್ಮತ್ತ
9 ಲ್ಕೆಯ್ಯನ್ ಕೊಣ್ಡುಬಿಟ್ಟಂ ಆಚಂದ್ರಾರ್ಕ್ಕ ತಾ
10 ರಮುಳ್ಳಿದ ನಟಿದಂಗೆ ಕವಿಲೆಯುಂ ಲಿಂ
11 ಗಮು ಕೊನನ್ದೊ ದೋಷ ಕಾದೋಂಗನಂತ್ಯ
12 ಪುಂಣ್ಯಮಂಗಳ ಮಹಾ

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ಅದೇ ಹೋಬಳಿ ಹಳೆಬನ್ನೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಾನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′-6″ × 1′-3″

1 ಸ್ವಸ್ತಿಸಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲ
2 ಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮ ಭ
3 ಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾ
4 ಭರಣ ಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರ ವಿಜೆ
5 ಯರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿ ವೃದ್ಧಿ ವರ್ದ್ಧಪ್ರಮಾನ ಮಾ
6 ಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ ಸಲುತ್ತಮಿರೆ ತತ್ಪಾದ ಪದ್ಮೋಪ
7 ಜೀವಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಸಾಮನ್ತಾಧಿಪ
8 ತಿ ಮಹಾಪ್ರಚಣ್ಡದಣ್ಡನಾಯಕಂ ವಿಬ್ಧವರದಾಯಕಂ
9 ಗೋತ್ರಪವಿತ್ರ ಜಗದೇಕಮಿತ್ರ, ನಿಜವಂಶಾಂಬುಜದಿವಾ
10 ಕರಂ ಸೂಕ್ತಿರತ್ನಾಕರ ವಿವೇಕಬೃಹಸ್ಪತಿ ಸೌಚ ಮಾ
11 ಹಾಬ್ರತಿ ಪರನಾರೀ.ಸಹೋದರ ವಿದಗ್ಧ ವಿದ್ಯಾಧರ ಸಕಳ
12 ಗುಣ ನಿವಾಸ ಉಭಯ ರಾಯಸಂತೋಸಂ ಶ್ರೀಮ
13 ತ್ತ್ರೈಳೋಕ್ಯಮಲ್ಲ ವೀರನೊಳಂಬ ಪಲ್ಲವಪೆರ್ಮ್ಮಾನಡಿ ಜಯ
14 ಸಿಂಗದೇವ ವಿಗ್ರಹ ಹಣ್ಮ ರಿಪುಬಳಕೃತಾನ್ತ ನಾಮಾ
15 ದಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿಸಹಿತಂ ಶ್ರೀಮದ್ದಣ್ಡನಾಯಕ
16 ತಂಬರಸರು ಬನವಾಸಿ ಪನ್ನಿರ್ಚ್ಛಾಸಿರಮುಮಂ ಸಾನ್ತಳಿಗೆ ಸಾಸಿ
17 ರಮುಮಂ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿ
18 ರೆ ಚ್ಯಳುಖ್ಯ ವಿಕ್ರಮವರಿಷ ೫ನೆಯ ರೌದ್ರಿ ಸಂವ
19 ತ್ಸರದ ಮಾಘಸುದ್ಧ ೧೦ ಸೋಮವಾರದನ್ದುಸ್ವಸ್ತಿ
20 ಯಮನಿಯಮ ಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರಣ ಮೌ
21 ನಾನುಷ್ಠಾನ ಜಪಸಮಾಧಿ ಸಂಪ್ಪನ್ನರಪ್ಪರನೇಕ ತ
22 ರ್ಕ್ಕ ಶಾಸ್ತ್ರವಿಶಾರದರಪ್ಪ ಶ್ರೀಮದಗ್ರಹಾರಂ ರಾಜ
23 ಳಿಯ ವಶಿಷ್ಟಗೋತ್ರದ ಪದ್ಮನಾಬಯ್ಯಗಳ ಪು
24 ತ್ರ ಕಪ್ಪಯ್ಯಭಟ್ಟೋಪಾಧ್ಯಾಯರಗ್ರಹಾರಂಬ
25 ನ್ನಿ ವೂರಲು ಸೋಮೇಶ್ವರ ದೇವರ ಪ್ರತಿಷ್ಟೆಯಂ ಮಾ
26 ಡಿದಗ್ರಹಾರಂ ಬನ್ನಿವೂರ ಮಹಾಜನ ದೇವರ ನಿವೇ
27 ದ್ಯಕ್ಕೆ ಬಿಟ್ಟಕೆಯುಪ್ರಹಾರದಕೆಯಿಂ ಮೂಡಲು ದೇ
28 ವರಕೆಯಿಂ ಬಡಗಲು ಗುಣಿಗನ ಮತ್ತರ್ ಒಂ

29 ದ ೧ ಇ ಧರ್ಮ್ಮವ ನಾರೋರ್ವ್ವರ್ ಪುರುಸರು ತಮ್ಮ
30 ಧರ್ಮ್ಮವೊಂದು ನಡಯಿಸಿದವರು ವಾರಣಾಸಿಯ ಕು
31 ರುಕ್ಷೇತ್ರದಲು ಸಾಯಿರ ಕವಿಲೆಯ ಕೋಡುಕೊಳು
32 ಗುಮ ಪಂಚರತ್ನಂಗಳಿಂ ಕಟ್ಟಿಸಿ ಸಾಸಿರಬ್ರಾಹ್ಮಣ
33 ರಿಗೆ ಕೊಟ್ಟಪುಣ್ಯ ಇಧರ್ಮ್ಮವನಳಿದವನು ಆ ಪುಂ
34 ಣ್ಯ ತೀರ್ತ್ಥಂಗಳಲು ಸಾಯಿರ ಕವಿಲೆಯ ಸಾಸಿರ
35 ಬ್ರಾಹ್ಮಣರುವ ಕೊನ್ದ ಪಾತಕನಕ್ಕುಂ

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ಅದೇ ಹಳೇಬನ್ನೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಾನಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6′-0″ × 2′-6″

1 [ಸ್ವಸ್ತಿಸ]ಮಸ್ತ ಭುವನಾಶ್ರಯ
2 [ಪೃ]ಥ್ವೀ ವಲ್ಲಭ ಮಹಾರಾಜಾ
3 [ಧಿರಾ] ಜ ಪರಮೇಶ್ವರ ಪರಮ
4 [ಭಟ್ಟಾರಕ]ಸತ್ಯಾಶ್ರಯ ಕುಳ ತಿ
5 [ಳಕ] ಚಾಳುಕ್ಯಾ ಭರಣ ಶ್ರೀಮ
6 [ದ್‌ಭುವನೈಕ] ಮಲ್ಲದೇವರ ವಿಜಯರಾ
7 [ಜ್ಯಮುತ್ತ]ರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ದ್ಧ
8 [ಮಾನಂ] ಆ ಚಂದ್ರಾರ್ಕ್ಕತಾರಂಸಲು
9 [ತ್ತಮಿರೆ] ಸಕವರ್ಷ ೯೮೯ನೆಯ ಪ್ಲ (ಪ್ರ ?)
10 [ವಂಗ] ವತ್ಸರದ ವೈಸಾಖ ಸುದ್ಧ ೩ ಬೃ
11 [ಹಸ್ಪ]ತಿವಾರದನ್ದು ಸ್ವಸ್ತಿಯ
12 [ಮನಿ]ಯಮ ಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾ
13 [ರಣ] ಮೌನಾನುಷ್ಠಾನ ಜಪ ಸ
14 [ಮಾಧಿ]ಸಮ್ಪನ್ನರನೇಕ ಸಮಯುತ
15 .... ಸ್ತ್ರವಿಶಾರದರಪ್ಪ ಶ್ರೀಮದಗ್ರ
16 [ಹಾರರಾಜ]ಳಿಯ ವಶಿಷ್ಟಗೋತ್ರದ
17 [ಪದ್ಮನಾಭ]ಯ್ಯಗಳ ಪುತ್ರ ಕಪ್ಪಯ್ಯ
18 [ಭಟ್ಟೋ]ಪಾಧ್ಯಾಯರಗ್ರಹಾರ ಬನ್ನಿ
19 [ಯೂ]ರಲು ವಿಷ್ಣುದೇವರ ಪ್ರತಿಷ್ಠೆಗೆ
20 [ಯ್‌ದಿ]ಪ್ಪರ್ಲ್ಲಿಗಗ್ರಹಾರ ಗೌಜ (ಗೌಳ)
21 [ಸಾ]ಗರ ಗೆರೆತ್ತಿದ ಸಾಲಿಯೂರು ಈ
22 [ಸ]ಪುರವೊದಲಾಗಿ ಮೂವತ್ತಿಚ್ಚಾರ್ಸಿರ
23 ನೆರಪಿ ಸಂಪೂಜೆಮಾಳ್ಪಲ್ಲಿ ಯ
24 ಮನಿಯಮಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರ
25 ಣ ಮೌನಾನುಷ್ಠಾನ ಜಪಸಮಾಧಿ
26 ಸಮ್ಪನ್ನರಪ್ಪ ಶ್ರೀಮದಗ್ರಹಾರಂಬನ್ನಿ
27 ಯೂರ ಮಹಾಜನಂಗಳು ದೇವರ ನಂದಾದೀ
28 ವಿಗೆಗಂ ನಿವೇದ್ಯಕ್ಕೆಂದು ಬನ್ನಿಯೂರ
29 ಮೂಡಲು ಬಿಟ್ಟಗದ್ದ ಮತ್ತಲೆರಡು ಅ
30 ಗ್ನಿಷ್ಟೆಗೆಯೂರಯಾಗ್ನೇಯದ ತೋಂ
31 ಟದಿಂ ಪಡುವಲು ಬಿಟ್ಟಗದ್ದ ಮತ್ತಲೊಂದು
32 ಸ್ವಸ್ತಿಯಮನಿಯ [ಮ] ಸ್ವಾಧ್ಯಾಯಧ್ಯಾ
33 ನಧಾರಣ ಮೌನಾನುಷ್ಠಾನ ಜಪಸಮಾ
34 ಧಿಸಮ್ಪ[ನ್ನ]ರ್ ಷಟ್ತರ್ಕ್ಕ ಶಾಸ್ತ್ರವಿಶಾರದರ
35 ಪ್ಪ ಶ್ರೀಮದೀಸಪುರದ ಕೊಮಯ್ಯ
36 ಭಟ್ಟೋಪಾಧ್ಯಾಯರ ತಮ್ಮಂ ದಾಕ
37 ಯ್ಯನಮಗಂ ಬಿಯಣಭಟ್ಟರವ
38 ರ ಮಠವಿಗವರ್ತ್ಥಸಖಾಯ (?)
39 ದೇವರ ನನ್ದಾದೀವಿಗೆಗೆ ಮಾಕಯ್ಯಂ ಕೊಟ್ಟ
40 ಗದ್ಯಾಣ ೧೫ ಕಾಳಯ್ಯ ಕೊಟ್ಟ ಗದ್ಯಾ ೫
41 ದೇವಯ್ಯಂ ಗದ್ಯಾಣ ೫ ಬಿಟ್ಟಯ್ಯಂ ಗ ೪
42 ನಾವಿಂದನಾಗ ಗದ್ಯಾ ೧ ಅಂತು ೩೦ ಗ
43 ದ್ಯಾಣಮುಮಿಪ್ಪರ್ಣ ವೃದ್ಧಿಯನು ಕೊ
44 ಡುವರೀಧರ್ಮ್ಮಮನನುಭವಣಿಕಾಬಿ
45 ಪ್ರತಿಪಾಳಿಸುವ

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ಅದೇ ಕಲ್ಲಿನಲ್ಲಿ ಬಲಕ್ಕೆ ಬರೆದಿರುವ ಮತ್ತೊಂದು ಶಾಸನ.

ಪ್ರಮಾಣ 6′-0″ × 2′-6″

1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ
2 ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾ
3 ಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರ . .
4 ಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ ಕು . .
5 ಳಕಂ ಚಾಳುಕ್ಯಾಭರಣಂ
6 ದ್ಭುವನೈಕಮಲ್ಲದೇವ
7 ಯ ರಾಜ್ಯಮುತ್ತರೋತ್ತ
8 ಪ್ರವರ್ದ್ಧಮಾಚಂದ್ರಾ
9 ಲುತ್ತಮಿರೆ ತತ್ಪಾದಪದ್ಮೋಪ
10 ಗತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾ

11 ಮಹಾಪ್ರಚಣ್ಡದಣ್ಡನಾ
12 ಯಕ ಶೌಚಗಾಂಗೇಯಕ
13 ಧ್ಯಾಯಃಕಾರ್ವ್ಯಕನಕನಿಕ
14 ವಂಜುಳ ? ವರ್ಣಕಲಿಕರ್ಣ್ಣ
15 ತ್ರಿಜನ ಮನೋಹರ
16 ·· ದಿವಸ ನಾಯಕಂಸಾ
17 ಚಸಾಯಕನೇಕವಾಕ್ಯಂ
18 ·· ಳಿಗಳಿನದಂಕರಿ
19 ಭಕ್ತಿಯು ಮೆಯ್ನಿಜಗುರು ಮ
20 ರ್ಮ್ಮ ಮುಚಿತಚರಿತವೆ
21 ತನಗೆನೆತಾಂಧನ್ಯರ್ತ್ರಿಯ
22 —ಭೂಜನಪ್ಪೇಚರಾಜಂ ‖ವೃ‖ ಧು
23 ವನ್ಯೈಕವಲ್ಲ ನರನಾಥಂ ಚಿತ್ತ
24 ಧೈರ್ಯ್ಯಂಶುಚಿ ಧರಾಪ್ತನಧಿಕ
25 ಕರಂಸ್ವಾಮಿವತ್ಸಳನೆನ್ದಪ್ಪು
26 ··ತಿಗೆಕೊಟ್ಟಂ ಪ್ರೀತಿಯಿನೀವಡ್ಡ
27 ದ್ರಾವಣಮುಖ್ಯಮಪ್ಪಬಿರಿದು
28 ಗಳಂ ‖ ಅಂತಃ ಪಡೆದುಭಯ
29 ಚಕ್ರವರ್ತ್ತಿಗೆ ಸನ್ತೋಸಮ
30 ಕೀರ್ತಿದಿಗಂತಮನೆಯ್ದುವಿನದೇ
31 ರಾಜ ‖ ಆವಿಧುವಿಬುಧ
32 ದಕ್ಕೃತಾಂಭನೊಂದುದಿವಸ
33 ವಳಯದೊಳ್ ನೆಗರ್ತ್ತೆಯ
34 ಪ್ರಸಂಸೆಗೆಯ್ವವಸರ
35 ನ್ನಿವುರಂ ಬುದಿಬ್ದಪುದುಸಾಲಿ
36 ಯಲ್ಲಿ ದಿವಂನಳಿನೋದರನೀಲಂ
37 ಗ್ರಹಾರಮಿವುನಬುಪಿರಿಸುತ್ತ
38 ಹೋತ್ರಧೂಮಚ್ಚುತಕರಸನ್ನಿ
93 ಸಾಲಿಯಹೋತ್ತರಭಿ ·· ಸಿ
40 ನೆಸ್ದೀಸವುರದ ವಣಾನ್ತರದಪೆ
41 ಪುರಿಭಟ್ಟಮಯ್ಯನುಂಬಿ
42 ಧರ್ಮ್ಮವ್ರಿತ್ತನಪ್ಪಪ್ಪಜಿ
43 ರ್ಯ್ಯಾ ನಿರತನಾಗಿಸಕವರ
44 ಪರಿಧಾವಿ ಸಂವತ್ಸರದ ಪುಷ್ಯ
45 ಮವಾರದಂದಿ ನುತ್ತರಾಯಣ
46 ಮಿತ್ತ್ರಂ ·· ತಿವಿರ್ದ್ದ ದೇವರ
47 ನಕ್ಕಂದೇವಾಲಯದಬಣ್ಣಸ್ಪುಟಿ
48 ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಿಧ್ಯಾನಧಾರಣ
49 ನುಷ್ಠಾನ ಜಪಸಮಾಧಿ ಸಂಪನ್ನರಪ್ಪ ·· ಪ್ಪಯ್ಯೋ
ಪಾಧ್ಯಾಯರ ಕಾ
50 ಲಂಕರ್ಚ್ಚ ಧಾರಾಪೂರ್ವ್ವಕಂಬಿಟ್ಟ ···· ಮತ್ತ
ಲೊಂದು ··

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ತಾಣಗುಂದ ಹೋಬಳಿ ಬೆಳಗಾಮಿಗ್ರಾಮದಲ್ಲಿ ಹಡಪದ ಚೆನ್ನಬಸಪ್ಪನ ಮನೆಯಮುಂದೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲುಗಳಲ್ಲಿ.

ಪ್ರಮಾಣ 2′–9″ × 0′–9″

1 ಸ್ವಸ್ತಿಶ್ರೀ ಯಾದವ
2 ನಾರಾಯಣ ಭುಜಬ
3 ಳ ಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ ಶ್ರೀ [ರಾಮ]
4 ಚಂದ್ರರಾಜ್ಯದ ವಿಜಯಾ
5 ಭ್ಯುದಯದ ೨೫ನೆಯ ವಿಜಯ
6 ಸಂವತ್ಸರದ ಮಾಘಬ
7 ೧೩ಸೋ (?) ಶ್ರೀಮದನಾದಿಯ ಪಟ್ಟ
8 ಣಂ ರಾಜಧಾನಿ ಬಳ್ಳಿಗಾವೆಯ
9 ಮೂಲಸ್ತಾನದ ಭೇರುಂಡ ಸ್ವಾಮಿ
10 ದೇವರ್ಗ್ಗೆ ಹೆಗ್ಗಡಿಕೆಯಷ್ಟಭೋಗತೇಜ
11 ಸ್ವಾಮ್ಯಸಹಿತ ವಯಿದ್ಯ
12 ದಾಸಂಣ್ಣಂಗೆ ದೇವರ್ಸರು
13 ಪಟ್ಟಣಸ್ವಾಮಿ ಹಲರು
14 ಪಂಚಮಠ ಮುಖ್ಯವಾದ ಸ
15 ಮಸ್ತ ಪ್ರಜೆಬಸವ····ಗಳು ತಂಮ
16 ·············ಕೊಟ್ಟ ಭೂ
17 ಮಿ ಪ್ರಥಮಸೇನ ಬಸದಿಯ
18 ಬಯಲಲಿ ಮತ್ತ ೭ಡು ಮಂಗ
19 ಳ ಮಹಾಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಬೆಳಗಾಮಿಗ್ರಾಮದಲ್ಲಿ ಕಾಶೀಮಠಕ್ಕೆ ಎಡಭಾಗದಲ್ಲಿ ಹೊಸದಾಗಿ ತಂದು ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 2′–3″ × 1′–6″

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ ವೀರಬಲ್ಲಾಳ ದೇವ ವರ್ಷದ ೧೬ನೆಯ ಕ್ಷಯಸಂವ
2 ತ್ಸರದ ಭಾದ್ರಪದ ಬ ೧೧ ಬೃಹಸ್ಪತಿವಾರದಂದು ಕಮಳಸೇನ
3 ದೇವರಗುಡ್ಡಿ ಜಕಾವ್ವೆ ಸಮಾಧಿವಿಧಿಯಿಂ ಮುಡಿಪಿ ಸುಗತಿ
4 ಯ ಪ್ರಾಪ್ತೆಯಾದಳು.‖ಶ್ರೀವೀತರಾಗಾಯನಮೋ‖

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ಅದೇ ಮಠದ ಇದಿರಲ್ಲಿ ಸಮಯಾಚಾರದ ಮಠದ ಮುಂದೆ ಜೈನವಿಗ್ರಹದ ಕೆಳಗೆ (ಬಲಭಾಗ ಹೋಗಿದೆ.)

1 ಗಣ ಪ್ರಾಚ್ಯಮಹೀಧ್ಯದರ್ಕ್ಕಃ ಶ್ರೀ
2 ··ಧವ್ಯಾಬ್ಧಿವರ್ಧಿಷ್ಣುಸಶಾಂಕಮೂರ್ತ್ತಿಃ॥

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ಅದೇ ಬೆಳಗಾಮಿ ಗ್ರಾಮದ ಜಿಡ್ಡೆಕೆರೆ ಏರಿಯಮೇಲೆ ಕಾಳಮ್ಮನಗುಡಿಯಲ್ಲಿ ಕಾಳಿಕಾದೇವೀ ವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂ ಸಕಳಗುಣಗಣಾಳಂಕೃತ ಸತ್ಯ ಶೌಚಾಚಾರ ನಯವಿನಯಶೀಳ ಸಂಪಂನರುಂ ಶ್ರೀ ಕಾಳಿಕಾದೇವೀ ಲಬ್ಧ ವರಪ್ರಸಾ··········
2 ಪಂಚಲೋಹಾಧಿಪತಿಗಳುಂ ತತ್ಪುರ ಪರಿರಕ್ಷ
3 ಕರುಮಪ್ಪ ಶ್ರೀಮತು ಕಟಕದ ಮಸಣ···············
4 ·································
5 ···············ಗಾವೆ ಯೆಮ್ಮೆಯಸೆಟ್ಟಿ········
6 ತಮ್ಮ ಕೊತ್ತಳಿಯಲು ಕೋಲಲಿ ಹಾಗವನಾಚಂದ್ರಾರ್ಕ್ಕಂಬರಂಬಿಟ್ಟರ್ ಶ್ರೀಮಣಿವೋಜನಳಿಯ ಮಹಾ ನಗರದ ಮಗಂ ಕಂಚಗಾಱ
7 ···············ಯಿದಮ್ಮಾಡಿದರು··················

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ಅದೇ ಕಾಳಮ್ಮನ ದೇವಸ್ಥಾನದ ಗರ್ಭಗುಡಿಯ ದ್ವಾರಬಂಧದಲ್ಲಿ

(ಮೇಲ್ಭಾಗ)

1 ಶ್ರೀವಿರೋಧಿಸಂವತ್ಸರದ ಮಾಘ ಬ······················
2 ಬೃಹಸ್ಪತಿವಾರದಂದು ಮಹಾನ[ಗರ]······ಪಂಚಲೋಹಾಧಿ ಪತಿಗಳುಂ ತತ್ಪುರಪರಿ······
3 ··········ಬಳ್ಳಿಗಾವೆಯ ಕಾಳಿಕಾದೇವಿಯ········ಗೆ ಹೋಹದಾರಿಯಿಂಬಲ····ದಿವೊಯ್ವತು
4 ···········ಗಳ್ದೆಯೊನ್ದಂ [ಪೂಜೆಪುನ]ಸ್ಕಾರ ನಿವೇದ್ಯಕ್ಕೆಂ················

(ಕೆಳಭಾಗ)

5 ಗಳಿರ್ದ್ದು ಪ್ರತಿಪಾಳಿಷುವುದು ಬಳ್ಳಿಗಾವೆಯ ನಗರದ ಕಂ
6 ಚಗಾಱ ಮಾರೋಜ ಕಾಳಿಕಾದೇವಿಯ ದೇಗುಲವ ಕ
7 ಲುವೆಸನಾಗಿ ಮಾಡಿಸಿದ ಈ ಧರ್ಮ್ಮವ ನಡೆಯಿಸುತಿ
8 ರ್ಪ್ಪರ್ ಮಂಗಳಮಹಾ ಶ್ರೀ

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ಅದೇ ಬೆಳಗಾಮಿಗ್ರಾಮದ ಸೋಮೇಶ್ವರ ದೇವಾಲಯದೊಳಗೆ ಪಡಸಾಲೆಯ ಕಂಬದಲ್ಲಿ.

ಪ್ರಮಾಣ 1′–9″ × 1′–6″

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಯಾದವ ಚಕ್ರವರ್ತ್ತಿ ಭುಜಬಳ ವೀ····ಬಲ್ಲಾಳ··········
2 ರ್ಷದ ೯ನೆಯ ಸಿದ್ಧಾರ್ತ್ಥಿ ಸಂವತ್ಸರದ ಆಷಾಢ ಶು·············
3 ವಾರ ವ್ಯತೀಪಾತ ಶಂಕ್ರಾನ್ತಿ ಶುಭದಿನದ ....
4 ಮದ್ರಾಜಧಾನಿ ಪಟ್ಟಣಂ ಬಳ್ಳಿಗ್ರಾಮೆಯ ಹಿರಿಯಬ
5 ಸದಿಯ ಮಲ್ಲಿಕಾಮೋದಶಾನ್ತಿನಾಥದೇವರ ಅಷ್ಟ
6 ವಿಧಾರ್ಚ್ಚ[ನೆ]ಗೆ ಶ್ರೀಮನು ಮಹಾಪ್ರಧಾನಂ ಸೇನಾಧಿಪತಿ ಮಲ್ಲಿ
7 ಯಣ ದಂಡನಾಯಕರು ನಾಗರಖಂಡ ಜಿಡ್ಡುಳಿಗೆಯಂತೆರ
8 ಡೆಪ್ಪತ್ತುಮಂದುಷ್ಟ ನಿಗ್ರ[ಹ] ಶಿಷ್ಟಪ್ರತಿಪಾಳನಂ ಮಾಡುತ್ತಂ

9 ಸುಖ[ಸಂಕ]ಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ ಪಟ್ಟಣದ ಅಧಿ
10 ಕಾರಿ ಹೆಗ್ಗಡೆಸಿರಿಯಣ್ಣಂ ತನ್ನಂತರಾಳಿಕೆಯ ಮೂಲೆವರ್ತ್ತ ಮು
11 ಖ್ಯವಾಗಿ ಹೆಜುಂಕದಧಿಕಾರಿ ಚಾವುಂಡರಾಯನುಂ ಸೋಮಯ್ಯ
12 ನುಂ ಮನ್ನೆಯದಕೊಪವಿಸದಧಿಕಾರಿ ಮಾಳವೆಗ್ಗಡೆ ಇನ್ತಿನಿ
13 ಬರುಂ ತಂತಂಮ್ಮ ಸುಂಕಮಂ ಎತ್ತಿಪ್ಪತ್ತಕ್ಕಂ ಸರ್ವ್ವಬಾಧಾ
14 ಪರಿಹಾರವಾಗಿ ಸಿರಿಯಣ್ಣ·· ಅಚಾರ್ಯ್ಯ
15 ಪದ್ಮಣಂದಿದೇವರ ಕಾಲಂಕರ್ಚ್ಚಿ ಧಾರಾಪೂರ್ವ್ವಕಂ ಮಾಡಿಕೊಟ್ಟರು ಇಧರ್ಮ್ಮ
16 ಮಂ ಪ್ರತಿಪಾಳಿಸಿದಂಗೆ ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದಲ್ಲಿ ಸಾಯಿ
17 ರ ಕವಿಲೆಯಃಂ ವೇದಪಾಳರಪ್ಪ ಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆ ಕೊಟ್ಟಫಲ
18 ಮಕ್ಕು

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ಅದೇ ಬೆಳಗಾಮಿ ಗ್ರಾಮದ ತ್ರಿಪುರಾಂತಕ ದೇವಾಲಯದಲ್ಲಿ ಹಾಸುಗಲ್ಲಿನಮೇಲೆ.

ಪ್ರಮಾಣ 2′–0″ × 1′–0″

1 ಬಲಪುರದ ತ್ರಿಪುರಾಂತಕ ದೇವರ ಪಾತ್ರ ಪದುಮ
2 ವತಿ ಸೂಳೆಗೆ ತ್ರಿಳೋಚನಪಂಡಿತರ ಷಾರ್ಬ್ಬರಿಸಂವ
3 ಧರದಲಿ ಕೊಟ ಕೆಯಿ ಆದಾವುದೆಂದಡೆ ಬಲ್ಲಕಡೆಯ
4 ದ ಪಡುವಣಕೆಯಿಒಳಗೆ ಒಡುಬಳಿ ಇದು ಲಬಗದ ಬ
5 ಳಿ ಕಬಲು ಪದುಮಾವತಿಯುವಹುಇದುಹುದುಲ
6 ಜೆಯು ಮುದ ಶಾಸನ ಇದುಹುದು

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ಅದೇ ಗ್ರಾಮದ ಉಡುಗಣಿ ಸಿದ್ದಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ಉತ್ತರಕ್ಕೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′–6″ × 1′–3″

1 ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ
2 ಶಾಲವಾಹನಶಖ ವರುಶ ೧೬೪೫ಯ
3 ··ಸಂ ॥ ಮಾಘ ಶು ೧೦ ಯಲ್ಲು
4 ಗರೆಜದ ಶಾಂತಪ್ಪನವರ
5 ಮಾವಿನ ಕೊಪ್ಪಲುತೋಟ ಯಿಂತೀ
6 ಧರ್ಮಕ್ಕೆ ಆಚಂದ್ರಾರ್ಕಸ್ತಯಿ

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ಅದೇ ಬೆಳಗಾಮಿ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯ (ಹಸ್ತಿಕಾಳೇಶ್ವರ ದೇವಾಲ್ಯ)ದ ಬಲಗಡೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′–0″ × 2′–6″

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚನ್ದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭ ಮೂಳಸ್ತಂಭಾಯ
2 ಶಂಭವೇ ಸ್ವಸ್ತಿಸಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀಪ್ಪೃಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇ
3 ಶ್ವರ ಪರಮ ಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾಭರಣ ಶ್ರೀಮಜ್ಜಗದೇಕಮಲ್ಲದೇವರ್ ಪೊ
4 ಱಗನೂರ ನೆಲೆವೀಡಿನೊಳ್ ರಾಜ್ಯಂಗೆಯುತ್ತಮಿಬ್ದು ಸಕವರ್ಷ ೯೪೭ನೆಯ ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಶ್ರಾವಣಸುದ್ಧ
5 ಪಞ್ಚಮಿ ಆದಿವಾರದನ್ದು ವನವಾಸದೇಶಾಧಿಪತಿ ಕುನ್ದರಾಜ ವಿಜ್ಞಾಪನದಿಂದಂ ಕಲದೇವೇಶ್ವರ ಸ್ವಯಂಭುದೇವರ ಗನ್ದ
6 ದೀಪಧೂಪ ನಿವೇದ್ಯಕ್ಕಂ ದೇಗುಲದ ಖಣ್ಡಸ್ಫುಟಿತ ನವಕರ್ಮ್ಮಾದಿ ಬೆಸಕ್ಕಂ ಅಲ್ಲಿಯ ಸ್ಥಾನಾಚಾರ್ಯ್ಯರುಂ ಯಮನಿಯಮಸ್ವಾ
7 ಧ್ಯಾಯ ಧ್ಯಾನ [ಧಾರಣ] ಮೌನಾನುಷ್ಠಾನ ಜಪಸಮಾಧಿ ಸಂಪನ್ನರುಂ ಕಾಳಾಮುಖಾಗ್ರಗಣ್ಯರುಮಪ್ಪ ಶಿವಶಕ್ತಿ ಪಣ್ಡಿತರ ಕಾಲಂಕರ್ಚ್ಚಿ
8 ಧಾರಾಪೂರ್ವ್ವಕಂ ಮಾಡಿ ಬಳ್ಳಿಗಾವೆಯ ತಳದ ಹುಲ್ಲೆಯ ಬಯಲೊಳ್ ಕಚ್ಚವಿಯಗಡಿಂಬದಗಳೆಯೊಳಳೆದು ಕೊಟ್ಟ
9 ಗದ್ದ ಮತ್ತರೆರಡು ದೇವರಪುರದೆರಡುಮಳಿಗೆ ವಜ್ಜದಕೇರಿಗೆ ಮೂಡಲು ಬಿದಿರೇಶ್ವರದ ಸೀವೆಗಡಿ ದೇಗುಲದ ಬಡಗಣ ಪೂದೋಂಟ ಉ
10 ಱದಿದಿರೆತ್ತಿಬನ್ದ ಮಧುರಾನ್ತಕಚೋಳನ ಸೈನ್ಯವೆಲ್ಲಮಂ ಕಿಱುದೊಱೆಕಟ್ಟೆಗಟ್ಟುವಿನ ಮಳ್ಕಱೆ ಕೂರಸಿಯಿನ್ದದುತ್ತುರ್ ತತ್ತಱಿತಱಿ
11 ದೊಟ್ಟಿ ಕಂಚಿಗುಱಿಯಪ್ಪಿನಿಗಂ ಬೆದಱಿಟ್ಟಿ ಚೋಳನಂ ಪೆಱದನುದಗ್ರಬಾಹುಬಳಮಂ ಜಯಸಿಂಹಮಹಾಮಹೀಭುಜಂ ॥

12 ‖ಕ‖ ಎನಿಸಿದ ಜಯಸಿಂಹ ಮಹೀಶನ ತನಯಂ ನಿಜಭುಜೋಗ್ರಕೌಕ್ಷೇಯಕವಾರಿ ನಿಮಜ್ಜದಖಿಳ ಸಮದಾರಿನೃಪಂ ತ್ರೈಲೋಕ್ಯ

13 ಮಲ್ಲನಾಹವಮಲ್ಲ ‖ವೃ‖ ಅಜಿತಂ ಶ್ರೀಭುವನೈಕಮಲ್ಲ ಮಹಿಪಂ ಸೋಮೇಶ್ವರಂ ತತ್ಪ್ರಿಯಾತ್ಮಜನಾಭೂಪನತಮ್ಮನ

14 ಸ್ತರಿಪುಭೂಪಂ ವಿಕ್ರಮಾದಿತ್ಯಭೂಭುಜನಾ ಭೂರಿ ಮಹೀಭುಜಾನುಜನರಾತಿಕ್ಷೋಣಿಪಾನೇಕಪವ್ರಜಸಿಂಹಂ ಜಯಸಿಂ

15 ಹ ನುದ್ಧತರಿಪುಕ್ಷ್ಮಾಪಾಳಕಾಳಾನಳಂ ‖ಕ‖ ಆವರೊಳ್ನಿಗ ಬ್ದಂ ಹರಿಮೂರ್ತ್ತಿ ವಿಧೂಜ್ವಳಕೀರ್ತ್ತಿ ಚಣ್ಡದೋರ್ವ್ವಿಕ್ರಮ ಶಾಳಿ ವಿರೋಧಿಶೈಳದಂ

16 ಭೋಳಿ ವಿಕ್ರಮಾದಿತ್ಯದೇವನದಟರದೇವಂ ‖ವೃ‖ ಅಲಗಂ ಚೋಳಾವನೀಶಂಗಣಸನಣಯರಂ ರಾಳಭೂಪಂಗೆ ಬಾಹಾಬಳದಿನ್ದಂ ತೋಱಿಮೀಱಿ

17 ತ್ತಡಸಿದುಭಯಚಕ್ರೇಶಸಾಮನ್ತ ಭೂಭೃತ್ಕುಳಮಂ ತನ್ನೇಱಿದುಗ್ರೇಭದಿನುಱದಱಿಬೆಂಕೊಣ್ಡು ಚಾಳುಕ್ಯರಾಜ್ಯೋಜ್ವಳ ಲಕ್ಷ್ಮೀನಾಥ

18 ನಾದಂ ಭುವನ ಜನನುತಂ ವಿಕ್ರಮಾದಿತ್ಯದೇವಂ ‖ ಕದಪಂ ಪೊಯ್ವುನ್ದುದರ್ಕ್ಕೇಗೊಳಿಸಿ ತಿವುಳನಂ ಗಣ್ಡದೊತ್ತಾಳ್ದ ನೊತ್ತಂಬದೆ ಮೂ

19 ಗಿಟ್ಟೇಱಿದಂ ಮಾಳವನ ನಿರದೆ ಸಟ್ಟುಂಬಿನಂ ಮೆಟ್ಟಿಸಿಟ್ಟಿಕ್ಕಿದ ನಂಗಾಧೀಶನಂ ರಾಯರನೆ ಬದಿಮೊಲಂಗೊಣ್ಡು ತನ್ದ ತ್ತಿಯಿಂ ದೀವದರಾ

20 ಯರ್ಮ್ಮಾಡಿ ಕಾರಾಗೃಹದೊಳಿರಿಸಿದಂ ವಿಕ್ರಮಾದಿತ್ಯದೇವಂ ‖ ಧಾರಾನಾಥ ಮಹಾಭಯಜ್ವರಕರಂ ಚೋಳೋಗ್ರ ಕಾಳಾನ್ತ

21 ಕಂ ಸೌರಾಷ್ಟ್ರಾಂಗ ಕಳಿಂಗ ವಂಗ ಮಗಧಾನ್ಧ್ರಾವನ್ತಿ ಪಾಂಚಾಳ ನಾನಾರಾಜಾವಳಿಮೌಳಿಲಾಳಿತಪದಂ ಪೂರ್ವಾಪರಾಂಭೋಧಿ ವೇಳಾರಾ

22 ಮಾನ್ತರ ಶೈಳಕೇಳಿ ವಿಭವಂ ಚಾಳುಕ್ಯದಿಕ್ಕುಂಜರಂ ‖ ನರಸಿಂಹಾಕಾರದಿಂ ದಾನವಪತಿಯುರವಂ ಸೀರ್ದನಣ್ಮಣ್ಮ ರುದ್ರಂ ಬೆರ

23 ಸಾಕ್ಕೈಳಾಸಮಂ ತೂಗಿದನಳವಳವಾರ್ತ್ತತ್ತಿಯಿಂ ಚರ್ಮ್ಮವಂ ನೆಟ್ಟಿರದಿನ್ದ್ರಂಗಿತ್ತನಾರ್ಪ್ಪಾರ್ಪ್ಪಖಿಳಧರೆ ಗತಕ್ಷತ್ರ ಮಪ್ಪನ್ತು ಧಾತ್ರೀಶರನಿರ್ಪ್ಪ

24 ತ್ತೊನ್ದು ಸೂಳ್ಕೊನ್ದನ ಚಲಮೆಚಲಂ ವಿಕ್ರಮಾದಿತ್ಯ [ದೇವ ‖ ಪು] ದವೇಕನ್ಯರ್ಗ್ಗಮಾನೊರ್ವ್ವನೆ ತಳೆಯಲದಂ ಸಾಲ್ವೆನೆನ್ದಾ ಮಹಾಕೂರ್ಮ್ಮದ

25 ಬೆನ್ನಿನ್ದಾ ಭುಜಂಗಾಧಿಪನ ಪೆಡೆಗಳಿನ್ದಾ ದಿಶಾಕುಂಜ [ರಸ್ಕನ್ಧದಿನಾ] ಭೂಭೃದ್ಧರೀಮೂಳದಿ ನಖಿಳಧರಾಭಾರಮಂ ತನ್ನು ವಿಕ್ರಾನ್ತದ ಚೆಲ್ವಂ ತನ್ನತೋ

26 ಳೊಳ್ ಪದುಳ ಮಿರಿಸಿದಂ ವಿಕ್ರಮಾದಿತ್ಯದೇವಂ ‖ಕ‖ ಕೆ [ಲವ] ರಿಯರೆನಿಪ ಪರಮಹಿಪರ ಬಿರುದಿನ ಗರಿಮ ಮರ ಗುಂಕರಗುವ ತೆಱದಿಂ

27 ದಿರದೆ ಕರಗುವಿನ ಮುರಿವರಿವರಿದುದು ತೇಜಂ ಪ್ರತಾಪ ಕಾಳಾನಳನಂ ‖ ಅಣಿಯರಬಿರುದಂ ಚೋಳಂಗಣಿಕಾ ಸನ್ದೋಹದನ್ತೆ ಮುಡಿಯಂ

28 ಪೊತ್ತಂ ಕೇಣಯಮನಿಕ್ಕುವನೆನ್ದಡೆ ಪೊಣರ್ವ್ವದಟರು ಮೊಳರೆ ರಾಯಕೋಳಾಹಳನೊಳ್ ‖ ಎನಿಸಿದ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ

29 ಶ್ರೀ ಪೃಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀಮ

30 ತ್ರಿಭುವನಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ದ್ಧಮಾನ ಮಾಚನ್ದ್ರಾರ್ಕ್ಕತಾರಂ ಸಲುತ್ತ ಮಿರೆ ‖ ತಸ್ಯಾನುಜಂ ‖

31 ವಿನಯಕ್ಕಾಸ್ಪದಮಾದ ವಿಕ್ರಮನೊಳಂಬಂ ವಿಕ್ರಮಾದಿತ್ಯದೇವನ ಚಿತ್ತಕ್ಕವಳಂಬಮಾದಕೆಳೆಯಂ ಚಾಳುಕ್ಯರಾಮಕ್ಷಿತೀ

32 ಶನಕೊಣ್ಡಾಟದ ಕೂರ್ಮ್ಮವೆತ್ತಣುಗದಮ್ಮಂ ರಾಯಕನ್ದರ್ಪ್ಪದೇವನ ಸಮ್ಮೋಹನ ಪುಷ್ಪಬಾಣಮೆನಲನ್ನೇವಣ್ಣಿಪಂ ಬಣ್ಣಿಪಂ‖

33 ಪೊಗೆಯುತ್ತಿರ್ದ್ದಪ್ಪುದಿನ್ನುಂ ದಹಳೆ ಹಿಮನಗಾರಣ್ಯಮಂ ಲಾಳನಿನ್ನುಂ ಪುಗಲೆನ್ದಿರ್ದ್ದಪ್ಪನಿನ್ನುಂ ನೆಲಸದೆ ತಿವುಳಂ ಲಂಕೆಯಿಂ ತೆಂಕ

34 ಲೋಡಲ್ ಬಗೆಯುತ್ತಿರ್ದ್ದಪ್ಪನಿನ್ನುಂ ಮುಳಿದಪನೆನುತಂ ಕೊಂಕಣಂ ಸಂಕೆಯಿಂ ಗೂಡುಗೊಳುತ್ತಿರ್ದ್ದಪ್ಪುದೇಂಬಲ್ಲಿದನೊ ಚಕಿತವಿದ್ವಿಷ್ಟನೆಂ

35 ಬೀನ್ನೊಳಂಬಂ ಎನೆ‖ನೆಗರ್ದ್ದ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಸಂಸ್ತೂಯಮಾನ ಲೋಕವಿಖ್ಯಾತ ಪಲ್ಲವಾನ್ವಯ ಶ್ರೀ ಮಹೀವಲ್ಲಭ ಯುವ

36 ರಾಜರಾಜ ಪರಮೇಶ್ವರಂ ವೀರಮಹೇಶ್ವರಂ ವಿಕ್ರಮಾಭರಣಂ ಜಯಲಕ್ಷ್ಮೀರಮಣಂ ಶರಣಾಗತರಕ್ಷಾಮಣಿ ಚಾಳುಕ್ಯಚೂಡಾಮ

37 ಣಿ ಕದನತ್ರಿಣೇತ್ರಂ ಕ್ಷತ್ರಿಯಪವಿತ್ರಂ ಮತ್ತಮೃಗರಾಜಂ ಸಹಜಮನೋಜಂ ರಿಪುರಾಯಕಟಕ ಸೂಱೆಕಾಱನಣ್ಣನಂಕಕಾ

38 ಱ ಶ್ರೀಮತ್ತ್ರೈಲೋಕ್ಯಮಲ್ಲ [ವೀರ] ನೊಳಂಬ ಪಲ್ಲವಪೆರ್ಮ್ಮಾನಡಿ ಜಯಸಿಂಹದೇವರ್ ॥ವೃ॥ ಪುಲಗೆಱಕನ್ದರೇಳುಮಲೆ ಕಾಸ

39 ವಳಂಬನವ . ಗಾಗಿ · · ದಕ್ಷಿಣಪಯೋಧಿವರಂನೆಲನಾದುದೆಲ್ಲಮಂ ಖಳರನದಿರ್ಪ್ಪಿ ಸನ್ತಸದಿನಾಟ್ದಧಿಕಂಯು

40 ವರಾಜಲಕ್ಷ್ಮಿ · · · · ವೀರನೊಳಂಬ ಮಹಾಮಹೀಭುಜಂ ॥ಕ॥ ತತ್ಪಾದಾಂಬುಜ ಸೇವಾತತ್ಪರನುಜ್ವಳಯ

41 ಶಂ ಜಿತದ್ವಿಷದವನೀಭೃತ್ಪತಿಸೇನಾಪತ್ಯದ ವಿಕ್ರಾನ್ತನೆನಿಸಿದಂ ತಂಬರಸಂ॥ವೃ॥ಧುರದೊಳ್ ಮಾಱಾನ್ತ ಚೋಳಾವನಿಪನ ನನದಟಿಂಗೆ

42 ಲ್ದವಂ ಸನ್ದ ಕಾಂಚೀಪುರಮಂ ಕೋಪಾಗ್ನಿಯಿಂ ಸುಟ್ಟುವನತುಳಬಳೋಪೇತ ವೀರಾರಿ ಧಾತ್ರೀಶ್ವರರಂ ದೋರ್ಗ್ಗರ್ವ್ವದಿಂ ಬನ್ದನಪದವಿಯೊಳಿಯ್ದುಟ್ಟವಂ ಮಾ

43 ಳವಾಧೀಶ್ವರನಂ ಬೆಂಕೊಣ್ಡವಂ ಕೇರಳನನಲೆದವಂ ತಂಬದಣ್ಡಾಧಿನಾಥಂ ॥ ಮಲೆಯೇಳುಂ ಕೊಂಬುಕೊಂಬೇಳ್ಮಲೆಗಳ ನಲೆದುದ್ವೃತ್ತವಿದ್ವಿಷ್ಟಭೂಭೃತ್ಕು

44 ಳಮಂ ಶೌರ್ಯ್ಯಾವಳಂಬಂ ವಿಜಿತರಿಪುಬಳಂ ತಂಬದಣ್ಡಾಧಿನಾಥಂ ತಲೆಯುಂ ಸೆಣ್ಡಾಡುಗುಂ ಕಣ್ಡಮನಿರದೆ ಮರುಳ್ಗ್ಗೆ ಕೊಟ್ಟಿಕ್ಕುಗುಂ ದೋರ್ವ್ವಳ

45 ದಿನ್ದಾಟನುದ್ದಮಾಱಾಂಪದಟರೊಳರೆ ಪೇಳ್ವೀಳವಂಗಂಜವಗಂ॥ಉದಧಿ ವ್ಯಾವಿಷ್ಟಿತೋರ್ವ್ವೀತಳಮನೆಮಗೆ ನಿಷ್ಕಂಟಕಂಮಾಡಿ ಮತ್ತಂ ಕದನಕ್ರೀಡಾತ್ತಿಯಂಸೇವುಣ

46 ನನವನತಂ ಮಾಡಿ ಚೋಳೇಶರಾಜ್ಯಾಸ್ಪದಮಂ ದೋರ್ಗ್ಗರ್ವ್ವದಿಂ ಸಾಧಿಸಿ ಪಡೆಯೊಲೊಡರ್ಚ್ಚಿಟ್ಟಪಂ ಧಾತ್ರಿಗೆಲ್ಲಂ ಪದಪಿನ್ದೊತ್ತಿತ್ತಪಂ ಕೇವಳಮೆ ಜನನುತಂ

47 ತಂಬನೆಂಬಂ ನೊಳಂಬಂ ॥ ಖಸಕರ್ಣ್ಣಾಟಾಂಧ್ರ ವಂಗದ್ರವಿಳ ಮಗಧ ನೇಪಾಳ ಕಾಳಿಂಗ ಪಾಂಚಾಳ ಸುರಾಷ್ಟ್ರಾನೇಕ ದೇಶಾವನಿಪರ ನಲೆದಾಟಂದುಬೆಂಕೊಣ್ಡುಕೀ

48 ತ್ತಿಪ್ರಸರಂ ದಿಕ್ಚಕ್ರದೊಳ್ ವರ್ತ್ತಿಸೆ ರಿಪುಗಜವಾರಾಂಗನಾಸ್ವಗಳೊಳ್ ನಿಪ್ಪೊಸವಂತಸ್ದಿತ್ತನಾಬ್ದಂಗಖಿಳಜನನುತಂ ತಂಬಕದಣ್ಡಾಧಿನಾಥಂ ॥ ಕ ॥

49 ತಂಬಂ ನಿರ್ಜ್ಜಿತವೈರಿಕದಂಬಂ ಕವಿಗಮಕವಾದಿ ನಳನೀದಿನಕೃದ್ಬಿಂಬಂ ತರ್ಪ್ಪಿತ ಬುಧನಿಕುರುಂಬಂ ಚಾಳುಕ್ಯರಾಜ್ಯಮೂಳಸ್ತಂಭಂ ॥ ಅನ್ತುನೆಗರ್ತ್ತೆಗಂ

50 ಪೊಗರ್ತ್ತೆಗಂ ನೆಲೆಯಾದ ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಞ್ಚಮಹಾಶಬ್ದ ಮಹಾಸಾಮನ್ತಾಧಿಪತಿ ಮಹಾಪ್ರಚಣ್ಡದಣ್ಡ ನಾಯ

51 ಕಂ ವಿಬುಧವರದಾಯಕಂ ಗೋತ್ರಪವಿತ್ರಂ ಜಗದೇಕಮಿತ್ರಂ ವಿವೇಕಬೃಹಸ್ಪತಿ ಶೌಚಮಹಾಬ್ರತಿ ಪರನಾರೀಸಹೋದರ ವಿದಗ್ಧವಿ

52 ದ್ಯಾಧರ ನಿಜವಂಶಾಂಬರ ದಿವಾಕರ ಸತ್ಯರತ್ನಾಕರ ಸಕಳಗುಣನಿವಾಸಂ ಉಭಯರಾಯಸನ್ತೋಷ ಶ್ರೀಮತ್ತ್ರೈಲೋಕ್ಯಮಲ್ಲ ವೀರನೊ

53 ಳಂಬ ಪಲ್ಲವ ಪೆರ್ಮ್ಮಾಡಿ ಜಯಸಿಂಹದೇವ ಪೇಸಣ ಹಣುವನ್ತ ವೈರಿಕೃತಾನ್ತ ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನ ಹಿರಿಸನ್ಧಿವಿಗ್ರಹಿದಣ್ಡನಾಯಕಂ ತಂಬರಸರ್

54 ಸಾನ್ತಳಿಗೆ ಸಾಸಿರಮುಂ ಮಣ್ಡಳಿ ಸಾಸಿರಮುಂ ಜಿಡ್ಡುಳಿಗೆಯೆಪ್ಪತ್ತು ನಾಗರಖಣ್ಡವೆಪ್ಪತ್ತು ಎಡೆನಾಡಿರ್ಪ್ಪತ್ತು ಮೂಗುನ್ದ ಪನ್ನೆರಡು ಸಮಸ್ತದೇವಭೋಗಂಗಳುಮಂ ದುಷ್ಟನಿಗ್ರ

55 ಹ ಶಿಷ್ಟಪ್ರತಿಪಾಳನದಿನಾಳ್ದರಸುಗೆಯ್ಯುತ್ತುಂ ರಾಜಧಾನಿ ಬಳ್ಳಿಗಾವೆಯೊಳ್ ಸುಖದಿನಿರ್ದ್ದು ಧರ್ಮ್ಮಪ್ರಸಂಗದಿಂ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯ ವಿಕ್ರಮವರ್ಷ ೭ ನೆಯ

56 ದುರ್ಮ್ಮತಿ ಸಂವತ್ಸರದ ಪೌಷ್ಯ ಬ ೫ ಆದಿವಾರದುತ್ತರಾಯಣ ಸಂಕ್ರಮಣ ವ್ಯತೀಪಾತ ತಿಥಿ ನಿಮಿತ್ತ ಕಲಿದೇವೇಶ್ವರ ಸ್ವಯಂಭುದೇವರ ಗನ್ಧದೀಪಧೂ

57 ಪ ನಿವೇದ್ಯಕ್ಕಂ ಖಣ್ಡಸ್ಫುಟಿತ ನವಕರ್ಮ್ಮದ ಬೆಸಕ್ಕಂ ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯ ಜಪಸಮಾಧಿ ಸಂಪನ್ನರಪ್ಪ ಶಿವಶಕ್ತಿಪಣ್ಡಿತರ ಶಿಷ್ಯರಪ್ಪ

58 ರುದ್ರಶಕ್ತಿ ಪಣ್ಡಿತರ್ಗ್ಗೆ ಧಾರಾಪೂರ್ವ್ವಕಂ ಸರ್ವ್ವನಮಸ್ಯಂ ಪುನರ್ವ್ವರಣಂ ಮಾಡಿಕೊಟ್ಟು ಪೂರ್ವ್ವವೃತ್ತಿಯಗರ್ದ್ದೆ ಮತ್ತರೆರಡು ಪುರದಲೇರಿಕೀಳೊಂದು॥ ಈದತ್ತಿಯನ

59 ನುನಯದಿಂ ಕಾದ ಮಹಾಪುರಷನಮಳ ಗಂಗಾನದಿಯೊಳ್ ವೇದವಿದುಗಳ್ಗೆ ಸಾಸಿರ ಗೋದಾನಮನಿತ್ತುದೊನ್ದು ಪದವಂ ಪಡೆಗುಂ ॥ ಅದಿಲ್ಲದಿನ್ತೀ ಧರ್ಮ್ಮಮ ನಳಿದವನಾದ್ವಿ

60 ಜರುಮನಿತು ಕವಿಲೆಗಳು ಮನಣ್ಣಳಿಯದೆ ತತ್ತೀರ್ತ್ಥಂಗಳೊಳಳಿದ ಮಹಾಪಾಪಿಯಕ್ಕು ಮಕ್ಕು ಮವೋಫ ॥ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವ

61 ಸುನ್ಧರಾಂ ಷಷ್ಟಿರ್ವ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ ॥ ನವಿಷಂ ವಿಷಮಿತ್ಯಾಹುರ್ದೇವಸ್ವಂ ವಿಷಮುಚ್ಯತೇ । ವಿಷಮೇ

62 ಕಾಕಿನಂ ಹನ್ತಿದೇವಸ್ವಂ ಪುತ್ರಪೌತ್ರಿಕಂ ॥ ಬಹುಭಿರ್ವ್ವಸುಧಾ ಭುಕ್ತಾ ರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃ । ಯಸ್ಯಯಸ್ಯ ಯ

63 ದಾಭೂಮಿಸ್ತಸ್ಯ ತಸ್ಯ ತದಾಫಳಂ ॥ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಸಾಲೂರು ಹೋಬಳಿ ಹೋತನ ಕಟ್ಟೆಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಹಳ್ಳಕ್ಕೆ ಸಮೀಪದಲ್ಲಿರುವ ಹೂಲೀಮರದ ಬುಡದಲ್ಲಿರುವ ಕಲ್ಲು.

1 ಜಿತೇನಲ
2 ·········ವ್ಯತೇ
3 ···········ಗನಾ
4 ····················
5 ····················
6 ಅಕ್ಷಯಸಂವ
7 ತ್ಸರದ ವಯ.
8 ಖ ಸುದ್ಧ ೧೨
9 ಗುದಲು ಮಲ್ಲೆ
10 ಯಬೊಂಮತಂನ
11 ಮೇಲೆಬೂ····
12 ಪೊಸಮಾದ
13 ಬರೆ ···········
14 ··············
15 ರಿಜು···········
16 ದುಕೊಂದ
17 ··············

ಸೊರಬದ ತಾಲ್ಲೋಕು

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ಸೊರಬದ ಹೋಬಳಿ ಚಿಕ್ಕಶಕುನ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಹಳೇ ಊರ ನಿವೇಶನದಲ್ಲಿ ರಾಮನಾಥ ದೇವಾಲಯದಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′–6″ × 2′–3″

1 ವಿಜಯ ಸಂವತ್ಸರದ ಕಾರ್ತ್ತಿಕಸು ೧ ಗು ಆಂಡಿಕಿಯ ಬೊಂಮು
2 ಗಉಡನಹಳಿ ಚ್ಕಿಸಕುನದ ಮಾಳಗಉಡ ರಾಮನಾತದೇವ
3 ರ ಕಲ್ಲ ನಿಲ್ಸಿಬಿಟ್ಟ ದೇವರ ಸಂನಿಧಿಯು ಆಕೆಯಿವಹದ (?) ಖ ೨
4 ಮುಂದೆ ಆರುಬಂದವರು ಯೀಧರ್ಮ್ಮಕ್ಕೆ ಅಳುಪಲಾಗದು ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಉದ್ಧರೆ ಗ್ರಾಮದ ಕೆರೆಯ ಏರಿಯಮೇಲೆ ಗಂಧದಮರದ ಕೆಳಗೆ ಲಿಂಗದಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′–3″ × 0′–9″

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾ
2 ಮೋಘಲಾಂಛನಂ । ಜೀಯಾ ತ್ರೈಲೋಕ್ಯ ನಾ
3 ಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ । ಸ್ವಸ್ತಿಶ್ರೀಮತು
4 ·· ವಿಜಯಕೀರ್ತಿಭಟಾರರ

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ಅದೇ ಗ್ರಾಮದ ಪಟೇಲರ ಮನೆಯ ಅಂಗಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1′–6″ × 1′–6″

(ನಾಗರಾಕ್ಷರ)

1 ಶ್ರೀ॥ ಸ್ವಸ್ತಿಶ್ರೀ ಶಕು ೧೧೯೮ ವರ್ಷೇ ಧಾತಾ ಸಂವತ್ಸರೇ ವೈಸಾಖೇವದಿ ೧೧ ಸೋ
2 ಮೋ ಅದ್ಯೇಹ ಶ್ರೀಮತ್ಪ್ರೌಢಪ್ರತಾಪ ಚಕ್ರವರ್ತ್ತಿ ಶ್ರಿಸಮಸ್ತ ಭುವನಾಶ್ರಯ
3 ಶ್ರೀ ಪೃಥ್ವಿವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಮಾಹೇಶ್ವರ ಪರ
4 ಮ ಭಟ್ಟಾರಕ ಪ್ರತಾಪಲಂಕೇಶ್ವರ ದ್ವಾರಾವತೀ ಪುರವರಾಧೀಶ್ವರ ವಿಷ್ಣುವಂಸೋ
5 ದ್ಭವ ಜಾದವಕುಲಕಮಲ ಕಲಿಕಾವಿಕಾಸ ಭಾಸ್ಕರ ಅಹಿತ

6 ರಾಜಉರಸಲ ಗುರ್ಜರರಾಯವಾರುಣಿಾಂಕುಶ ತೆಲಂಗರಾಯಶಿ
7 ರ ಕಮಲ ಕಂದಮೂಲ ನಾಲೋತ್ಪಾಟನಕರ ಉದ್ಭಟವರಾಟಿಭೂ
8 ಪತಿಕಾಕಲದೇವಗಿರಿಂದ್ರನಿರ್ದಲನದೋರ್ದಂಡದೀಪ್ತಿಕರ್ಕಶಕ್ಯ
9 ಪಾಣಕುಲಶಧರಾಖಂಡಲ ಕ್ಷಣಿಕ್ಷೋಣೀವಲಧಜಾಜಲ
10 ದೇವಕರಿಘಟಸಂಘಟನ ದುರ್ಧರರಾಜ್ಯಹರ ತುರುಕೋಪಪ್ಲವ ವೋದಿ
11 ನಿ ಸಮುಧರಣ ಮಹಾವರಾಹ ದುರ್ಗಮಗಿರಿದುರ್ಗಪ್ರನಾಲ ನಿಲಯ
12 ಪ್ರಬಲ ಭೂ [ಭೋ] ಜ ಭೂಪಾಲ ವಿದ್ರಾವಣವಿಹಂಗರಾಜ ಹೋಸಾಲಬರಾಲಲ
13 ತಾಲಕ್ಷ್ಮಿಕಂದಸಂದೋಹ ಮರ್ದನಗಜಹರ್ಜುನ ಮಾಲವೀ ಕ್ಷಿತಿಪತಿಮತವಾ
14 ತಂಗಮದದಲನ ಪಂಚಾನನ ಗಂಭಿರಾಭಿಧ ಪ್ರಚಂಡ ಪೆಂಡಾರನಿಖಿಲಕುಲ ಕಾಂತಾರ
15 ವಂಸಾವಲ ದಹನಮಹಾಮದೇಕನಲ ಪ್ರಾರಂಧರಾಮ ಪ್ರತಜ್ಞಾಪರಸರಾಮ ರಾಯನಾರಾ
16 ಯಣ ಇತ್ಯಾದೀ ಸಮಷ್ತರಾಜ [ಪ] ದವೀ ವಿರಾಜಮಾನ ಶ್ರೀಮತು ಪ್ರೌಢಪ್ರತಾಪ ಚಕ್ರವತ್ತೀ

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ಅದೇ ಸೊರಬದ ಹೋಬಳಿ ಎಡಕೊಪ್ಪ ಗ್ರಾಮದ ಬಸವಣ್ಣದೇವರ ಗುಡಿಯಮುಂದೆ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′–2″ × 1′–3″

1 ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರ··
2 ಷ್ರದ ಸಕ ವರುಷ ೧೦··
3 ಯ ವಿಕ್ರಮ ಸಂವತ್ಸರದ ವೈಶಾಖ
4 ಪುಣ್ಣಮೆ ಬ್ರಿಹವಾರ ವ್ಯತೀಪಾತ····
5 ಮನ್ಮಹಾ ಮಣ್ಡಳೇಶ್ವರ ಎಕ್ಕಲ [ರಸರ']
6 ಜಿಡುವಳಿ ಯೆಡೆನಾಡುವಂ ಸು [ಖ]
7 ಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ [ಮಿರ]
8 ಲು ಹೆಗ್ಗಡೆ ರಾಜಯನ ಮಗಂ ಹೆಗ್ಗ [ಡೆ]
9 ತಿಂಮಣನುಂ ರಾಯಣನ ಮಗಳು
10 ಹೆಗ್ಗಡಿತಿ ಚಂನ್ದವೆಯುಂ ಆಸರೆಯ ಹ
11 ಸಕಳೇಶ್ವರ ದೇವರ ದೇವಾಲ್ಯಮಂ ಮ[ಡಿಸಿ]
12 ಕಳಸವಿಟ್ಟು ಬ್ರಾಹ್ಮಣ ತಪೋಧ[ನರಾ]
13 ಹಾರದಾನಂ················
14 ದೇವರ ಸ್ಥಾಲೀ ನಿವೇದ್ಯಕ್ಕೆ ಆಸರೆಯಭಾವಿ [ಯ]
15 ಕೆಳಗೆ ಗದ್ದೆ ಕಮ್ಮವಯ್ವತ್ತು ಬೆದ್ದಲೆ ಕಮ್ಮ
16 ವಯ್ವತ್ತು ಅನ್ತು ಮತ್ತಲೊಂದುಮಂ
17 ಕೊಟ್ಟರೀಧರ್ಮ್ಮವಂ ಪ್ರತಿಪಾಳಿಸಿದವರು
18 ವಾರಣಾಸಿಯಲು ಸಾಸಿರ ಕವಿಲೆ
19 ಯ್ಮ ವೇದಪಾರಗರಾಗಿಪ್ಪ ಬ್ರಾಹ್ಮಣಗ್ಗೆ
20 ಕೊಟ್ಟ ಫಲವಾರಾನು ಇದನಳಿದವರು
21 ವಾರಣಾಸಿಯಲು ಆನಿಬರು ಬ್ರಾ
22 ಹ್ಮಣರು ಮನನಿತು ಕವಿಲೆಯುಮಂ
23 ಕೊನ್ದ ಪಾತಕರಪ್ಪರು । ಸ್ವದತ್ತಂ ಪರ
24 ದತ್ತಂ ವಾ ಯೋಹರೇತಿ ವಸುನ್ಧರಾ। ಸ
25 (ತ')ಷ್ಟಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂ
26 ಜಾಯತೇಕ್ರಿಮಿಃ । ಸಕಳೇಶ್ವರದೇವರಾಚಾ
27 ಯ್ಯರ್ಜ್ಞಾನರಾಶಿಪಣ್ಡಿತಸ್ಥಾನಮಂ
28 ಸ······ಕೆ····ವಿರೋಜ ಅ
29 ಟ್ಟಕದ ಬಂಮ್ಮೋಜ ಬೆಸಂಗೈದೋರ್ ಮಂ
30 ಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಕಳ್ಳದಬಳಿ ಓಣಿಯ ಪಕ್ಕದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′–2″ × 2′–2″

1 ಶ್ರೀ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗ
2 ರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ । ಸ್ವಸ್ತಿಶ್ರೀ
3 ವಿಜಯಾಭ್ಯುದಯ ಶಾಲ್ಲವಾಹನ ಶಕ ವರುಷ ೧೭
4 ೩೯ ಯಿಾಶ್ವರ ಶಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ೩೦
5 ಉಳವಿ ಬಸವಣ್ಣನಾಯ್ಕನು ಕಣಕಲಗೌಡಗೆ ಬರಸಿ ಕಳುಹಿಸಿದ ಕಾ
6 ಗದ ಉದ್ರೆಯ ಲಿಂಗಯ ತಾಲ್ಲೂಕು ದೊರೆಗಳ ದಂಡಿನಲ್ಲಿ
7 ·············ನಾನು ಕಷ್ಟಪಟ್ಟಿಧೇನೆ ಉಂಬ
8 ಳಿ ದಯಪಾಲಸದೇಕೆಂದು················
9 ··························

10 ಗಳಂ ಹೇಳಿಕೊಂಡ ಸಂಬಂಧ ಉದ್ರೆಸೀಮೆಯು ಉದ್ರೆಗ್ರಾ
11 ಮದ ವ್ಯೊಳಗೆ ಗಥ····೨ಳ·······ಕಲ್ಲು
12 ಲಿಂಗಯ್ಯಗೆ ಉಂಬಳಿಯಾಗಿ ಬಿಟ್ಟ
13 ಯೀ ಭೂಮಿಗೆ ಗಡಿಕಲ್ಲು ಹಾಕಿಸುವಹಾಗೆ ಹುಜು
14 ರ್ರಿಂದ ಬಂದ ಊಳಿಗದ ಮಲ್ಲನ ಕಳುಹಿಸಿಧೇನೆ ಚ
15 ಉಗ್ರಾಮದವರ ಕರಸಿಕೊಂಡು ಗಡಿ ತಕ್ರಾರು
16 ಚಾರದರ್ರೀತಿ ಯೀವರ ಮುಂದಿಟ್ಟು ರೇಖೆ ಪ್ರ
17 ಮಾಣು ಭೂಮಿಗೆ ಗಡಿಕಲ್ಲು ಹೂಳಿಸಿಕೊಟ್ಟು
18 ಯಿಕಾಗಡವ ಸೇನದೋವನ ಕಡಿತಕೆ ಬರ
19 ಸಿ ಲಿಂಗಯ್ಯನಕೈಯಲ ಕೊಡುವದು
20 ಉದ್ರೆ·············
21 ··············

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ಅದೇ ಸೊರಬ ತಾಲ್ಲೂಕು ಕುಪ್ಪಗಡ್ಡೆ ಹೋಬಳಿ ಕುಪ್ಪಗಡ್ಡೆ ಗ್ರಾಮದ ಗಣಪತಿ ದೇವಾಲಯದ ಬಳಿ ಅಶ್ವತ್ಥಮರದ ಬಳಿ ನಟ್ಟ ೧ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′–6″ × 2′–2″

1 ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರ್ಯೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂ
2 ಲಸ್ತಂಭಾಯ ಶಂಭವೇ । ಸ್ವಸ್ತಿಶ್ರೀಮತು ಸಕ ವರುಷ ೧೧೭೫ ನೆಯ ಪ್ರಮಾ
3 ದಿ ಸಂವತ್ಸರದ ಮಾಘ ಸುದ್ಧ ೧೦ ಬ್ರಿಹವಾರದಂದು ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ (ಸ).
4 ಸಹಿತಂ ಶ್ರೀಮನು ಮಹಾಮಂಡಳೇಶ್ವರಂ ಅರಸಂಕಕರಗಸಂ ಬಿರುದರಂಕುಸಂ
5 ಮೂರ್ತ್ತಿ ನಾರಾಯಣಂ ವಿಳಾಸವಲ್ಲಭಂ ಶ್ರೀಮತು ಬಿಲ್ಲೇಶ್ವರ ದೇವರ ದಿಬ್ಯಶ್ರೀಪಾದ ಪ
6 ದ್ಮಾರಾಧಕಂ ಪರಬಳಸಾಧಕಗಳ ಗಂಡಗತ್ತರಿ ಮಂಡಳಿಕ ಬೀರದೇವರಸರು ಸಕಳ ಸಾಮಗ್ರ್ಯ
7 ಸಹಿತಂ ಬಿದಿರೂರ ಈಡು ಸಾವಂತನಮೇಲೆ ಯೆತ್ತಿ ನಡೆದಲ್ಲಿ ಕಳಕುಳಂಮಾಡಿ ಸಮಸ್ತ ಸಂಪತ್ತುವಂ ಸೂ
8 ಱೆಗೊಂಡು ಕಾದುವಲ್ಲಿ ಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಂ ಕುಪ್ಪಗೆಡೆಯ ಪಾರುಸೋಜನ ಮಗ ಮಾಱೆಯ
9 ನ ಬೊಂಮಯ ನಾಯ್ಕನ ಮಲಗ ವೀರಮಾಳನು ಮಾಡಿದ ಪರಾಕ್ರಮವೆಂತೆಂದಡೆ । ಬಿರುದರಬಿಂಕಮಂ ಮುಱಿ
10 ದು ಬಿಂಕದಗಂಡರ ಸೊಕ್ಕಿಲಿಕ್ಕಿ ಸಂಗರದೆಡೆಯಲ್ಲಿ ಮಾರ್ಮ್ಮಲೆವ ವೈರಿಸಿರಂಗಳ ಸೆಂಡನಾಡಿ ತತ್ತುರಗ ಖು
11 ರ ಪ್ರಘಾತದೆಡ ತೂಳ್ಧು ತೆರಳ್ಚಿದರೆಂ (ನಂ ?) ದು ಮೆಚ್ಚಿ ಧಾರಿಣಿ ಪೊಗಳಲ್ಕೆ ವೀರವಿರನಗ್ಗದ ಮಾಳಿಗನಾಜಿ
12 ರಂಗದೊಳು ॥ ಅಂತು ಪಲರಂ ಕೊಂದು ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದ ಮಂಗಳಮಹಾ ಶ್ರೀ.

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ಅದೇ ಕುಪ್ಪಗಡ್ಡೆ ಗ್ರಾಮದ ಗಣಪತಿ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ೨ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′–3″ × 1′–6″

1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ಕಾದಂಬ ಚಕ್ರವರ್ತ್ತಿ ಕಾವದೇವರಸರು ಕೇಸವದೇವ
2 ಬೊಂಮೆಯ ಮುಖ್ಯವಾಗಿ ಪಲರುಂ ನಾಯಕರಂ ಬಾಳೆಯಮಕ್ಕೆ
3 ಸೋದಿಯಮೇಲೆ ದಂಡಂ ಬೀಳಹೇಳಲೇಱಿಬಂದು ಪರಿಗೆಯಬಯಲ
4 ಲಿ ಬೀಡಂಬಿಟ್ಟು ಸಕವರುಸ ಸಾಸಿರದ ನೂಱ ಮೂವತೊಂಬತನೆಯ ದಾ
5 ತರ ಸಂವತ್ಸರದ ವೈಸಾಖ ಸುಧ ದಸಮಿ (?) ಬುಧವಾರದಲ ಮಹಾ
6 ಬವರಮಾದಲ್ಲಿ ॥ ಬಿಟ್ಟೆಯಹೆಬ್ಬಾರುಪನಾಳು ನಟ್ಟನೆ ಕಲಮ
7 ಸಣನಾಂತು ಭೋರನೆ ಬಿಲ್ಲಂ । ಕಟ್ಟಲಗೆಯ್ದಂ ಭಯದಿಂಭಯದಿಂ ಬಿಟ್ಟೋ
8 ಡಲುಕಿಱಿದನಂತು ಪಲರಂ ರಣದೊಳು । ಮುನಿದು··ನ
9 ತಂಮಸಣಂ··ಮಾಘಾಂತಹಿತರಭೀಮಂ । ಪಲರಂ ತವೆ ಕೊಂ

10 ದಿರೆ ಸುರಗಣಿಕೆಯರುಕೂಡಿನಿಮಿಷಪುರಕೊ··ನಲು।
11 ಕರಣಿಕೆಯ ಹೆಗ್ಗಡೆರು ॥ ಇಪಸ್ಯವ ಬಾಚ ಬರೆದಿಪ್ಪುರ್ದ
12 ಕೆ ಸೊದಿನಣಿಲೆ ಬುಳುಚೆಯೂರ ಬೆಳದ್ಯನಲಿಕಿತಿ

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ಅದೇ ಕುಪ್ಪಗಡ್ಡೆಯ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಹಾಸುಗಲ್ಲಿನಲ್ಲಿ

1 ರುಪ್ಪರಸನು ರಾಮ್ಮೈಲಿಂ
2 ಗಗೆ ವೊಪಿಸಿದ ಶರೀರ

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ಅದೇಸ್ಥಳದಲ್ಲಿ

1 ರಾಮೇಶ್ವರದೇವರಿಗೆ
2 ರುಕುಮ್ಮೈನು ವೊಪಿ
3 ಸಿದ ಶರೀರ

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ಅದೇ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಮತ್ತೊಂದು ಹಾಸುಗಲ್ಲಿನಲ್ಲಿ

1 ಶುಭಮಸ್ತು ರಾಜಗಳ
2 ····ಜೊಂಮಗ
3 ಉಡನು ರಾಮೇಶ್ವರ ದೇವರಿ
4 ಗೆ ಬನಿಕಸದ
5 ಬರಮಂಣನ ಮಗ
6 ರುಕುಮ್ಮೈಯ್ಯನು ತ್ರಿಸಂ
7 ಧ್ಯಾಕಾಲದಲ್ಲಿ ಮಾ
8 ಡುವ ಸಾಷ್ಟಾಂಗ ನಮ
9 ಸ್ಕಾರ

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ಅದೇ ಕುಪ್ಪಗಡ್ಡೆಯ ಕೆರೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3′–2″ × 1′–6″

1 ಶುಭಮಸ್ತು··········
2 ಸ್ವಸ್ತಿಶ್ರೀಮತು ಬುಕ್ಕಣ್ಣೊಡೆ··············
3 ಯುದಲು ಮಗ್ಗಣನಾಯಕ
4 ··············
5 ······ಪೂಜೆ ನಡಸುವಂತಾಗಿ
6 ····ನೈವೇದ್ಯ···············
7 ·········ಅಪ್ಪಣಭಟ್ಟ···········
8 ···········ಬಯಲಲು ·········
9 ··ಬೀಜವರಿ····ನೈವೇದ್ಯಕೆ ಕೊಟ್ಟುದು ಖಂಡುಗ····
10 ನಾಯಕಭಟ್ಟರ ಕಯ್ಯಲು ಕ್ರಯ····ವನೂ ಕೊಂಡು······
11 ··ದೇವರ ನೈವೇದ್ಯಕೆ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿ ಧರ್ಮನಡದು··
12 ಬಹಮರಿಯಾದೆಯಲು ಸೋಮೋಪರಾಗ ಪುಣ್ಯಕಾಲದಲು
13 ಧಾರೆಯನೆಱೆದುಕೊಟ್ಟೆವು। ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇ
14 ತಿ ವಸುಂಧರಾಂ। ಷಷ್ಟಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂ ಜಾಯ
15 ತೇ ಕ್ರಿಮಿಃ। ಈ ದುಗ್ಗಣನಾಯಕ ಮಾಡಿದ ನಾರಸಿಂಹ
16 ದೇವರ ಧರ್ಮವನಾವನೊಬ್ಬನು ಅಳುಪಿ······
17 ····ಕಾಶಿಯ ಕ್ಷೇತ್ರದಲು ಕೋಟಿಗೋವ
18 ಕೊಂದ ಪಾಪಕೆ ಹೋಹನು ಮಹಾಜನಂ····
19 ವೊಪ್ಪ ಶ್ರೀ ನಾರಸಿಂಹದೇವರು

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ಅದೇ ಸೊರಬ ತಾಲ್ಲೂಕು ಕುಪ್ಪಗಡ್ಡೆ ಹೋಬಳಿ ಬೆಳಾಗಿ ಗ್ರಾಮದ ಹಳೇವೂರ ನಿವೇಶನದಲ್ಲಿ ನಟ್ಟ ೧ ನೆಯ ಕಲ್ಲು

ಪ್ರಮಾಣ 5′–3″ × 2′–3″

1 ಸ್ವಸ್ತ್ಯಕಾಲವರ್ಷ ಶ್ರೀ ಪೃಥುವೀವಲ್ಲ
2 ಭ ಮಹಾ ರಾಜಾಧಿರಾಜ ಪರಮೇಸ್ವರ ಪರಮ ಭ
3 ಟ್ಟಾರಕ ಶ್ರೀಕನ್ನರದೇವಂ ಪೃಥುವೀ ರಾಜ್ಯಂ ಗೆ
4 ಯ್ಯೆಬಪ್ಪವ್ವಂಬನವಾಶಿ ಪನ್ನಿರ್ಚ್ಚಾಸಿರ
5 ದ ಪಟ್ಟ (?) ಮನಾಳೆ ಶ್ರೀಬಿಟ್ಟಗಂ ಮೌಳಿಕೋಸಿಗ
6 ರಾಣ್ಮಂ ನೆಗರ್ಪ್ಪಿನಣುವಂ ಜಿಡ್ಡೂ
7 ರಾಳ್ಗೆಯೆಬ್ಬತ್ತರ್ಕ್ಕಂಬಳ್ಳಿಗಾಮೆಯ ಬಾಟಿಗೆಸಹಿತ
8 ನಾಡ್ಗಾವುಣ್ಡುಗೆಯ್ಯೆಗಿಂಗಿಟಿಯೂರ್ಗ್ಗಾಮುಣ್ಡುಗೆಯ್ಯೆ ಸ್ವ
9 ಸ್ತಿಸಕನೃಪಕಾಳಾತೀತ ಸಂವತ್ಸರಸತಂಗಳೆಂಟುನೂಱೆ
10 ಣ್ಬತ್ತಾಱನೆಯ ರಕ್ತಾಕ್ಷಿಸಂವತ್ಸರ ಪೌಷ್ಯಮಾಸ ಬಹುಳ
11 ಬಿದಿಗೆಯುಂ ಸುಕ್ರವಾರಮುತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿಯು
12 ನ್ದು ಕೋಸಿಗರ.ಕೋಟೆಯಮ್ಮಂಗೋಸಹಸ್ರಮಾಟ್ಟುಂಎಲಸೆ
13 ಯ ಮಹಾಜನಕ್ಕೆ ಕೊಟ್ಟ ಪೊಂಗದ್ಯಾಣ ವಯ್ವತ್ತಯ್ದು
14 ಬಾವಿಯುಮನಗಟಿಸಿದಮ್ಮಜ್ಗಳ ಕಲವಿಟ್ಟಯ್ಯ
15 ನ ಲಿಖಿತ ಬಿಟೋಜನ ಸಿಲಾಕರ್ಮ್ಮಮಜ್ಗಳ ॥

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ಅದೇ ಬೆಳಾಗಿ ಗ್ರಾಮದ ಹಳೇವೂರ ನಿವೇಶನದಲ್ಲಿ ನಟ್ಟ ೨ನೆಯ ಕಲ್ಲು

ಪ್ರಮಾಣ 4′–6″ × 2′–3″

1 ಕೋಸಿಗರಾಕೋಟೆಯಮ್ಮಗೋಸಾಸಿಯ ಪೆ
2 ಣ್ಡತಿ ಪೊನ್ನಬ್ಬೆಮಗಂ ತುರಾಅಮ್ಮತುರಾ
3 ಮ್ಮನಪೆಣ್ಡತಿ ಮಾಳಕ್ಕ ಅಕ್ಕಣಬ್ಬೆ
4 ಗೊಯಿತಿ ಕೋಟೆಯಮ್ಮನಕ್ಕಂ ॥

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ಅದೇ ಗ್ರಾಮದ ಪಾಳು ರಾಮೇಶ್ವರ ದೇವಾಲ್ಯದ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′–3″ × 2′–6″

1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಕಳಚುರಿಯ ಭುಜಬಳ ಚಕ್ರವರ್ತಿ ····
2 ಪದೇವರು ···· ಸುಕ ಸಂಕತ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ ····
3 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಮಹಾಮಂಡಳೇಸ್ವರ ···· ದೇವ ····
4 ರ್ಕ್ಕ ತಾರಂಬರಂ ಸಲುತ್ತಮಿರೆ ···· ಕರಸಂವ
5 ತ್ಸರದ ಚಯಿತ್ರ ಬ ೧೧ ಬೆಳಾಗಿಯ ಸೋಮಂಣನ ಮಗ ಕಾಳೆಯ
6 ···· ದಾಹವ ···· ಯಿಱಿದು ···· ಶ್ರೀದೇವ ಭವನಮ

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ಅದೇ ಕುಪ್ಪಗಡ್ಡೆ ಹೋಬಳಿ ಕುಮ್ಮೂರು ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′–3″ × 2′–3″

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ ಕಳಚುರಿಯ ಕುಳಕಮಳ ಮಾರ್ತ್ತಾಣ್ಡ ಭುಜಬಳ ಚಕ್ರವರ್ತ್ತಿ ···· ರಾಯ
2 ಮುರಾರಿ ಸೋಯಿ ದೇವರಸರು ···· ಸುಕದಲ

3 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಮೇದಿನೀ ···· ಚಟ್ಟೂರ ಗಉಡ ···· ಕೋಟೆಯಲ್ಲಿರೆ ತೊ
4 ಗರಸಿಯು ···· ವೀರ ···· ಸೋವಣದೇವನು ಪಾಳಿಯು ···· ಕೊಳಗದ ಗವುಡನೂ ····
5 ರಿಕ್ಕಿ ಕೊಂದರಾಯಿಕ್ಕರ್ಳದ ···· ದೇವದಂಣಾ ···· ಪ್ರಾಪ್ತನಾದ ॥ ಜಿತೇನ ಲಭ್ಯತೇ ಲಕ್ಷ್ಮೀ ಮ್ರಿರ್ತೇನಾಪಿ ಸುರಾಂ
6 ಗನಾ ···· ಮಂಗಳಂ ॥

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ಅದೇ ಕುಪ್ಪಗಡ್ಡೆ ಹೋಬಳಿ ಕಬ್ಬೂರು ಗ್ರಾಮದ ಬಸವಣ್ಣದೇವರ ಗುಡಿಯು ಬಲಭಾಗದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4′–6″ × 1′–0″

1 ರಉದ್ರಿ ಸಂವ
2 ತ್ಸರದ ಜ್ಯೇಷ್ಠ ಬ
3 ಹುಳ ೨ ಲು ಶ್ರೀಮ
4 ತು ಕಬೂರು ಕಾಳ
5 ಗಉಡನ ಮಗ ಬ್ಮೊ
6 ಗಉಡನು ಆತನ ಕಿಱಿ
7 ಯದ್ಬೆ ಕೊಮಾರ ಬ್ಮೊಂ
8 ಗಉಡನ ಮಗ ಕಲ್ಲಪ್ಪ
9 ನಕೂಡಿಱಿದು ····
10 ಹೆಂಡಿರ ಕುಲಕೆ ···· ಗೊಂದ
11 ಲ ಮಾಡಿಕೊಂಡಲ್ಲಿ ಆದಾ
12 ಯಾದ್ಯಕಲ್ಪನು ಹಾದಿಯು
13 ಕಾದು ಕೊಂದಲ್ಲಿ ಅಬ್ಮೊಂ
14 ಗಉಡನು ತನ್ನ ಮದವಳಿಗೆ
15 ಏಚಗಾಂಡಿ ಸಹಿತ ಸ್ವರ್ಗ
16 ಸ್ಥನಾದನು ಈಕಲ್ಲ ············

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ಅದೇ ಬಸವಂಣದೇವರ ಗುಡಿಯ ಎಡಭಾಗದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4′–3″ × 1′–0″

1 ಚಿತ್ರಭಾನು ಸಂವ
2 ತ್ಸರದ ಮಾಘ ಬ ೧ಳ
3 ಮಂಗಳವಾರದಲು ಕಂ
4 ತನ ಹಳ್ಳಿಯ ಬೊಂ
5 ·············
6 ·· ಸ್ವರ್ಗಸ್ತನಾದ ಅ
7 ತನ ಮದವಳಿಗೆ ಸಿಂಗ
8 ಊರ ಬೊಂಮಣನ ಮಗಳು ಏಚಕ್ಕನು ವೀರು
ಗ್ಗ ···· ಪ್ರಾಪ್ತ ····

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ಅದೇ ಕುಪ್ಪಗಡ್ಡೆ ಹೋಬಳಿ ಬೊಂಮನ ಹಳ್ಳಿಯ ವೂರಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3′–6″ × 1′–0″

1 ಹಜೆಯಮಲ್ಲೆನಾಯ
2 ಕದೇವರ ಏಜಣೋಜರ
3 ವರ ರುಪೋಜ ಸಗ್ಗಿಯಾ
4 ದನು

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ಆನವಟ್ಟಿ ಹೋಬಳಿ ಆನೆವಟ್ಟಿ ಗ್ರಾಮದ ದೇವಸ್ಥಾನದ ಹಕ್ಕಲನಲ್ಲಿ ಕೈಟಭೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ಪೂರ್ವ ಆಂಜನೇಯನಗುಡಿಯ ಬಳಿ ತಪಸೀಮರದ ಬುಡದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4′–6″ × 2′–9″

1 ಸುಧಮಸ್ತು
2 ಶ್ರೀಮದು ಗುರುದೇವೇಭ್ಯೋನಮಃ
3 ಶ್ರೀಮತು ಶ್ರೀ ···········
4 ಕುಪಟೂರ ಮಂನೋಜಗೆ ಮಾನ್ಯನ
5 ········ ಹಾದಿಪೋಗಿ ಅಮೃತಪಡಿ ····
6 ಗೆ ನಡಸುವರು ········

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ಅದೇ ಆನವಟ್ಟಿ ಹೋಬಳಿ ಅಬ್ಬಲಗೆರೆ ಗ್ರಾಮದ ಕೋಡಿಬಸವಣ್ಣ ದೇವಾಲಯದ ಮುಂಭಾಗ ಕಾನಿನಲ್ಲಿ ಒಳಗೆರೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′-6″ × 2′-6″

1 ಸ್ವಸ್ತಿ ಸಕನೃಪ ಕಾರಾತೀತ ಸಂವತ್ಸರ ಸತಂಗಳೆಣ್ಣು ನೂ
2 ಐ ಇಪ್ಪತ್ತ ಅಯ್ದನೆಯ ರುಧಿರೋತ್ಗಾರಿಯೆಂಬ ಸಂಬತ್ಸರಂ ಪ್ರವ
3 ರ್ತ್ತಿಸೆ ತದಾಗತ ಸುಧಾಪ್ಷವೆಯುಂ ಸನಿವಾರದನ್ದು ಸ್ವಸ್ತಿ

(ಮುಂದೆ ಬರವಣಿಗೆ ಯಿಲ್ಲ)

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ಜಡೇಹೋಬಳಿ ಜಡೇಗ್ರಾಮದ ಹಳೇವೂರು ಕೋಟೆಯಲ್ಲಿ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ 1ನೆಯ ಕಲ್ಲು.

1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲ
2 ಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನ ಶಕವರುಷಂ
3 ಗಳು ೧೩೪೮ನೆ ವ್ಯಯಸಂವತ್ಸರದ ಆಸ್ವೀಜ ಸು ···· ಆದಿವಾರದಲು ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳಿಕ
4 ······ ವೀರಯ ··········· ನಾಡನಾ
5 ಳುತಿರೆ ಲಕ್ಕಗೌಡಲಂಗಯ ಬೊಂಮಯ
6 ಹಿರಿಯ ······ ಚೋಳನಾಯಕ ······ ಕಾಧಿ
7 ···············

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ಅದೇಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′-6″- × 2′

1 ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯ ಕ ····
2 ···· ಮಾರ್ಗಸಿರ ಬ ಪ್ರತಿಪದ ಶು ····
3 ···· ಜಡೆಯ ···· ಗಉಡನ ಕನ್ನಬ್ಬೆ
4 ಕಪಿನ್ನೈಯ ಶಿಲಾಶಾಸನವ ಹಾಕಿ ····
5 ···· ಮಹಾ ಶ್ರೀ ಶ್ರೀ

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ಚಂದ್ರಗುತ್ತಿಯ ಹೋಬಳಿ ಹೆಜ್ಜೆಗ್ರಾಮದಲ್ಲಿ ಸುಬ್ರಾಯಶಾಸ್ತ್ರಿಗಳ ಮನೆಯಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ 9′ × 8″

(2 ಹಲಗೆಗಳು ಉಂಗುರಮಾತ್ರ)

I (*a*) 1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈ
2 ಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ।
3 ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನ ಶಕವರುಷ
4 ೧೫೫೪ನೆಯ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂವತ್ಸರದ ಆಶಾಡ ಬ ೩
5 ಲು ಶ್ರೀಮದ್ದಡವ ಮುರಾರಿ ಕೋಟೆ ಕೋಳಾಹಳ ವಿಶುಧವೈ
6 ದಿಕಾದ್ವೈತಸಿಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರುಭಕ್ತಿ ಪರಾಯಣ
7 ರಾದ ಕೆಳದಿ ವೆಂಕಟಪ್ಪನಾಯಕರ ಪೌತ್ರರಾದ ಭದ್ರ
8 ಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ವೀರಭದ್ರನಾಯಕರು ಕೌಶಿ
9 ಕಗೋತ್ರದ ಆಪಸ್ತಂಬಸೂತ್ರದ ಎಜುಶಾಖೆಯ ಅಂ
10 ಣಿಗೆಜಿಯ ತೊರವಣಭಟ್ಟರ ಮಕ್ಕಳು ತಿರುಮಲ ಭ
11 ಟ್ಟರಿಗೆ ಕೊಟ್ಟ ಭೂದಾನ ತಾಂಮ್ರಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ

12 ಸೊರಬದಸೀಮೆ ವೊಳಗಣ ಹೆದ್ದಸೆಯ ಅಗ್ರಹಾರದಲ್ಲಿ
13 ಸರಸಮುಕಿಯ ಪುಟ್ಟಂಣನ ಸ್ವಾಸ್ತೆಯನು ಆತನ ನಿರೆ
14 ಗೆ ಉತ್ತಾರಕೊಟ್ಟು ಅಗ್ರಹಾರಕೆಸಲುವ ಮಳವರಿಯ
15 ಮಹಾಜನಂಗಳಿಗೆ ಉತ್ತಾರಕೊಟ್ಟು ಅರಮನೆಗೆ ಕಟ್ಟಿಸಿ
16 ಕೊಂಡಸ್ವಾಸ್ತ ಬಗೆಲು ನಿಮಗೆ ಶಿವಾರ್ಪಿತವಾಗಿ ಕೊಟೆವಾ
17 ಗಿ ಆತೋಟಗದೆಗೆ ಸಲುವರೇಖೆ ತೋಟದಿಂದಲು ನಿಂಮ
18 ಹಿಂದಿನಭರಣ ೩ ತೆಂಗಿನಮರ ೧ ಕೆ ಸಹ ರೇಖೆ ಗ೭॥ ಅ
19 ಱು ಭರಣದಲ್ಲ ಭರಣ ೩ ತೆಂಗಿನ ಮರ ೩ಕೆ ಸಹ ಗ೬ ಉ
20 ಭಯಂ ತೋಟದಿಂದ ಗ ೧೩॥ ಹಸುರುವಾಣಿಗೆ ಸಹ
I (*b*) 21 ಗ೧ ಉಭಯಂ ಗ ೧೪॥ ಗದೆಯಿಂದಲು ಚೆಳ್ಯಹೊಂ
22 ಡದಿಂದಲು ಬೀಜವರಿ ಖ ೫ಕೆ ಗಡಿಧತ್ತ ಖ ೨೫ ಬಿದ್ದಕುಪೆ
23 ಯಿಂದಲು ಬೀಜ ಖ ೪ಕೆ ಗಡಿ ಖ ೧೬ ಮೂರಮೂಗಂಡು
24 ಗ ದಿಂದಲು ಬೀಜ ಖ ೩ಕೆ ಗಡಿ ಖ ೧೫ ಬಸವಣನ ಗದೆ ಯಿ
25 ಂದ ಬೀಜ ಖ ೯ಕೆ ಗಡಿ ಖ ೧೨ ಚಂದನಕ್ಕೆಯಿಂದಲೂ
26 ಬೀಜ ಖ ೨ಕೆ ಖ ೮ ಉಂಬಳಿ ಹೊದರಿಂದ ಬೀಜ ಖ ೫ಕೆ
27 ಗಡಿ ಖ ೨೦ ಅತ್ತಿಗದೆಯಿಂದ ಬೀಜ ಖ ೩ಕೆ ಗಡಿ ಖ ೧೨
28 ನಡ ಹಳ್ಳಿಯಿಂದಲು ಖ ೪ಕೆ ಗಡಿ ಖ ೧೬ ಕೊದನವಾನಿ
29 ಹಿರಿಬುಡ ಬೀಜ ಖ ೫ಕೆ ಗಡಿ ಖ ೧೫ ಅಂತು ಗದೆಯಿಂ
30 ದ ಬೀಜವರಿ ಖ ೩೪ಕೆ ಗಡಿಧತ್ತ ಖ ೧೩೯ ಕೆ ಗ ೧ಕೆ ಖ ೬ಲು
31 ಸಲುವುದು ಗ ೩೮೧॥ ಉಭಯಂಗ ೩೭॥ ೧॥ ಮು
32 ವತ್ತು ಏಳೂವರಹನು ಆಱುಹಣದ ವಡದ ತೋಟ
33 ಗದೆನು ವೊಂದು ಮಾನೆನು ಶಿವಾರ್ಪಿತವಾಗಿ ಕೊಟ್ಟೆವಾಗಿ
34 ಈ ಭೂಮಿಗಳಿಗೆ ಸಲುವ ಸರ್ವಸ್ವಾಂಮ್ಯವನು
35 ಪ್ರಾಕುಮರಿಯಾದೆಯಲ್ಲಿ ಆಗುಮಾಡಿ ಕೊಂಡು
36 ನಿಂಮ ಸಂತ್ತಾನ ಪರಂಪರೆಯಾಗಿ ಆಚಂದ್ರಾರ್ಕ
37 ಸ್ಥಾಯಿಗಳಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ಅನುಭವಿಸಿ
38 ಕೊಂಡು ಬಹಿರಿಯೆಂದು ಕೊಟ್ಟ ಭೂದಾನಧ
39 ರ್ಮಶಾಸನ ಆದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಶ್ಚದ್ಯೌರ್ಭೂ
II (*a*) 40 ಮಿರಾಪೋಹೃದಯಂ ಯಮಶ್ಚಅಹಶ್ಚರಾತ್ರಿಶ್ಚ
41 ಉಭೇಚ ಸಂಧ್ಯೆಧರ್ಮಶ್ಚಜಾನಾತಿ ನರಸ್ಯ ಉತ್ತಂ
42 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲ
43. ನಂ ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂಪದಂ ।
44 ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರ
45 ದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂನಿಶ್ಫಲಂಭವೇತು ಸ್ವದತ್ತಾಂ ಪರ
46 ದತ್ತಾಂ ವಾ ಯೋಹರೇತವಸುಂಧರಾಂ ಶಷ್ಟಿರ್ವರ್ಶಸಹಸ್ರಾ
47 ಣಿ ವಿಷ್ಟಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ
ಶ್ರೀವೆಂಕಟಾದ್ರಿ.

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ಅದೇ ಹೆಜ್ಜೆಗ್ರಾಮದ ಪಟೇಲ್ ಮಲ್ಲಾರಪ್ಪನವರಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ

ಪ್ರಮಾಣ 0′–10″ × 0′–7″

(೩ ಹಲಗೆಗಳು. ನಾಗರಾಕ್ಷರ ; ಉಂಗರಮಾತ್ರ)

I. (*a*) 1 ಗಣೇಶಾಯನಮಸ್ತಸ್ಮೈ ಸರ್ವಮಂಗಳಕಾರಿಣೇ । ಸಿಧ್ಯಂತಿ ಯ
2 ತ್ಪ್ರಸಾದೇನ ಜಗತಾಮಿಷ್ಟಸಿದ್ಧಯಃ। ಕರ್ಣೀಯಸ್ಯ ಚಕಾಸ್ತಿ ಕುಂಡ

3 ಲಪದೇ ನ್ಯಸ್ತಾಹಿ ರಾಜಸ್ಥಿತಂ ಮಧ್ಯೇ ದ್ಯೋತಿತ ಹೇಮಶೈಲಮಭಿತಃ
4 ಶ್ಯಾಮಂ ಮಹೀಮಂಡಲಂ । ಅಂತರ್ಧಾಸುರ ಕರ್ಣಿಕಂ ಕುವಲಯಂ ರಾಗಾವಿಪ್ರೋತ್ತಂಸಿತಂ
5 ಕಲ್ಯಾಣಾಯ ಚರಾಚರೈಕ ವಿಭವೇ ತಸ್ಮೈ ನಮಃಶಂಭವೇ । ಜಯತ್ಯುರ್ವೀಸ
6 ರ್ವಾ ಕಪಟಘಟಿತ ಕ್ರೋಡವಪುಷೋ ಹರೇರ್ದಂಷ್ಟ್ರಾಕೋಟೌ ಸಪದಿ ಕಲಿತಾ
7 ವಾರಿನಿಲಯಾತ್ ಸಮೀಪಾನ್ನೀಲಾದ್ರೇರುದಯಮಯತಃ ಶೀತಮಹಸಃ
8 ಕಲಾಗ್ರೇ ಸಂಸಕ್ತಾಜಲದಪಟಲೀವಾಂಬುಜಟಿಲಾ। ರಾಜಾನೋ ರಜ
9 ನೀಶವಂಶತಿಲಕಾಃ ಸೂರ್ಯಾನ್ವಯೋತ್ತಂಸಕಾಃ ಪುಣ್ಯಶ್ಲೋಕ ಪುರೂರವಸ್ಮೃತಿಕ
10 ಥಾ ಸಂವಾದಿ ಮನ್ವಾದಯಃ । ತ್ರೈಲೋಕ್ಯಾಭಯದಾನದುರ್ದಮಭುಜಸ್ತಂಭಾಃ ಕ್ರಮಾ
11 ದಾಕೃತ ತ್ರೇತಾದ್ವಾಪರಪಾರಮಾಪ್ತವಿಭವಾಃ ಪೃಥ್ವೀಮಭುಂಜನ್ನಿಮಾಂ । ಕಾಲೇಕ
12 ಲೌ ಕಲುಷತಾ ಮುಪಯಾತಿ ಲೋಕೇ ಧರ್ಮೋನಿರೀಕ್ಷ್ಯ ನಿಜಸಂಚರಣಾಕ್ಷ
13 ಮತ್ವಂ । ಸ್ರಷ್ಟುಃ ಸಮಸ್ತ ಜಗತಾಮುಪಕರ್ತುರೇತ್ಯ ಪಾರ್ಶ್ವಂ ವ್ಯಜಿಜ್ಞಪ
14 ದಶೌ ಕೃಪಣಂ ಕೃಪಾಲೋಃ । ಪಾದೇನೈಕೇನ ಲೋಕೇ ಕಥಮಿವ ಕಲಿನಾ ಕ್ಲೇಶಿ
15 ತಃ ಸಂಚರೇಯಂ ಕಿಂಚಿನ್ನಾಥ ಪ್ರಸೀದ ಪ್ರಣತಜನವಿಪದ್ವಾರನಿಸ್ತಾರಬಂ
16 ಧೋ । ಇತ್ಥಂ ಧರ್ಮೇಣ ಧಾತಾ ಸುಚಿರ ಮನುನಯೈಃ ಪ್ರಾರ್ಥಿತಃ ಪ್ರೀತಚೇತಾಃ ಚ
17 ಕ್ರೇ ಸ್ವಾಲಂಬನಾರ್ಥಂ ಮಹತಿ ನೃಪಕುಲೇ ಸಂಗಮಾಖ್ಯಂ ಮಹೀಶಂ । ಧ
18 ರ್ಮಾಲಂಬಸ್ಯ ತಸ್ಯ ಪ್ರಕಟಿತ ಯಶಸಃ ಸಂಗಮಕ್ಷೋಣಿಭರ್ತುಃ ಪುತ್ರಾಃ
19 ಕಾಮಾಂಬಿಕಾಯಾಮಜನಿಷತ ಚತುರ್ದಿಕ್ಪ್ರತಿ ಪ್ರಾಪ್ತಸತ್ವಾಃ ಏವಂತೇ ನಾಮ
20 ಧೇಯೈರ್ಹರಿಹರ ನೃಪತಿಃ ಸಂಗಮಕ್ಷೋಣಿಪಾಲೋ ವೀರಶ್ರೀಬುಕ್ಕಭೂಪಃ ಸಕ
21 ಲಗುಣನಿಧಿರ್ಮಾರಪಃ ಪುಣ್ಯಶೀಲಃ । ಹರೇರ್ಬಾಹುಸ್ತಂಭಾ ಇವ ಭುವನರಕ್ಷಾ
22 ಪ್ರಣಯಿನೋ ದ್ವಿಷತ್ಸಂಹರ್ತಾರಃ ಸುರಪತಿ ಗಜಸ್ಯೇವ ದಶನಾಃ । ಜಗತ್ಸ್ರ
23 ಷ್ಟುರ್ವೇದಾಇವ ಸಕಲ ಧರ್ಮಾರ್ಥ ನಿಲಯಾಃ ಕುಮಾರಾಶ್ಚತ್ವಾರೋ ಬಭುರತಿತ
24 ರಾಂ ಸಂಗಮವಿಭೋಃ । ಯೇಷಾಂ ಗೋತ್ರಾಧಿ ದೈವಂ ಸಕಲ ಸುರಗುರುಃ ಶ್ರೀವಿರೂಪಾ
25 ಕ್ಷದೇವಃ ಪುಣ್ಯಾಸಾ ತುಂಗಭದ್ರಾ ಸರಿದಮರಧುನೀ ಸಂಮಿತೋದ್ಯಾನ ಕು
26 ಲ್ಯಾ । ಶ್ರುಂಗಚ್ಛಾಯಾವಿತಾನೋ ವಿಹರಣಶಿಖರೀ ಹೇಮಕೂಟಾಚಲೋಪಿ
27 ಕ್ರೀಡಾವಾಪೀ ಚ ಪಂಪಾಸರ ಇತಿ ಮಹತೀ ಸಂಪದೇಷಾ ವಿಭಾತಿ । ವಾಲಿವಿಕ್ರ
28 ಮಕಥೈಕಸಾಕ್ಷಿಣೀ ಹಸ್ತಿನೇತಿನಗರೀ ಗರೀಯಸೀ । ಪಾಲಿತಾ ಹರಿ
29 ಹರೇಣ ಭೂಭುಜಾ ಭ್ರಾತೃಭಿರ್ವಿಗತಮತ್ಸರೈಃಸಮಂ । ಚಾಪಕೋಟಿ ವಿ
30 ಧು ತಾಹಿತ ಭೂಭೃನ್ಮಂಡಲಃ ಪೃಥುರಿವಪ್ರಥಿತೌಜಾಃ । ಮೇದಿನೀವಲಯ
II. *(a)* 31 ಮಾಂಬುಧಿ ವೇಲಂ ಸಾನುಜೋಹರಿಹರಃ ಪ್ರಶಶಾಸ । ತಚ್ಛಾಸನಾನ್ಮಾರ
32 ಪ ಭೂಮಿಪಾಲಃ ಸಂಪ್ರಾಪ್ಯರಾಜ್ಯಂ ದಿಶಿ ಪಶ್ಚಿಮಾಯಾಂ । ಗೋಮಂತಶೈಲೇ
33 ವರಚಂದ್ರಗುಪ್ತೌಸ್ಥಿತ್ವಾ ಸುಖಂ ಸಮ್ಯಗಪಾಲಯತ್ಪ್ರಜಾಃ। ಯಸ್ಯ ಪ್ರತಾಪ
34 ತಪನೇ ತಪತಿ ಪ್ರಕಾಮಂ ನಕ್ಷತ್ರಮಂಡಲಮಭೂದುದಿತಂ ಧರಾಯಾಂ । ಆಸೀತ್ಕಲಾ
35 ನಿಧಿರುದಗ್ರತರ ಪ್ರಕಾಶಶ್ಚಿತ್ರಂ ವಿಕಾಸಮಭಜತ್ಕುಮುದಾಕರಶ್ಚ । ಯದ್ಯಶಃ
36 ಪೂರಕರ್ಪೂರರಾಮೋದಿನೀ ಮೇದಿನೀ ದಿವಂ । ಮಂದಾರಸುರಭಿವ್ಯಾಪ್ತಾಂ ಸ್ಪರ್ಧತೇ ವ
37 ರ್ದ್ಧಿತೌಜಸಾ । ಮೂವರು ರಾಯರಗಂಡಃ ಪೂರ್ವಾಪರ ದಕ್ಷಿಣಾರ್ಣವಾಧೀಶಃ ಭಾಷೆಗೆ ತ
38 ಪ್ಪುವ ರಾಯರಗಂಡಶ್ಚಂಡಾರಿರಾಯಮಾನಹರಃ । ದ್ವಿಷದರಿರಾಯ ವೇಶ್ಯಾಭುಜಂಗ
39 ಕೋ ಹಿಂದುರಾಯ ಸುರತಾಲಃ । ಮಹದರಿರಾಯ ವಿಭಾಡೋ ಬಿರುದೈರಿತಿ ಮಾರಪಃ ಪ್ರ
40 ಥಿತಃ । ಯಸ್ಮಿನ್ಮಹೀಂ ಶಾಸತಿ ವೀರ ಮಾರಪೇ ಧರ್ಮೋ ವ್ಯವರ್ತಿಷ್ಟ ವಿಶಿಷ್ಟವರ್ತ್ಮನೈಃ
41 ಈತಿರ್ನ್ಯವರ್ತಿಷ್ಟ ಸುವೃಷ್ಟಿ ರುದ್ಯಯೌ ಕ್ಷೇಮಂ ಪ್ರಜಾನಾಮಜನಿಷ್ಟ ವಿಷ್ಟಪೇ । ಮೃಗಯಾ
42 ಮೇತ್ಯ ಸ ರಾಜಾ ಪ್ರೇಕ್ಷ್ಯತಟಾಕಂಚ ಹೆದ್ದಸೀಕ್ಷೇತ್ರಂ । ವರದಾನದೀಮದೂರೇ ಮತಿಮ
43 ಕರೋದಗ್ರಹಾರ ನಿರ್ಮಾಣೇ । ತತ್ಕೃತ್ವಾಹೃದಿ ಗೋಮಂತದುರ್ಗಂ ದುರ್ಗಾಧಿದೈವತಂ । ಸಂ
44 ಪ್ರಾಪ್ಯ ಮಾರಪಃ ಶ್ರೀಮಾನ್ ಜಯಾಯದ್ವಿಷತಾಂ ಯಯೌ । ಕುರ್ವನ್ ದಿಗ್ವಿಜಯಂ ಕದಾಚಿ
45 ದತುಲಸ್ತಂಬೇರಮಪ್ರೋಚ್ಚಲದ್ವಾಹವ್ಯೂಹಘಟಾವಲೀ ಪಿಹಿತಭೂಚಕ್ರಃ ಸ
46 ಶಕ್ರೋಪಮಃ । ಕಾದಂಬಕ್ಷಿತಿಪಂ ವಿಜಿತ್ಯಸಮರೇ ಗೋಕರ್ಣನಾಥಂ ಶಿವಂ ದ್ರಷ್ಟುಂ
47 ವಿಷ್ಟಪಮೂಲಕಾರಣ ಮಥಾಯಾಸೀದ ನಾಯಾಸತಃ । ಸ್ನಾತ್ವಾ ಪರ್ವಣಿ ಸಾಗರಾಂ

48 ಧಸಿ ಪಿತೄನ್ ಸಂತರ್ಪ್ಯ ವಿಪ್ರಾನಪಿ ಕ್ಷೋಣೀಗೋಮಹಿಷೀಹಿರಣ್ಯನಿಚಯೈರ್ಭೂರಿಪ್ರ
49 ದೋ ಮಾರಪಃ । ತತ್ರಾನರ್ಘ್ಯ ಮಹಾಬಲಂ ಹಿಮಜಲೈಃ ಕರ್ಪೂರ ಕಸ್ತೂರಿಕಾ ಶ್ರೀಖಂ
50 ಡಾಗರುಕುಂಕುಮೈರವಿರಲೈಃಸ್ವರ್ಣಪ್ರಸೂನೈರಪಿ । ಸಹಸ್ರೇಚ ಶತದ್ವಂದ್ವೇಷ
51 ಷ್ಟ್ಯಾ ಮಷ್ಟಾಸುಚಕ್ರಮಾತ್ । ಶಕವರ್ಷೇಷ್ವತೀತೇಷು ವರ್ತ್ತಮಾನೇವ್ಯಯಾಬ್ದಕೇ । ಮಾಘೇದ
52 ರ್ಶೇರ್ಕವಾರೇ ಶತಭಿಷಜಿ ರವೌ ಕುಂಭಗೇ ಸಿದ್ಧಯೋಗೇ ನಾಗೇ ಸೂರ್ಯೋಪರಾಗೇ
53 ನಿರುಪಮ ಸುಕೃತೀ ಸನ್ನಿಧೌ ತಸ್ಯ ಶಂಭೋಃ । ವಿಪ್ರೇಭ್ಯಶ್ಚಾಶ್ರಿತೇಭ್ಯೋ ನಿಖಿ
54 ಲ ನಿಗಮ ವಿದ್ಭ್ಯೋಂಧ್ರ ದೇಶಾಗತೇಭ್ಯಃ ಪ್ರಾದಾದ್ಧಾರಾಸಮೇತಾಂ ಪ್ರಥಮಪರಿ
55 ಗತಾಂ ಹೆದ್ದಸೀಂ ಮಂಗರಾಜಃ । ಸ್ವಪಿತುರ್ನಾಮ್ನಾ ಸಂಗಮಪುರಮಿತಿ ಕೃತ್ವಾ ವ್ಯ
56 ಪೇತದೋಷಮುಪಬಾಧಂ । ನಿಧಿನಿಕ್ಷೇಪ ಜಲೋಪಲ ಮುಖ್ಯೈರುಚಿತೈಶ್ಚ ಮಾನನ್ಯೈಃ
57 ಸಹಿತಂ । ನಿರ್ವರ್ತ್ಯ ರಾಜಪುರುಷೈರನಂಗುಲಪ್ರೇಕ್ಷಣೀಯಮತಿ ಸಂರಕ್ಷ್ಯಂ । ಶುಲ್ಕಾಂ
58 ಕಟಂಕಯುಕ್ತಂ ಸರ್ವನಮಸ್ಯಂ ಸವಿಪ್ರಸಾಚ್ಚಕ್ರೇ । ತೇವಿಪ್ರಾಯಥಾ । ಷಟ್ಕರ್ಮ ಪ್ರ
59 ವರಾಃ ಷಡಂಗನಿಶಿತಾಃ ಷಟ್ತರ್ಕವೈಜ್ಞಾನಿಕಾಃ ಷಡ್ಜಾದಿಸ್ವರಧಾವುಕಾಶ್ಚ
60 ಷಡಭಿಜ್ಞಾರ್ಹನ್ಮತೋತ್ಸೇಧಕಾಃ । ಷಡ್ಭಾಷಾಚತುರಾಃ ಷ[ಡ]ಧ್ವನಿರತಾಃ
61 ಷಡ್ವೈರಿ ವರ್ಗಾಪಹಾಃ ಷಡ್ವರ್ಣಾರ್ಣಪರಾಃ ಷಡೂರ್ಮಿರಹಿತಸ್ವಾತ್ಮಾವಬೋಧೋದ್ಯಮಾಃ
II (*b*) 62 ಅಖ್ಯಾನಸ್ಮೃತಿಕಾವ್ಯನಾಟಕ ಕಥಾಲಂಕಾರ ಪಾರಂಗತಾ ನೀತಿಜ್ಞಾ
63 ನಿಖಿಲಾಗಮ ಸ್ಥಿತಿವಿದಃ ಸತ್ಯವ್ರತಾ ಧಾರ್ಮಿಕಾಃ । ಅಪಂನಾರ್ತ್ತಿಹರಾಃ
64 ಕೃಪಾಪರವಶಾ ಲೋಕೋಪಕಾರ ಕ್ರಿಯಾ ಪ್ರಾದುರ್ಭೂತ ಗುಣಾಶ್ಚ ಸಂಗಮಪುರೇ
65 ಮಾನ್ಯಾ ವದಾನ್ಯಾದ್ವಿಜಾಃ । ತೇಷಾಂ ಗೋತ್ರನಾಮನೀ ವೃತ್ತಿಕಲ್ಪನಾಚ । ಭಾರ
66 ದ್ವಾಜಗೋತ್ರ ಮಲ್ಲಭಟ್ಟಾನಾಂ ವೃತ್ತಿದ್ವಯಂ ಆತ್ರೇಯಃಗೋತ್ರ ಚಾನಾಯಪೆದ್ದಿ
67 ನಾಂ ವೃತ್ತಿದ್ವಯಂ । ಕೌಂಡಿನ್ಯಗೋತ್ರ ಕೃಷ್ಣಭಟ್ಟದೇವರಃಭಟ್ಟಯೋರ್ವೃತ್ತಿ
68 ದ್ವಯಂ । ಕೌಂಡಿನ್ಯಗೋತ್ರ ಭದ್ರಾಭಟ್ಟ ಕಾಶ್ಯಪಗೋತ್ರ ವೈಯಾಕರಣ
69 ಪೆದ್ದಿಭಟ್ಟಯೋರ್ವೃತ್ತಿದ್ವಯಂ ।ಕಾಶ್ಯಪಗೋತ್ರ ಜ್ಯೌತಿಷಿಕ ಪೆದ್ದಿಭಟ್ಟ
70 ಭಾರದ್ವಾಜಗೋತ್ರ ಅಪ್ಪಾಯಭಟ್ಟಯೋರ್ವೃತ್ತಿದ್ವಯಂ।ಭಾರದ್ವಾಜಗೋ
71 ತ್ರ ಮಂಚಿಭಟ್ಟ ಕಾಶ್ಯಪಗೋತ್ರ ಜಾರಾಯ್ಯ ಭಟ್ಟಯೋರ್ವೃತ್ತಿದ್ವಯಂ । ಶ್ರೀವ
72 ತ್ಸಗೋತ್ರ ಸಿಂಗಯಭಟ್ಟ ಪೆದ್ದಿಭಟ್ಟಯೋರ್ವೃತ್ತಿದ್ವಯಂ। ಕೌಶಿಕಗೋತ್ರ
73 ನಾಗಾಯಓಝ್ಝ ಕೃಷ್ಣಭಟ್ಟಯೋರ್ವೃತ್ತಿದ್ವಯಂ । ಕೌಶಿಕಗೋತ್ರ ಲಖ್ಖಾ
74 ಯಭಟ್ಟ ತ್ರಿಪುರಾರಿ ಭಟ್ಟಯೋರ್ವೃತ್ತಿದ್ವಯಂ । ಭಾರದ್ವಾಜಗೋತ್ರ ಸಿಂಗ
75 ಯ ಓಝ್ಝಗಾರ್ಗ್ಯಗೋತ್ರ ಮಂಚಿಓಝ್ಝಯೋರ್ವೃತ್ತಿದ್ವಯಂ । ಹರಿತಗೋತ್ರ ಪೋ
76 ಚನಭಟ್ಟ ಅಪ್ಪಾಯಭಟ್ಟಯೋರ್ವೃತ್ತಿದ್ವಯಂ । ಕಾಶ್ಯಗೋತ್ರ ಭಾಗವತ ವ
77 ಸಿಷ್ಠಗೋತ್ರ ಕೇಶವಭಟ್ಟಯೋರ್ವೃತ್ತಿದ್ವಯಂ । ಕಾಶ್ಯಪಗೋತ್ರ ಪೆದ್ದಿಭಟ್ಟ
78 ಅಪ್ಪಾಯಭಟ್ಟಯೋರ್ವೃತ್ತಿದ್ವಯಂ । ಕೌಶಿಕಗೋತ್ರಪೋತಾಯಓಝ್ಝ ಶಾಲಾ
79 ವತಗೋತ್ರ ಸಿಂಗಾಓಝ್ಝಯೋರ್ವೃತ್ತಿದ್ವಯಂ।ವಸಿಷ್ಠಗೋತ್ರ ಭಾಟ್ಟ ಗೌತಮ
80 ಗೋತ್ರ ಅಪ್ಪಾಯಭಟ್ಟಯೋರ್ವೃತ್ತಿದ್ವಯಂ।ತೈರ್ದ್ವಿಜೈರ್ದತ್ತಾ ಶ್ರೀವತ್ಸಗೋತ್ರ
81 ಕೋಟಿನಾಥಸ್ಯ ಖಂ ೧೨ ವೃತ್ತಿಃ । ಏವಂ ನಿಶ್ಚಿತ್ಯ ತತ್ರೈವ ದಿಶೋಜಿತ್ವಾ
82 ಥ ಸ ಕ್ರಮಾತ್ । ಚಂದ್ರಗುಪ್ತಿ ಪುರಂ ಪ್ರಾಪ್ಯ ಸುಖಮಾಸ್ತ ಮಹಾಯಶಾಃ ।
83 ಧರ್ಮೇಣ ತಸ್ಯ ಪರಿಪಾಲಯಿತುಃ ಪ್ರಜಾನಾಂ ಪ್ರಾಜ್ಯಾಧಿರಾಜ್ಯಗಹನಾಂ
84 ಬುಧಿ ಕರ್ಣಧಾರಃ । ಪ್ರಜ್ಞಾಬಲೇನ ಗುರುಮಪ್ಯತಿ ಸಂದಧಾನೋ ಮಂತ್ರೀ ಮ
85 ಹಾನಜನಿ ಮಾಧವ ನಾಮಧೇಯಃ । ಕ್ರಿಯಾಶಕ್ತಿಗುರುಃ ಸಾಕ್ಷಾತ್ತೇಜಸ್ತ್ರೈ
86 ಯಂಬಕಂ ಪರಂ । ಸ ಯಸ್ಯಾಚಾರ್ಯತಾಂ ಪ್ರಾಪ್ತೋ ಭಾರ್ಗವಸ್ಯೇವ ಶಂಕರಃ।ತ್ರಯೀಂ
87 ಸಮಾಲೋಚ್ಯ ಪುರಾಣಸಂಹಿತಾ ಹಿತಾಯ ಲೋಕಸ್ಯಹಿ ಯೇನ ಮಂತ್ರಿಣಾ ಪ್ರ
88 ಸಾದಿತತ್ರ್ಯಂಬಕಶಾಸನಾತ್ಕೃತಃ ಸಮಸ್ತಶೈವಾಗಮಸಾರಸಂಗ್ರಹಃ । ಕಾ
89 ವೇರೀವಾರಿಪೂರೇ ವಿಲಸತಿ ರಚಿತಃ ಕೀರ್ತ್ತಿಕೇತುಃ ಸಸೇತುರ್ಧರ್ಮಸ್ತಂಭೋ ಮ
90 ತಂಗೇಚಲಶಿಖರತಟೇ ಶಂಭುಧಾಮಾತಿಸೀಮಾ । ಕ್ಲುಪ್ತೋ ಹೇಮಾದ್ರಿದಾನೈ
III (*a*) 91 ರ್ವಸತಿಷು ವಿದುಷಾಂ ಹೇಮಶೈಲೋ ವಿಶಾಲೋ ಯೇನೇತ್ಥಂ ಯಾವದುರ್ವೀ ಸು
92 ಕೃತಮುಪಚಿತಂ ಶ್ರೀಮತಾ ಮಾಧವೇನ। ತಸ್ಯ ಧರ್ಮರ

93 ರಥಿಕಸ್ಯಸಾರಥಿಃ ಸಾರಥಿಕೃತವಿಪಕ್ಷವಿಕ್ರಮಃ । ವಿಕ್ರ
94 ಮಾರ್ಕವದಚಿಂತ್ಯಸಾಹಸಃ ಸಾಹಸೋಸ್ತಿವರಬೊಲ್ಲುವಲ್ಲ
95 ಭಃ । ಅಕಾರಯನ್ಮಾಧವಮಂತ್ರಿಶಾಸನಾ ತ್ಸ ಬೊಲ್ಲುರಾಜೋದ್ವಿ
96 ಜ ಧರ್ಮಶಾಸನಂ । ಸ್ವದೇಶಮುಖ್ಯಪ್ರಭುಭಿರ್ಮಹಾಜನೈಃ ಸದಗ್ರ
97 ಹಾರ ದ್ವಿತಯಸ್ಯ ಪುಂಗವೈಃ । ತೇಚತತ್ಕಾಲವರ್ತ್ತಮಾನಾಃ ಮಹಾಕುಲೀ
98 ನಾಃ ಸತ್ಯಪ್ರತಿಜ್ಞಾದೃಢವ್ರತಾಃ ವಿಪನ್ನಶರಣ್ಯಾಃ ಪ್ರತಿಭಟಗಿರಿವರವ
99 ಜ್ರದಂಡಾ ದುಃಸಹಪ್ರತಾಪಮಾರ್ತ್ತಾಂಡಾ ಗುಣಗಣಮಣಿನಿಕರಕರಂ
100 ಡಾಃ ಕರುಣಾಭಿನಿವಿಷ್ಟಮಾನಸಾ ನಿಚಿತಾಗಣ್ಯಪುಣ್ಯೋದಯಾ ನ್ಯಾಯಾನ್ಯಾಯ
101 ವಿವೇಕವಿಶಾರದಾಃ ಸಕಲಕಲಾಭಿಜ್ಞಾಃ ಪಾರಾವಾರಾ ಇವಾನುಲ್ಲಂಪಿತ
102 ಮರ್ಯಾದಾ ಮೇರು ಕೂಟಾ ಇವ ಸರ್ವಲೋಕ ಮಧ್ಯಸ್ಥಾಃ ಕುಲಾಚಲಾ ಇವಾತಿ
103 ಸ್ಥಿರಾಃ ದಿಗ್ಗಜಾ ಇವಾ ಸಕೃತ್ಪ್ರವೃತ್ತದಾನಾ ಧರಣೀ ವಿಭಾಗಾ ಇವ ಸ
104 ರ್ವಂಸಹಾ ಮಲಯಮಹೀರುಹಾ ಇವಾನಂದಿತಸಕಲಜನಾಃ ಕಲ್ಪ
105 ಪಾದಪಾ ಇವ ಪ್ರಥಿತೌದಾರ್ಯಗುಣಾ ನಯೋಪಾಯಾ ಇವಾನೇಕರಾಜ
106 ಕಾರ್ಯಸಾಧನಕ್ಷಮಾಃ ಕ್ಷಮಾಶ್ರಯಾ ಅಪ್ಯಕ್ಷಮಾಶ್ರಯಾಃ ಮಾನಧನಾ
107 ಅಪ್ಯಮಾನಧನಾಃ ಯಶೋಭಿರೂಪಾ ಅಪ್ಯಯಶೋಭಿರೂಪಾಃ ಸಮುಂನ
108 ತವಂಶಸಂಭೂತಾ ಅಪ್ಯಾಂತರಗ್ರಂಥಿರಹಿತಾಃ ಪುಂನಾಗಾ ಅಪ್ಯಶೋ
109 ಕಾಃ ಕುಂತಲದೇಶಮಂಡನಾಯಮಾನ ಬನವಸೀದ್ವಾದಶಸಹಸ್ರ
110 ಸಂಖ್ಯಾಧಿರಾಜ್ಯಪ್ರಧಾನ ರಾಜಧಾನೀ ಚಂದ್ರಗುಪ್ತ್ಯಪರನಾಮ
111 ಧೇಯ ಗೋಮಂತಪರ್ವತಾಷ್ಟಾದಶಖರ್ವಟ ಮಧ್ಯದೇಶ ವಿಲಸದೆ
112 ಡೆನಾಡ ಮಹಾಗ್ರಹಾರಾಗ್ರಗಣ್ಯ ಸಮುದ್ಯದೆಲೆಸೆ ಕುಪ್ಪಗಡೆ ಗ್ರಾಮ
113 ಣೀ ವೀರಪ ಬೊಂಮರಸ ಮುಖ್ಯ ಮಹಾಜನಾಃ ಸುರಭಿ ತವನಿಧಿ ಕೆಸ
114 ಲೂರ ಪರಿವೃಢ ತಂಮಗೌಂಡ ಬೊಂಮಗೌಂಡ ಮೇಚಗೌಂಡ ಮುಖ್ಯ ಮಹಾಪ್ರಭವ
115 ಶ್ಚ ಸರ್ವಏವ ಸಂಭೂಯ ಪುರಾ ಮಾರಪಭೂಪತಿನಾ ದತ್ತಾಮಪಿ ಹೆದ್ದಸೀಮಾ
116 ಚಂದ್ರಾರ್ಕಂ ಸ್ವಪಾಲನಸಿದ್ಧಯೇ ಧಾರಾಪೂರ್ವಕಂ ಸರ್ವನಮಸ್ಯಂ ದತ್ತವಂತಃ। ತ
117 ಸ್ಯ ಸೀಮಾ ಯಥಾ ಈಶಾನದಿಶಿ ಹೆದ್ದಸೆ ಗುಂಜನೂರ ಎಲಸೆ ತ್ರಿಸಂಧಿ ಅಂ
118 ಮಲಿಕೆ ಪೂರ್ವಭಾಗಾರೋಪಿತ ಲೋಹಪಾಷಾಣ ತತಃ ಸಮ್ಯಗ್ದಕ್ಷಿಣಾವಲೋ
119 ಕನೇ ಹೆದ್ದಸೆ ಎಲಸೆ ದ್ವಿಸಂಧಿ ಜವಲಿಗೊಲ ತತಃ ಸಮ್ಯಗ್ದಕ್ಷಿಣಾ
120 ವಲೋಕನೇ ಹೆದ್ದಶೆ ಎಲಸೆ ದ್ವಿಸಂಧಿ ವಾದದಬಯಲ ಉತ್ತರಭಾಗದ
121 ಗುಡುಸುಗಲ್ಲರ್ರೆ ತತಃ ಸಮ್ಯಗ್ದಕ್ಷಿಣಾವಲೋಕನೇ ಹೆದ್ದಸೆ ಎಲಸೆ
III (*b*) 122 ಬಂದಗೆ ತ್ರಿಸಂಧಿಸ್ರವಃ ಸಂಚರೀಸ್ರೋತಃ ಪ್ರಾಪ್ಯ । ತತಃ ಸಮ್ಯಕ್ಪ
123 ಶ್ಚಿಮಾವಲೋಕನೇ ಹೆದ್ದಸೆ ಬಂದಗೆ ದ್ವಿಸಂಧಿ ಸಣಮಾನಿಯ
124 ಮೇಲಣ ದೊಡ್ಡೇರಿ ತತಃ ಕಿಂಚಿತ್ಪಶ್ಚಿಮೂವಲೋಕನೇ ಹೆದ್ದ
125 ಶೆ ಬಂದಗೆ ಕಡಸೂರ ತ್ರಿಸಂಧಿ ಜಲಪತನ ಪಾಷಾಣ ತತಃ ಸ
126 ಮ್ಯಗುತ್ತರಾವಲೋಕನೇ ಹೆದ್ದಸೆ ಕಡಸೂರ ದ್ವಿಸಂಧಿ ಕೊಡಲಮಾ
127 ನೆ ಮೇಲಣ ಕೊಲ ತತಃ ಸಮ್ಯಗುತ್ತರಾವಲೋಕನೇ ಹೆದ್ದಸೆ ಕಡ
128 ಸೂರ ದ್ವಿಸಂಧಿ ಶ್ವಾವಿದ್ಗುಹಾವಲ್ಮೀಕ ತತಃ ಕಿಂಚಿತ್ಪಶ್ಚಿಮಾವ
129 ಲೋಕನೇ ಹೆದ್ದಶೆ ಕಡಸೂರ ದ್ವಿಸಂಧಿ ಆನೆಕೊಲನ ದಕ್ಷಿಣ
130 ಭಾಗದ ಆರೋಪಿತ ಪಾಷಾಣ ತತಃ ಸಮ್ಯಕ್ಪಶ್ಚಿಮಾವಲೋಕನೇ ಹೆ
131 ದ್ದಶೆ ಕಡಸುರ ದ್ವಿಸಂಧಿ ಕಾರುಗನ ಹಬ್ಬೆ ತತೋ ನೈರ್ಋತಿಭಾ
132 ಗಮಾರಭ್ಯ ವಾಯುವ್ಯಕೋಣ ಸ್ರೋತಃ ಸಂಗಮ ಪರ್ಯಂತಂ ವರದಾ ನ
133 ದೀ ತತಃ ಸಮ್ಯಕ್ಪೂರ್ವಾವಲೋಕನೇ ಹೆದ್ದಸೆ ಅಂಕುರವಲ್ಲಿಯ ದ್ವಿ
134 ಸಂಧಿ ಶಿಂಗಟಿಗರ್ರೆ ತತಃ ಪೂರ್ವಾವಲೋಕನೇ ಹೆದ್ದಶೆ ಅಂಕುರವ
135 ಲ್ಲಿಯ ದ್ವಿಸಂಧಿತಲಕಟ್ಟಿನ ಹೊಂನೆಯ ಹುತ್ತು ತತಃ ಕಿಂಚಿದುತ್ತರಾ
136 ವಲೋಕನೇ ಹೆದ್ದಶೆ ಅಂಕುರವಲ್ಲಿ ಗುಂಜನೂರ ತ್ರಿಸಂಧಿ ದೀವ
137 ಗೊಡಗೆಯ ಅಂಮಲಕೆ ಮೇಲಣಗುಡ್ಡೆ ವಲ್ಮೀಕ ತತಃ ಸಮ್ಯ

138 ಕ್ಪೂರ್ವಾವರೋಕನೇ ಹೆದ್ದಶೆ ಗುಂಜನೂರ ದ್ವಿಸಂಧಿ ಶ್ರೀಪರ್ಣ್ಣಿ
139 ತರುವಲ್ಮೀಕ ತತಃ ಸವ್ಯುಕ್ಪೂರ್ವಾವರೋಕನೇ ಹೆದ್ದಶೆ ಗುಂ
140 ಜನೂರ ದ್ವಿಸಂಧಿ ಗಲಗಿನ ಹಕ್ಕಲು ॥ ದಾನಪಾಲನಯೋ
141 ರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾ
142 ಲನಾದಚ್ಯುತಂಪದಂ । ಸ್ವದತ್ತಾದ್ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ
143 ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂ ಭವೇತ್ । ಸ್ವದತ್ತಾಂ ಪ
144 ರ ದತ್ತಾಂವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾಂ । ಷಷ್ಟಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾ
145 ಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ ।
146 ಎಡನಾಡ ಒಪ್ಪ (ಕನ್ನಡಕ್ಷರದಲ್ಲಿ)
147 ಶ್ರೀಮದುಕನಾಥ (ಕನ್ನಡಕ್ಷರದಲ್ಲಿ)

I (*b*) 148 ಕಾಶ್ಯಪಗೋತ್ರದ ಜಾತವೇದಿ ಭಟ್ಟರಮಕ್ಕಲು ಪೆದ್ದಂಣ ನಾಗಂಣಗಲಿಗೆ ವೃ
149 ತ್ತಿ ೨
150 ಶ್ರೀವಿರ ಮಾರಪ್ಪಒಡೆ
151 ಯರಒಪ್ಪ ॥
152 ಶ್ರೀ ವಿರೂಪಾಕ್ಷ
} (ಕನ್ನಡಕ್ಷರದಲ್ಲಿ)

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ಅದೇ ಹೆಜ್ಜೆಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣಕಡೆ ನಟ್ಟ 1ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′–6″ × 3′–6″

1 ಶ್ರೀಮತು ಭೂಜಬಳ ಚಕ್ರವರ್ತ್ತಿ ಮಹಾಸಾವಂತಾಧಿಪತಿ ವೀರದೇವ
2 ಮಗ ಮಾಯಿದೇವ ······ಡಿಯೊಳು ನಾಯಕನ ಮ ······ಪಾಯಿ
3 ······ದೇವರವ ······ ತಂಮಯ ಕುವರ ಮಾಚಯ ಮಹಾ ······ ಪೆಣ್ಗಳ
4 ········· ಹೋಹ ······ ಪಡೆವಳ ······ ಬೊ ······ ಜ ವೀರ ······ ಯ್ದಿದ

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ಅದೇ ಸೊರಬತಾಲ್ಲೂಕು ಉಳವಿಹೋಬಳಿ ಹಾಲುಗಳಲೇ ಗ್ರಾಮದಲ್ಲಿ ಶಿವಪ್ಪಗೌಡರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ (೨ ಹಲಗೆ : ಉಂಗುರಮಾತ್ರ)

ಪ್ರಮಾಣ 8″ × 8″

I (*a*) 1 ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರ
2 ವೇ ತ್ರೈರೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ । ಸ್ವ
3 ಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನ ಶಕವರುಷ ೧೫೮೮
4 ನೆಯ ಪರಾಭವ ಸಂವತ್ಸರದ ಪಾಲ್ಗುಣ ಶು ೩ ಲೂ ಶ್ರಿಮತು
5 ಸಜನಶುಧಶಿವಾಚಾರಸಂಪಂನರಾದ ಸೋಮಪ್ಪದೇವರಿಗೆ ಶ್ರೀ
6 ಮನ್ಮಹಾಪ್ರಭು ಬಿಳಿಗಿ ಶಿವಪ್ಪನಾಯಕರು ಕೊಟ ಧರ್ಮಸಾ
7 ಧನದಕ್ರಮವೆಂತೆಂದರೆ ನೀವು ಕಟಿಸಿದ ಮಠದ ಧರ್ಮಕ್ಕೆ
8 ಸ್ವಾಸ್ತೆಯ ಮಾಡಿಕೊಡಬೇಕೆಂದು ನಂಮಕೂಡೆ ಹೇಳಿದಲ್ಲಿ ನಂ
9 ಮ ಸೀಮೆವೊಳಗೆ ಕೊಂಡಲಗ್ರಾಮದೊಳಗಣ ಹೆಗ್ಗಾರಹಳ್ಳಿ
10 ಸ್ತಳದ ತೊಟದ ತಾಳಗದೆಯ ಭೂಮಿಯ ಮನೆಗಳ ರೇಖೆ ವಿ
11 ವರ ······ ಮಾಹಭಲನಿಂದ ಸಲುವರೇಖೆ ಗ ೩೫೬ ೩ = ಕೆ
12 ಹಿಂಗಡ ಪ್ರಾಕು ವಪಿಸಿದ ಕೊಂಡಲ ಜಿಡುಗಣಸಿವಾಪುರದ
13 ಲ್ಲ ಯಿಹ ಗದೆ ಬೀಜವರಿ ಖ ೩ಕೆ ಗ ೨॥ ಉಭಯಂ ಗ ೩ ವುಳಿ
14 ದು ಶುಭತೋಟದ ರೇಖೆ ಗ ೩೨(೩ = ತ್ರಿಂಮಣ ಭಟನಿಂದ
15 ದೇವಣಭಟನಪಾಲು ಸಹಾ ರೇಖೆ ಗ ೬೩॥೭।ಂಯೊಶ್ವರ ಭ

16 ಟ ನಾರಸಿಹ್ಯಭಟನಿಂದ ರೇಖೆ ಗ ೧೬॥೩॥೦ ಗಣಪರಸ್ಯೆ
17 ನ ರಂಗಂಣನಿಂದ ತೋಟದ ಭರಣ ೬ ಕೆ ರೇಖೆ ಗ ೩ ಗುಣವಂತೆ ಪಾ
18 ಲು ತೋಟದ ರೇಖೆ ಯೋಗಗದೆಯಾಗಿ ಯಿಹ ಸಿದಾಯ ಗ ೫(೨॥ ಕೆ
19 ಸಲುವ ರೇಖೆ ಗ ೧೦॥೦ಕೆ ವಿವರ ಯೀಶ್ವರಭಟ ಮಾಹ
I (*b*) 20 ಬಲನಿಂದ ಸಲುವ ರೇಖೆ ಗ ೭ಕೆ ಬೀಜವರಿ ಖ ೩॥೦ಕೆ ಸಿಧಾಯ ಪ್ರಮಾ
21 ಣಾ ಗ ೩॥ ಸುಜಾಯಿತ ಪಾಲೂ ಗ ೩॥ಕೆ ಸಿಧಾಯ ಪ್ರಮಾಣು ಬೀಜ
22 ವರಿ ಖ ೨ಕೆ ಗ೧॥ ೨॥ ಉಭಯಂ ಗ೫(೨॥ಕೆ ರೇಖೆ ಗ ೧೦॥ ೦
23 ದಿವಾಕರ ಶಂಭುಭಟನಪಾಲು ವಳಗಣ ಶಂಕರನಪಾಲು ತೋಟದ ರೇಖೆ ಯೋ
24 ಗ ಗದೆಯಾಗಿಹ ಸಿಧಾಯ ಗ ೫(೨॥ಕೆ ರೇಖೆ ಗ ೧೦॥ಕೆ ವಿವರ
25 ಲಕ್ಷುಮಯನಿಂದ ಬೀಜ ಖ ೩ಕೆ ಸಿಧಾಯ ಪ್ರಮಾಣುಸಲು ಗ ೩ ಪಾ
26 ಲು ಸಾಗಿನ ಗದೆ ಬೀಜವರಿ ಖ ೨॥ಕೆ ಸಿಧಾಯ ಪ್ರಮಾಣು ಗ ೨(೨॥
27 ಉಭಯಂ ಸಿಧಾಯ ಗ ೫(೨॥ಕೆ ಸಲುವ ಪ್ರಾಕು ರೇಖೆ ಗ ೧೦॥೦
28 ಅಂತು ಸಲುವ ರೇಖೆ ಗ ೧೦೬॥೩।।।೭ ಮತಂ ಕೊಂಡಲಗಣಪ
29 ರಸ್ಯೆನ ತೋಟದ ಭರಣ ೮ಕೆ ಗ ೩ ಗದೆ ಬೀಜವರಿ ಖ ೬ ವಡಹಿನ
30 ಹಾದ ಖ ೧೩ ಉಭಯಂ ಖ೯ಕೆ ಗ ೯॥೦ ಉಭಯಂ
31 ಗ ೧೨॥೦ ನಂದಾಳ ನಾರಣಭಟನಿಂದಲು ತೋಟದ ಭರಣ ೬
32 ಕೆ ಗ ೩॥ ೨॥ ಗದೆ ಬೀಜವರಿ ಖ ೨(ಕೆ ಗ ೧(೨॥೦ ಉಭಯಂ
33 ಗ ೫ ಹೊಂಡದಗದೆ ಬೀಜ ಖ ೩(ಕೆ ರೇಖೆ ಗ ೧॥ಕೆ ಸಾಗು ಗ ೧(೨
34 ದಿವಾಕರ ಶಂಭುಭಟನ ಪಾಲುಮಾರಿಹೋದ ಬೀಜವರಿ ಖ ೪॥ ಮುಂ
35 ಡಮಾಲು ಖ ೩ ಉಭಯಂ ಬೀಜವರಿ ಖ ೭॥೦ ಚಉಡಿಭಟಸು
36 ಸಂಕ್ರಗಂಡನಕಾರೆ ಖ ೧ ಎಂಟು ಗದೆ ಬೀಜ ಖ ೧ ಅಂತು ಖ ೯॥
37 ಕೆ ಗ ೪(೨।ಮಟದಪಾಲು ಭರಣ ೧೦ಕೆ ಗ ೬ ಹನುಮಾಂ
38 ತ ದೇವರಪಾಲು ಗದೆ ಬೀಜವರಿ ಖ ೨೧।ಕೆ ಗ ೧೧ ದೇವರಪಾಲೂ।
II (*a*) 39 ಬೀಜವರಿ ಖ ೧॥ಕೆ ಗ(೨(೦ ಅಂತು ರೇಖೆ ಸಲುವುದು ಗ ೩೨ ಉಭ
40 ಯಂ ಸಲುವರೇಖೆ ಗ ೧೩(೩॥೭ಕೆ ಮಟದಸ್ವಾಸ್ತಿ ಬಗೆ ತೆರು
41 ಬಾಹದು ಗ ೬ ಹನುಮಂತ್ತದೇವರಿಗೆ ೧(೦ಉಭಯಂ ಗ ೭
42 ನುಳಿದು ಶುಧ ಗ ೧೩೧(೩।।।೨ ನೂರಮೂವತ್ತೊಂದು ವರಹನು
43 ಮೂಚಉಲು ಬ್ಯಾಳಿತೆರನೂ ನಿಮಗೆ ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟು
44 ಕೊಟವಾಗಿ ಯೀ ಭೂಮಿ ಮನೆಗಳಿಗೆ ಪೂರ್ವ ಚತುಃ ಸೀ
45 ಮೆಗೆ ಹಾಕಿದ ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲಿಂದವಳಗಾಗಿ ಸಲುವ
46 ತೋಟ ತೋಟಸ್ಥಳ ಗದೆ ಬೆದಲು ಮಕಿಹಕಲು ಬೀಳು
47 ತಿಟುಕಾನು ಕಾಡಾರಂಭ ಮಠಮನೆದಾಣ ಅಂ
48 ಗೊಡು ಅಂಗಫಲ ನೀರು ದಾರಿಮುಂತಾದ ಅಷ್ಟ
49 ಭೋಗ ತೇಜಸ್ವಾಮ್ಯವುಳ ಭೂಮಿ ಮನೆಗಳ
50 ನು ಸಸಿಬಳಿ ಬಾಳೆ ನೆಡಿಸಿ ಗ್ಯೆಸಿ ರೂಪಮಾಡಿಸಿ
51 ಮೂಲವಕಲುಗಳ ಕೈಯ ಕಾಲಕಾಲಂ ಪ್ರತಿಯ
52 ಲು ತೆರಸಿಕೊಂಡು ಬಹಿರಿ ಪ್ರಾಕುದೇವಸ್ವ ಉತ್ತಾರ ಮೇ
53 ಲೆ ಬರದು ಬಾಳಿ ಕೊಪದ ಉಮಾಮಾಹೇಶ್ವರ ದೇವ
54 ರ ಸ್ವಾಸ್ತೆ ಗ ೬ ಕೊಂಡಿಲ ಹನುಮಂತದೇವರ ಸ್ವಾ
55 ಸ್ತೆ ಗ ೧॥ ಉಭಯಂ ಗ ೭॥ ಯೇಳೂವರೆ ವರಹ
II (*b*) 56 ನೂ ಅಸ್ವಾಸ್ತೆ ವಕಲುಗಳಶ್ಯಯಕಾಲ ಕಾಲಂಪ್ರತಿಯ
57 ಲು ಅ ದೇವತಾಸೇವೆಗೆ ನಡಸಿ ಬಾಹಿರಿ । ಮೇಲಾ
58 ದ ಭೂಮಿ ಮನೆಗಳನು ನಿಂಮಸಂತಾನ ಪಾರಂಪ
59 ರೆಯಾಗಿ ಅಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಅಳಿ ಅನು
60 ಭವಿಸಿ ಬಹಿರಿ ಎಂದು ಕೊಟ್ಟ ಧರ್ಮಸಾಧನ ಯಿ

61 ದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು | ಆದಿತ್ಯ ಚಂದ್ರಾವನಿರಾ
62 ನರೌ ಚ ದ್ಯೌರ್ಭೂಮಿರಾಪೋ ಹೃದಯಂ ಯ
63 ಮಶ್ಚ | ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇಚ ಸಂಧ್ಯೇ ಧ
64 ರ್ಮಶ್ಚ ಜಾನಾತಿ ನರಶ್ಯ ವೃತ್ತಂ | ಸ್ವದತ್ತಾದ್ವಿಗು
65 ಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾ
66 ರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಧವೇತು | ಶ್ರೀ ಸದಾಶಿವ

ತುಂಕೂರು ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು

ಮಧುಗಿರಿ ತಾಲ್ಲೋಕು.

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ಮಧುಗಿರಿಯ ತಾಲ್ಲೋಕು ಕಸಬೆಯಲ್ಲಿ ಕಾಳಿಕಾದೇವಸ್ಥಾನದ ಬಲಗಡೆ ಮಂಟಪದ ಕಂಬದಲ್ಲಿ

1 ಶ್ರೀಮತ್ಕಳಿಕಾದೇ
2 ವಿ ಕಮಠೇಶ್ವರ ದೇವ
3 ರಿಕಿ ವನಪರ್ತಿ
4 ಬಸವದಿ ಲಂಗ
5 ವ್ಮ ಕೊಮಾರುಡು
6 ಮಾದುವೆಯ ಸೇ
7 ಯಿಂಚಿನ ಧರ್ಮ
8 ಪ್ರ.ಯೋಜನಂ ಬಾ
9 ವಿಮಂಟಪಂ ಮಾ
10 ದವಿಯುಕರಾಮು
11 ವೆಂಗಂವು ಶೇಯಿಂ
12 ಚಿಂದಿ ಗರುಡಗಂ
13 ಧಂ

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श्री चामराजव
डेरतनुज कृष्ण
राजवडयरु

ಅದೇ ಮಧುಗಿರಿ ಟೌನ್‌ನಲ್ಲಿ ಜೋಡೀದಾರ್ ನರಸಿಂಹಾಚಾರ್ಯರ ವಶದಲ್ಲಿದ್ದ ಸನ್ನದು.

1 ಆಮೀಲಾನಿಶಿರಸ್ತೆದಾರಾನಿಹಾಲಯಿಸ್ತ್ರ
2 ಕಬಾಲ ಮಕದ್ದಮಾನಿ ಮುಜಾರಿಯಾನಿ ತಾ
3 ಲೂಕೆ ಮದ್ದಗಿರಿ ಸರಕಾರದಾಖಲರಿಯಾ
4 ಸತ ಮೈಸೂರಬಿದಾನಂದ ಮದ್ದಗಿರಿ ಕ
5 ಸಬೆ ಬೆಟ್ಟದ ಹಿಂದೆ ಸುತ್ತಾ ಆಡವಿಗಿಡಾ
6 ಕಡದು ಸಾಗುವಳಿಮಾಡುವಬಗ್ಯೆ ಭೂಮಿ
7 ಯಂನ್ನು ಶ್ರಯಗುತ್ತಿಗ್ಯೆ ಅಪ್ಪಣೆ ಆದ
8 ರೆ ಆ ಪ್ರಕಾರಾ ಸರಕಾರಕ್ಕೆ ಹಣಾ ಸಂದಾ
9 ಯ ಮಾಡುತ್ತಾ ತಂಮ್ಮ ಕಾಲಕ್ಷೇಪವು ಮಾ
10 ಡಿಕೊಂಡುಯಿರತೇನೆಂದು ಕುಪಾಚಾ
11 ರ್ರಿಯು ಮಾಜಿ ಆಮಿಲ ಲಕ್ಷ್ಮೀನರಸೈಗೆ ಹೇ
12 ಳಿದ್ದರಿಂದಾ ವಿಭವ ಸಂವತ್ಸರಕ್ಕೆ ಐ
13 ದು ಹಣಾ ವೊಕರರಮಾಡಿ ಆಂಗಿರಸದ ವ
14 ರಿಗೆ ವರಷ ಐದಕ್ಕೆ ಕಂಗು ೫೬೦ ಐ
15 ದು ವರ[ಹ] ನಿಂತ ಗುತ್ತಿಗೆ ನೇಮಕಾಮಾಡಿ ಪಟ್ಟೆ
16 ಬರದುಕೊಟ್ಟುಯಿದ್ದದ್ದರಿಂದಾ ಯೀ
17 ಬ್ರಾಂಹ್ಮಣನು ಗಿಡಾ ಕಡಿಶಿ ಭೂಮೀ ಸಾ
18 ಗುವಳಿಮಾಡಿ ವರುಷಂಪ್ರತಿಯುಲೂ
19 ಪಟ್ಟೆಮೇರೆಗೆ ಸರಕಾರಕ್ಕೆ ಸಲತಕ್ಕ ಹಣ
20 ವಂನ್ನು ಸಂದಾಯಾಮಾಡಿಕೊಡುತ್ತಾ
21 ಬಂದು ಯೀಗ ಸದರಿನಿಂತ ಗುತ್ತಿಗೆ
22 ಐದು ವರಹದ ಮೇರೆಗೆ ಜೋಡಿಗೆ ಅ
23 ಪ್ಪಣೆ ಆದರೆ ಆ ಮೇರೆಗೆ ಸರಕಾರಕ್ಕೆ ಹ
24 ಣವಂನ್ನು ಸಂದಾಯಾಮಾಡಿಕೊಡುತ್ತಾ ತಂ
25 ಮ ಜೀವನವಂನ್ನು ಮಾಡಿಕೊಂಡು ಯಿರತೇ
26 ನೆ ಯಿದು ಹೊರತು ಯಿಂನ್ನೇನು ತಂಮ
27 ಜೀವನಕ್ಕೆ ಮಾರ್ಗವಿಲ್ಲವೆಂದು ಫಉಜದಾ
28 ರ ಲಿಂಗರಾಜ್ಯೈಯನವರ ಸಂಗಡ ಹೇಳಿದ್ದಾ.

29 ಗಿ ಅವರು ಹಜೂರು ಹಜೂರಲ್ಲಿ ಶ್ರುತಪಡಿ
30 ಶಿದ ಕಾರಣ ಕಟ್ಟುಮಾಡಿಸಿ ಯಿಧಿತ್ತು
31 ಯಿಾ ಬ್ರಾಹ್ಮಣನು ಗಿಡಾ ಕಡಿಶಿ ಸಾಗು
32 ವಳಿ ಮಾಡಿದ ಕೊಪ್ಪಲ ಭೂಮಿಯಂನ್ನು ಕಂ
33 ಟಿರಾಯಿಗು ೫ ೯೦ ಐದು ವರಹ ಜೋಡಿ
34 ಮೊಕರರ ಮಾಡಿಶಿ ಯಿಧೀತಾಗಿ ಶ್ರೀಮುಖ
35 ಸಂವತ್ಸರದಾರಭ್ಯ ಗ್ರಾಮವಂನ್ನು ಆಚಾ
36 ರ್‍ರಿ ಜಿಂಮೆಮಾಡಿಕೊಟ್ಟು ವರುಷಂಪ್ರತಿಯು
37 ಲೂ ಐದು ವರಹದ ಮೇರೆಗೆ ಜೋಡಿತಗ
38 ದುಕೊಳುತ್ತಾ ಬಿಟ್ಟಿ ಮುಂತಾದ ಉಪ
39 ದ್ರ ಯಿಲ್ಲದಂತೆ ಸರಾಗವಾಗಿ ನಡಸುತ್ತಾ
40 ವರುಷಂ ಪ್ರತಿಯಲ್ಲೂ ತಾಜಾಸನದಿನ ಉ
41 ಜೂರ ಮಾಡದೆ ಯಿಾ ಸನದಿನ ನಕಲ ಲೆಖ
42 ಕ್ಕೆ ಬರಶಿ ಅಸಲಸನದ ಹಿಂದಕ್ಕೆ ಕೊಡು
43 ವದು ತಾರೀಖ ೫ ಮಾಹೆ ಮೆ ಸಂನ ೧೮೧೩
44 ಯಿಸವಿ ವೈಶಾಖ ಶು ೫ ಶ್ರೀಮುಖ ಸಂವತ್ಸ
45 ರ ಖತ ಸುಬ್ಬರಾವ ಮುನಷಿ ಹಜೂರಹ ಮೊ
46 ಕ್ಕಾಮು ನಂಜನಗೂಡ* ಸಾಲ್ಲೀಯಾನಾಕಂ
47 ಟಿರಾಯಿ ಐದು ವರಹಾ
48 ದ ಪ್ರಕಾರಾ ಜೋಡಿ ತೆಗೆದ್ದುಕೊಂ
49 ಡು ಗ್ರಾಮವನ್ನು ನಿರುಪಾಧಿ
50 ಕವಾಗಿ ನಡಶಿಕೊಂಡು ಬರುವ
51 ದೂ ರುಜು ಶ್ರೀಕೃಷ್ಣ

(ಕೆಳಭಾಗದಲ್ಲಿ)

1 ಶ್ರೀಮುಖ ಸಂವತ್ಸರ ಆಶ್ವೀಜ ಶು ೧೫
2 ಮಾಹೆ ಅಕಟಿಂಬರ ತಾರೀಕು ೯ ಸಂನ
3 ೧೮೧೩ ಯಿಸವಿದಾಖ ದಪ್ತರ ಕಂ
4 ನಡಿ ಹಿರಂಣ್ಯಪ್ಪ ದಿವಾರ್ ಕಚೇರಿ
5 ಹಜೂರು

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ಅದೇ ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ತುಂಗೋಟಿ ಗ್ರಾಮದ ರಂಗನಾಥ ದೇವಾಲಯದ ಎಡಗಡೆ ಮೂರನೆಯ ಕಂಬದಲ್ಲಿ.

1 ಸ್ವಸ್ತಿ ವಿಜಯಾಭ್ಯುದಯ ಶಾ
2 ಲಿವಾಹನಶಕ ವರುಷಂಗಳು ಸಂದ
3 ೧೪೭೪ನೆಯ ಪರಿಧಾವಿ ಸಂವತ್ಸರದ
4 ಕಾರ್ತಿಕ ಸುಧ ಲಲು ಮುಂಮಡಿ ಚಿಕಪ
5 ಗೌಡರಯನವರಿಗೆ ಪುಂಣ್ಯವಾ
6 ಗಲೆಂದು ಬಿಜ್ವರದ ಕೆಂಚಯ ನಾ
7 ಯಕರು ಸುಂಕದ ಆಯವ
8 ನು ಯಿಾದೇವಸ್ತಾನ ರಂಗನಾಥಗೆ
9 ಕೊಟ್ಟು ಧಾರಾಪೂರ್ವಕಂ ಮಾ
10 ಡಿದ··········ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಸಿದ್ದಾಪುರದ ಮಜರಾ ಗುಂಡ್ಲಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ.

1 ಪಿಂಗಳ ಸಂವತ್ಸ
2 ರದ ಕಾರ್ತಿಖ ಶ್ರೀಮ
3 ಂಮಹಾನಾಡಪ್ರಭು
4 ಚಿಕಪಗೌಡರು
5 ಹೆಂಡಿತಿ ಹಿರಿಂಮ
6 ಮಾಡಿದ ಧಂಮ

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ಅದೇ ಗುಂಡ್ಲಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಪೂಜಾರಿ ಗೋವಿಂದನಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ 15½″ × 8½″

1 ೧೫೧೫ನೆ ಯಿಸವಿಗೆ ಸರಿಯಾದ ವಿಜಯ ಸಂ॥ ಕಾರ್ತಿಕ ಶ್ದು ೧೫ಯಲ್ಲು ರುಷದೇ
2 ಶ್ವರನ ದೇವಸ್ಥಾನ ಶಿಲಶಾಸನದ ವಿವರ ಶಿದಪುರದಲ್ಲಿ ಯಿದೆ ಕುಡೂತಿ ಕೋಟೇ ಕಟ್ಟ
3 ತಕ್ಕ ಬಗ್ಯೆ ಯಿದ ನೂರ್‍ರು ಮನೆಪೈಕಿ ಕಂಬೆಗೌಡ ಕರೆಗೌಡ ರಾಮಂಣಗೌಡ ರಂಗೆಗೌಡ
4 ಗೋವಿಂದಗೌಡ ತ್ತಿಂಮೆಗೌಡ ಕಂಬದರಂಗೆಗೌಡ ಕೋಟೆ ಕಟ್ಟತಕ್ಕ ಕರ್ಚು
5 ೧೮೯೨ ವರಹ ಕರೆಗೌಡ ಕಂಜೆಗೌಡ ಸಹ ಮಾಡಿ ಯಿದದು ೧೮೯೨ ವರ
6 ಹ ಸಲಮಾಡಿದು ಜಿರ್ಣ ಮಲ್ಲಂಮ್ಮ ಸಾರಾ ತ್ತಿರ್‍ರಿಸಿ ಕೂಡೂತ್ತಿ ದೇವಸ್ತಾ
7 ನದ ಮುಂದೆ ಮಂಣು ಕಾಮುಗಾರಿ ೨೦ ವರಹದದು ಕಲ್ಲುಕಾಮುಗಾರ್‍ರಿ ಯಿಂಗಟ
8 ನಬೋವಿ ರಾಮನಜೋವಿ ತ್ತಿಂಮನಬೋವಿ ತಿರುಜನಬೋವಿಗಳಿಗೆ ಕಲ್ಲುಕಾ

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* ಇಲ್ಲಿಂದ ಮುಂದೆ ಈ ಶಾಸನದ ಕೊನೆಯುವರೆಗೂ ಆಸರ್ ಸನ್ನದಿನಲ್ಲ ಮತ್ತೊಬ್ಬರ ಕೈಬರಹವಾಗಿದೆ.

9 ಮಗಾರ್ರಿ ಕರ್ಚ ೨೦ ವರಹ ಕೊಟ್ಟುಯಿಧಾಳೆ ಬಾವಿತೀರಿದಲ ನಂತ್ತರ ದೋ
10 ವಿಗಳಿಗೆ ವುಡುಗರೆ ೧೦ಹ ಕೊಟುಯಿಧಾಳೆ ಪುಂಣ್ಯಮಾಡಿಸಿದ ಕರ್ಚು
11 ೧ ವರಹ ಸಂತ್ತರ್ಪಣೆಮಾಡಿಸಿ ಯಿರುವದು ೯೦ ವರಹ ಕೊಟು ಇದು ಸಮಸ್ತ ಜ
12 ನಗಳಿಗೆ ದಾನಧರ್ಮಮಾಡಿ ಕೈವಾಡರ್ರಿಗೆ ಗುರುವುಗಳಿಗೆ ಸಹ ಕೊಟ್ಟ
13 ದು ೬ ವರಹ ಕಂಬದ್ಯೆಯ ಗೋಪಾಲಕ್ರಿಟ್ಟ ಯರಡು ದೇವಸ್ತಾನ ಮರ್‍ರಬಾವಿ ಕಡಿ
14 ಶಿ ಸೋಪಾನದ ಮ್ಯಾಲೆ ಯರಡು ಕಂಬದ ಪೂರ್ವ್ವಮುಖನಾಗಿ ಜಿರ್ಣ ಮಲ್ಲಂಮಂನ
15 ಕಂಬದಲ್ಲಿ ಕಡಿಶಿ ಮಾರ್ಗವಾಗಿ ಯಾರ್ರ್ಯಾದರ್ರು ಬಂದ ಪುಂಣ್ಯಾತ್ಮರು ನಂನ ತಲೆಮ್ಯಾ
16 ಲೆ ವಂದು ಬಗಸೆ ನೀರ್ರು ಅಕಬೇಕೆಂದ್ದು ಬೇಡುತ್ತೆನೆ ನಂನ ವಂಶಸ್ತಾರು ಯಾ
17 ರಾದರ್‍ರು ಮನೆಯಲ್ಲಿ ಅನುವು ಯಂವ್ಮ್ಮ ಯಿಂದರ್‍ರೆ ನಂನ ತಲೆಗೂ ಬಾಯಿಗು ದೆಂ
18 ಣೆ ಯಟು ಮಾಡುತ್ತಾರೆಂದು ಬೇಡುಕೊಂಡು ಯಿದೇನೆ
19 ಶಿದಾಪುರದ ವಂನೆಗೌಡ ಯಜಮಾನ ಮರಿತಿಂಮನಹಳ್ಳಿ ದಾಸೆಗೌಡ
20 ಯಿವರು ಯಿಬ್ಬರು ಯಜಮಾನರು ೧೦೦ ಮನೆ ಅಂಣತಂಮಂದಿರು
21 ಯಿವರ ಯಿಬ್ಬರ ಮಾತಿನಪ್ರಕಾರ ಶಿಧಾಪುರ ಕೂಡೂತಿ ವುಭಯತಾಪಿ
22 ಗಳು ಯರಡು ಯಿಸೆಪ್ರಕಾರ ಗ್ರಾಮಗೌಡಿಕೆ ಅನುಭವಿಸಿಕೊಂಡು ಬು
23 ತನಸೇವೆ ಗೋಪಾಲಕ್ರಿಷ್ಣಸ್ವಾಮಿ ಸೇವೆ ಕಂಬದ್ಯೆಯ್ಯನ ಸೇವೆ ಲಕ್ಷ್ಮಿದೇವರ
24 ಸೇವೆ ಮಾಡಿ ಬಾನವಗ್ಯೆರೆ ಯರಡು ಯಿಸೆ ಪ್ರಕಾರ ದೇವತಾಸೇವೆಗಳು ನಡಶಿ
25 ಕೊಂಡು ೧೦೦ ಮನೆಯ ಸರ್ತಿನಮ್ಯಾಲೆ ಯರಡು ಯಿಸೆ ಪ್ರಕಾರ ವರುಷ ವ
26 ರುಷೆ ನಡಶಿಕೊಂಡು ಹೋ[ಗ]ಲುಳ್ಳವರು ಯಿವರಮಾತಿಗೆ ಪ್ರತಿಹೇಳದೆ ಹೋ
27 ಗಲುಳ್ಳವರು ೧೨ ಕೈವಾಡ ಬಾರಾಬನೂತಿ ಸಹ ಯಿಟ್ಟುಕೊಂಡು ದೇವತಾ
28 ಶೇವೆ ವಗ್ಯೆರೆ ನಡಶಿಕೊಂಡು ಹೋಗಲುಳ್ಳವರು ಗೋಪಾಲಕ್ರಿಷ್ಣಸ್ವಾಮಿಗೆ
29 ಯಂಗಟಪುರದ ವೈಯಿಷ್ಣಮನೆ ಪೂಜಾರ್ರಿ ವಂನೆಗೌಡನ ತಂಮನೇ
30 ಯೀರಗಾರರ ಪೂಜಾರ್ರಿ ಗುಂಡಲಹಳ್ಳಿ ಯಜಮಾನನೇ ಲಕ್ಷ್ಮಿದೇವರ ಪೂ
31 ಜಾರ್ರಿ ಯಿರೆವಂನೆಗೌಡನ ತಂಮನೇ ಅಂಣುವುಪ್ಪಿನ ಯಡಗೆ ಯಿವರಿಗೇ
32 ಗುರುವುಗಳು ಪೆನಗೊಂಡೆ ಬಿಜವಾರದ ತಿರಮಲತಾತಚಾರೇ ಗುರುವುಗಳು ವಂ
33 ನೆಗೌಡಮರ್ರಿತಿಂಮನಹಳ್ಳಿ ದಾಸೆಗೌಡ ಗುರುವುಗಳು ಯೀ ೩ ವರ ಮಾತಿಗೆ ಪ್ರ
34 ತಿಹೇಳದೆ ೧೦೦ ಮನೆಯುವರು ತಪ್ಪಿದರೆ ೧೨ ಕೈವಾಡವೆ ಆಗಲಿ ತಪಿದರೆ ಕಾಶಿಯ
35 ಲ್ಲಿ ಮಾಡಿದ ದ್ಯೆವದ್ರೋಹ ಕುಲದ್ರೋಹ ಮಾಡಿದಹಾಗೆ ಹೋಗಲುಳವರು
36 ಯಂದ ಬರಿಶಿದ ಜ್ಯೆರೇಖ ಶಾಲವಾಹನಶಾಖವರುಷಂಗಳು
37 ೧೩೮೬ನೆ ತಾರಣ ಸಂವತ್ಸರದ ಅಷಾಡ ಶುದ ೫ ಸ್ತಿರವಾರದಲ್ಲು

98

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಕುಪ್ಪಾಚಾರ್ಯರ ರೊಪ್ಪದಲ್ಲ ಮನುಷ್ಯನಚಲುಮೆಹತ್ತಿರ ಹುಟ್ಟು ಬಂಡೆಯಮೇಲೆ

1 ಮಧುಗಿರಿ ಗಣನಾತ
2 ಪಡರಂಗೆಯಣಯ
3 ಚರ

99

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಕಾರಮರಡಿ ಗ್ರಾಮದ ತಂಬಾಕು ಹೊಲದಲ್ಲಿ

1 ಪರಿಧಾವಿ ಸಂವತ್ಸರದ ಮಾ
2 ಘು ಬ ೧೧ ಶ್ರೀಮರ್ಮಹಾನಾಡ ಪ್ರ
3 ಭು ಬಿಜ್ಜವರದ ಮುಂಮಡಿ ಟಿಕಪಗೌಡರಯನವ
4 ರು ಕೊಗಗೌಡಗೆ ಕೊಟ್ಟ ನೆನ್ತರುಗೊಡಗಿ ಮಾನ್ಯದ
ಹೊಲವಿಕ್ಕಳ ಭೂ
5 ಮಿಯ···· ವಿಕಳ ಹೊಲವನು ನಂಮವಂ
6 ಶದವರು ···· ವಂಶದವರಗಳಿಂದ ಮಾರಿಸಿ
7 ಕೊಂಡು ಹೊಲವ ಕೊಡದವನು ನಂಮವಂಶದಲಿ ಹು
8 ಟತಕವನಲಾ

100

ಅದೇ ಮಧುಗಿರಿ ತಾಲ್ಲೋಕು ದೊಡ್ಡೇರಿ ಹೋಬಳಿ ದೊಡ್ಡೇರಿಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ಗರ್ಭಗುಡಿಯ ಉತ್ತರಕಡೇ ಗೋಡೇಕಲ್ಲಿನಲ್ಲಿ

1 ಲಕಹಳಿಯ ಕಾರಿಯಪ್ಪನ ಮಗ
2 ಮರಿಕೆಂಚಣವಡೇರು ಲಿಂಗೇಶ್ವರಗೆ
3 ಕೊಟ ಕೊಂತಿದೊಡೇರಿ ಮಠ

101

ಅದೇ ದೊಡ್ಡೇರಿ ಗ್ರಾಮದಲ್ಲಿ ಊರುಮಧ್ಯೆ ಹಾಸಿರುವಕಲ್ಲು

1 ಯಿಶ್ವರ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಸುಧ ೧೦ ಲು
2 ಕೊಂತಿ ದೊಡೇರಿಯ ರಂಗಗೌಡರ
3 ಮೊಂಮಗ ಕೆಂಚಣಗೌಡರ
4 ಕೊಮಾರ ದೊಡಂಣಗೌಡ
5 ರಿಗೆ ಕೊಟ ಕೊಡಗಿಮಾಂನ್ಯ

102

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಓಣಿಯಲ್ಲಿರುವ ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ

1 ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದ ಕಾರ್ತಿ
2 ಕ ಸುಧ ೫ಲು ಶ್ರೀಮರ್ಲ್ಪಾಗೌಡ
3 ಕಾಳಿಗೌಂಡ ಹಿರಿಗೊಂಡನು ಸಹ ಕೊಡ
4 ಗಿ ಯಾಗಿ ಕೊಟ್ಟ ಮಾನ್ಯದ
5 ಹೊಲ ಮಂಗಳ

103

ಅದೇ ದೊಡ್ಡೇರಿ ಹೋಬಳಿ ಜಕ್ಕನಹಳ್ಳಿ ಗ್ರಾಮದ ಪಶ್ಚಿಮಕ್ಕೆ ಅಹೋಬಲ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಪಾಳುಮಂಟಪದ ಕಂಬದಮೇಲೆ ಬರೆದಿರುವುದು

ಪ್ರಮಾಣ 6′ – 0″ × 1′ – 6″

1 .... ವಿಜಯಾಭ್ಯುದಯ
2 ಶಾಲವಾಹನ
3 ಶಕವರುಷಗಳು
4 ೧೭೧೦ಕೆ ಸಂದ
5 ವರ್ತಮಾನ
6 ಕೀಲಕನಾಮ ಸಂ
7 ವಚರದ ಕಾ
8 ಶು ೧೫ಲು ಭಾನುವಾ
9 ರ ದಲ್ಲು ....
10 ಪುರವರ
11 ರಂಗಗೌಡನ
12 ಭೋಜನಸಾಲಾ
13 ಮಂಟಪ ಧರ್ಮ

104

ಅದೇ ಹೋಬಳಿ ಜಕ್ಕನಹಳ್ಳಿಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಅಡವಿಯಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 7′ × 2′

1 ಯಿರಗುಂಡೆಯ ರಾ
2 ಜಗೌಡನ ಮಗ ಅ
3 ಯಂಣನ ಕೆರೆ

105

ಅದೇ ಹೋಬಳಿ ಬಸವನಹಳ್ಳಿಗ್ರಾಮದ ಗೂಳಿಕಟ್ಟೆ ಮೊರವೆಯಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 5′ × 1′

1 ಯಿಗು
2 ಳಿಯಪ್ಪ
3 ನ ಕೆರೆಯ
4 ನಃ ಅಕು
5 ವಡದು
6 ಗದೆಯ
7 ಗೆಯಿದ
8 ತನಬಾ
9 ಯಿವಳ
10 ಗೆಕತ್ರೆ

106

ಅದೇ ಗ್ರಾಮದ ದಕ್ಷಿಣದ ಹುಲ್ಲುಗಾವಲಿನಲ್ಲಿ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ 2′ × 1′ - 6″

1 ಹುಲೆಕೆರೆಯ ಗಉಡ
2 ನಿಂಗಪಗೆ ಕೊಟ್ಟ ಕೆಱೆ
3 ಗೊಡಿಗೆ ಮಾಂನ್ಯೆ ಧರ್ಮಾ

107

ಅದೇ ದೊಡ್ಡೇರಿ ಹೋಬಳಿ ಚಂದ್ರಗಿರಿ ಹಂಪೇಶ್ವರ ದೇವಾಲಯದ ಸುಕನಾಸಿ ಬಾಗಿಲುವಾಡದಲ್ಲಿ

1 ಬಿರೆಯ ನಾಯ
2 ಕನ ಹೆಂಡತಿ ನಾ
3 ಕಿನಾಯ್ಕತಿ ಹಂಪೆ ವಿರೂ
4 ಪಾಕ್ಷನಾಲಯುವ ಮಾಡಿಸಿದು

108

ಅದೇ ಗ್ರಾಮದ ರಾಮಲಿಂಗಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ 1′ × 1′

1 ಯಿದಕಟಿ
2 ಸಿ ದವರು
3 ಅರುರಗೆ
4 ಯ ನಗಯ

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ಅದೇ ದೊಡ್ಡೇರಿ ಹೋಬಳಿ ದೊಡ್ಡೇರಿ ಮಜರಾ ಬಿಸ್ಸನಪಾಳ್ಯದ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3′ – 6″ × 2′ – 0″

1 ಶುಭಮಸ್ತು
2 ಮನ್ಮಥ ಸಂವತ್ಸರ
3 ದ ಕಾರ್ತಿಕ ಬ ೯ಲು
4 ಶ್ರೀಮಂಮಹಾನಾ
5 ಯಕ ರಂಗಪಯ್ಯನವರ ಕಾ
6 ರ್ಯ ಕರ್ತರಾದ ಭಿಮ
7 ಪಯನವರು ದೊಡೇರಿಯ
8 ಅವಧಳಗೌಡರಿಗೆ ಲಕ್ಷು
9 ವಿಯಪುರದ ಕೆಱೆಯ ಕೆಳಗೆ
10 ಕೊಟಿಮಾಂನ್ಯದ ಧರ್ಮ

110

ಅದೇ ದೊಡ್ಡೇರಿ ಹೋಬಳಿ ಬೇಚರಾಕ್ ವೆಂಕಟೇಶಪುರಕ್ಕೆ ಉತ್ತರ ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ

1 ಧಾವಾ (೫) ದ ಬರವಿನಲು
2 ಯೀ ಮಾನ್ಯದ ಹೊಲವನು
3 ಅಂನದಾನಿ
4 ದೇವರು ಕೊ
5 ಟಿದು

111

ಅದೇ ಮಧುಗಿರಿಯ ತಾಲ್ಲೋಕು ಪುರವರದ ಹೋಬಳಿ ಕೊಡಗುದಾಲ ಗ್ರಾಮದ ಕೋಟೆಯ ಬಾಗಿಲುವಾಡದಲ್ಲಿ

1 ವಿಜಯ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಟ ಶು ೧೦
2 ಮುಂಮಡಿ ಚಿಕಪಗೌಡರಯನವರು ಈ ಕೋಟೆಯ ಕಟಿದು

ಮದ್ರಾಸ್ ಪ್ರೆಸಿಡೆನ್ಸಿಯ ಶಾಸನಗಳು.

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ಮಧುಗಿರಿ ತಾಲ್ಲೋಕು ಬಸವನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಸಮೀಪದಲ್ಲಿರುವ ಅನಂತಪುರದ ಡಿಸ್ಟ್ರಿಕ್ಟ್ ಮಡಕಶಿರ ತಾಲ್ಲೋಕು ಅಗಳಿಯ ಮಜರೆ ಹುಲ್ಲೇಕೆರೆ ದೇವರಹಳ್ಳಿಯಲ್ಲಿ ಹನುಮಂತದೇವರಗುಡಿಯಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 3′

1 ಶುಭ
2 ಮಸ್ತು
3 ಅಗಳೆಯ ಗ್ರಾಮಕೆ ಸ
4 ಲುವ ಹುಲೆಕೆಱೆಗ್ರಾಮ
5 ವನು ಗಉತಮಿ ತಿರದಲಿ
6 ಕ್ರಿಷ್ಣರಾಯ ಮಹಾರಾಯ
7 ರಿಗೆ ಪುಣ್ಯವಾಗಬೇಕೆಂದು ತಿ
8 ಮಣ್ಣ ನಾಯ್ಕರು ಮಾರ್ಕಂಡೇಶ್ವ
9 ರಸನ್ನಿಧಿಯಲ ದೀಪಾ
10 ಹಾತ್ತಿರ್ ಕೊಡಗೆ ಸರ್ವಮಾನ್ಯ
(ಪಾರ್ಶ್ವದಲ್ಲಿ)
11 ವಾಗಿ ಧಾ
12 ರೆ ಮಾಡಿ
13 ದ ಅಗ್ರ
14 ಹಾರ
15 ಮಂಗಳ
16 ಮಹಾ
17 ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಬೊಂಬಾಯಿ ಪ್ರೆಸಿಡೆನ್ಸಿಯ ಶಾಸನಗಳು.

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ಸೊರಬದ ತಾಲ್ಲೋಕು ಜಡೆಗ್ರಾಮಕ್ಕೆ ಸಮೀಪದಲ್ಲಿರುವ ಉತ್ತರಕನಡಾ ಡಿಸ್ಟ್ರಿಕ್ಟ್ ಸಿರ್ಸಿ ತಾಲ್ಲೋಕಿಗೆ ಸೇರಿದ ಬನವಾಸಿಗ್ರಾಮದ ತಿರುಮಲದೇವಸ್ಥಾನದ ಬಾಗಿಲಕಂಬದಲ್ಲಿ

ಪ್ರಮಾಣ 3′–2″ × 1′–3″

1 ಶ್ರೀ ನಮಸ್ತುಂಗ ಸಿರಶ್ಚುಂಬಿ ಚಂ
2 ದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾ
3 ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ॥
4 ಸ್ವಸ್ತಿಶ್ರೀಮನುಮಹಾಮಂಡಳೇಸ್ವರಂ
5 ಅರಿರಾಯವಿಭಾಡ ಭಾಸೆಗೆ ತಪ್ಪುವ ರಾ
6 ಯರಗಂಡ ಪೂರ್ವ್ವಪಶ್ಚಿಮ ಸಮುದ್ರಾಧಿಸ್ವರಂ ಶ್ರೀ ವೀರಬು
7 ಕ್ಕರಾಯನು ಹಸ್ತಿನಾವತೀಪುರದಲ್ಲಿ ಸುಖಸಂ
8 ಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ ತತ್ಪಾ
9 ದ ಪದ್ಮೋಪಜೀವಿ ಮಾಧವಾಂಕನು ಬನವಸೆಯ ಪಂನಿರ್ಛ್ಛಾ
10 ಸಿರಮನಾಳುವ ಕಾಲದಲು ಅವರ ಬಂಟ ನಂದಾಉರದ ಚ ಉ
11 ಡರಸನ ಮಗ ಅಉಧಳನಾಥನು ತಂನ ಒಡೆಯ ಮಾಧವ

12 ದಂಡನಾಥಂಗೆ ಮನೋರಥಸಿದ್ಧಿಯಹಂಥಗಿ ಗೋಪೀನಾಥ ದೇ
13 ವರ ದೇವಾಲಯವನೂ ಜೀರ್ಣ್ಣೋದ್ಧಾರವನೂ ಮಾಡಿ
14 ಆ ದೇವರ ಅಂಗರಂಗ ಭೋಗವಾಚಂದ್ರಸ್ಥಾಯಿಯಾ
15 ಗಿ ನಡವಂತಾಗಿ ಗುತ್ತಿಯ ಹದಿನೆಂಟು ಕಂಪಣದ ಗ
16 ಉಡು ಪ್ರಜೆಗಳಿಗೆ ಉಹೇಳಿ ಬನವಸೆಯಲಿ ಕೂ
17 ಟವ ಮಾಡಿದಲ್ಲಿ ಯೆಡೆನಾಡಿಂಗೆ ಮುಖ್ಯರಪ್ಪ ಶ್ರೀ
18 ಮದನಾದಿಯ ಪಟ್ಟದ ಪಿರಿಯಗ್ರಹಾ
19 ರಂ ಯೆಲಸೆ ಕುಪ್ಪಗಡೆಯ ಮಹಾಜನಂಗಳು ಸೊರಬ
20 ದ ತಂಮ್ಮಗಉಡ ತವನಿಧಿಯ ಬೊಂಮಗಉಡ ಕೆಸ
21 ಲೂರ ಮೋಚಗಉಡ ಕೊಂಡವಟಿನಾಡಿಂಗೆ ಮುಖ್ಯರಪ್ಪ
22 ಹೆಟ್ಟಿತದ ಬೊಂಮ್ಮಣ ಬಾಳೆಯಹಳ್ಳಿಯ ನರಸಪ್ಪ ನಾಗರಖಂಡೆಪ
23 ಕ್ಕೆ ಕುಪ್ಪಟೂರ ಗೋಪಗಉಡ ಹುರುಳಿಯ ಹೊಚ್ಚೆಯ ತಂಮಗಉ
24 ಡ ನೇಜುಲಿಗೆಯ ಬಾಳಪ್ಪ ಹಿರಿಯಜಿಡುವಳಿಗೆ ಗಉಡರಯ್ಯ ····ಹಿ
25 ಟ್ಟ (?) ಬಿವಲ್ಲಿಯ ಚಿಕ್ಕಗಉಡ ಬಿಸುಡಗಉಡ ಚಿಕ್ಕಜಿಡುವಳಿಗೆಗೆ ಬೆಟ್ಟಿಯ
26 ಮೊತಿಯ ತಂಬಾಡಿಬೋವ ಕೇಸವದೇವ ಹಂಗೆಯ ಹಳಿಗಸಿವಗಉಂಡ
27 ಆಚಗಉಡ ಹರಿಯಪ ಹಳಿಗೆಗೆ ಸಿರಿವಂತಿಯ ಚಿಕ್ಕಂಣ ಕಉ
28 ರೆಯ ಬೊಂಮ್ಮಣ್ಣ ಸಿರಿವಂತಿ ಮುದ್ದಗಉಡ ಹಸುವಲತಿಯ ತಂಮ್ಮಗಉಡ
29 ಬಡಗಗೋವೆಯ ಬೊಂಮಗಉಡಅಯ ವರಳಿಗೆಗೆ ಹಿರಿಯರಲಗಉಡ
30 ಚಿಕ್ಕರಲಗಉಡ ಅಲವಳಿಯ ಸಂಪಗಉಡರ ಬುನಾಳಿಗ········
31 ಪ್ಪ ಹರುಊರ ಹಾಲಪ್ಪ ಹಸಿರಿಹಳಿ ಕಂಚಳಗಉಡ ಹಿರೂರ
32 ಪಾರಿಗಉಡ ಚೀಳೂರ ಮರಿಸಿಂಗ ಗಂಡಗುಲಹಳಿಗ ಮಾರಗಉಡಮುಂ
33 ಗಲೂರ ಬೀರಪ್ಪಹರಿಯಸಿಯ ಆದಮ್ಮ ················
34 ········ಬನವಸಿಯಲ್ಲಿ ಕೊಟ್ಟ·················
35 ········ವರುಷ ೧೪೯೦ ನೆಯ ಕೀಲಕಸಂವತ್ಸರ·············

(ಮುಂದೆ ಕಟ್ಟಡದಲ್ಲಿ ಸೇರಿದೆ)

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ಅದೇ ಬನವಾಸಿಯ ಮಧುಕೇಶ್ವರದೇವಾಲಯದ ರಂಗಮಂಟಪದಲ್ಲಿ 3ನೆಯ ಸಾಲಿನ 8ನೆಯ ಕಂಬದಲ್ಲಿ

1 ········ಭೂಮಂಡಳಾಚಾರ್ಯ್ಯರುಂ ಶಿವಸಮಯವಾರ್ದ್ಧಿ
2 ವರ್ದ್ಧನಪ್ರಭಾವರುಂ ಮದನ ಮದ ಗರ್ವ್ವಾಪಹರಣ ತ್ರಿಣೇತ್ರ
3 ········ಧರಣರುಂ ಅಂನದಾನ ಗೋದಾನ ಭೂದಾನ
4 ········ವಿನೋದರುಂ ಆಶ್ರಿತಜನಕಲ್ಪವ್ರಿಕ್ಷರುಂ
5 ········ಪವಿತ್ರೀಕ್ರುತಗಾತ್ರರುಂ ಕಾದಂಬರಾಜ್ಯ ಸಮುದ್ಧರಣ
6 ········ಚಕ್ರವರ್ತ್ತಿಗಳುಂ ಶ್ರೀ ಮಧುಕನಾಥದೇವರ ದಿ
7 ವ್ಯಶ್ರೀ ಪಾದಪದ್ಮಾರಾಧಕರುಮಪ್ಪ ಶ್ರೀ ಲಾಕುಳೇಶ್ವರ ದೇವಯ್ಯಗಳ ಕರಕಮ
8 ಲಜಾತ········ಚಿಕಿದೇವಯ್ಯಗಳ ಕಯ್ಯಲು ಶ್ರೀ ಮಧುಕನಾಥದೇವರಿ
9 ········ವನೂ ಆಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಯಿಯಾಗಿ ನಡಸುವಂತಾ
10 ಗಿ ಕೊಟ್ಟರು ಈ ಧರ್ಮ್ಮವನೂ ಅವನಾನೊಬ್ಬನು ಪಾಲಸಿದಾತನೂ ಗಂಗಾ
11 ತೀರದಲ್ಲಿ ಸಹಸ್ರಕಪಿಲೆಯನೂ ಚತುರ್ವ್ವೇದಿಯಹಂಥಾ ಬ್ರಾಹ್ಮರು
12 ಗಳಿಗೆ ಕೊಟ್ಟಾತನು ಯಿಾಧರ್ಮ್ಮವನೂ ಅವನೊಬ್ಬನು ಅಳುಪಿದಾತನು ಗಂ
13 ಗಾತೀರದಲಿ ಚತುರ್ವ್ವೇದಿಯಹಂಥಾ ಬ್ರಾಹ್ಮಣನನೂ ಸಹಸ್ರ ಕಪಿಲೆಯ
14 ನೂ ವಧಿಸಿದಾತನೂ ॥ ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತ ವಸುಂ
15 ಧರಾ । ಷಷ್ಟಿರ್ವ್ವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂ ಜಾಯತೇ ಕ್ರಮಿಃ । ದಾನ

16 ಪಾಲನಯೋರ್ಮ್ಮಧ್ಯೆ ದಾನಾಥ್ರೇಯೋನುಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗ್ಗ
17 ಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ ॥ ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮ್ಮ
18 ಸೇತುರ್ನ್ನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋ ಭವದ್ಭಿಃ ಸರ್ವ್ವಾನೇತಾ
19 ನ್ಭಾವಿನಃ ಪಾರ್ತ್ಥಿವೇನ್ದ್ರಾನ್ಭೂಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂ
20 ದ್ರಃ । ಪೊಂಬುಚ್ಚ ದೇವರಾಜಸ್ಯ ಕುಮಾರೇಣ ಮುರಾರಿಣಾ ಲಿ
21 ಖಿತಂ ಶಾಸನಮಿದಂ ಮಧುಕೇಶಸ್ಯ ಸಂನಿಧೌ ॥

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ಮಧುಕೇಶ್ವರ ದೇವಾಲಯದ ರಂಗಮಂಟಪದ 2ನೆಯ ಸಾಲಿನಲ್ಲಿ 7ನೆಯ ಕಂಬದಲ್ಲಿ

1 ಶ್ರೀ ನಮಸ್ತುಂಗ ಶಿರಃಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ
2 ತ್ರೈರೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ
3 ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚ ಮಹಾಶಬ್ದ ರಾಜಾಧಿರಾಜ ರಾಜಪ
4 ರಮೇಶ್ವರ ತುರುಷ್ಕರಾಯ ಶಿರಃಕಂದುಕ ಕ್ರೀಡಾವಿನೋದ ಮಗಧರಾ
5 ಯಮಾನ ಮರ್ದ್ದನ ಆಂಧ್ರರಾಯ ಗಂಧಸಿಂಧುರಪಂಚಾನನ ಮಾಳವ
6 ರಾಯ ಕಾಳೋರಗಜಾಳವೈನತೇಯ ಬರ್ಬ್ಬರರಾಯ ಕೀಚಕದುರ್ಬ್ಬಲೀಕರ
7 ಣ ಕೌಂತೇಯ ಹಂವಿಸಾರರಾಯಾಂಧಕಾರ ನಿರ್ಮ್ಮೂಲನಘರ್ಮ್ಮಕಿರಣ
8 ಗೂರ್ಜರರಾಯ ಭೂರ್ಜಪಾದ[ಪ]ಸ್ಫೂರ್ಜಿತಕಠೋರ ? ಕುಠಾರ ಚೋಳರಾಯ
9 ಹೇಳಾಪಹರಣ ಭಾಳಲೋಚನ ಚೇರರಾಯ ವೀರಕುಂಜರ ಚಾರುಕಂಠೀರ
10 ವ ಖರ್ಪ್ಪರರಾಯ ಸರ್ಪ್ಪರಾಜ ದರ್ಪ್ಪೋಚ್ಚಾಟನ ಶಕುಂತಾಧೀಶ್ವರ ಚೋಳರಾ
11 ಯ ಕಾಮಕೋಪಾಗ್ನಿನೇತ್ರ ಚತುಃಸಮುದ್ರ ಮುದ್ರಾಂಕಿತ ನಿಜಶಾಸನ ಪಾಕಶಾಸನ
12 ಪ್ರಮುಖದಿಗ್ದೇವರಾ[ಟ್]ಮಧ್ಯಮ ಲೋಕಪಾಲ ಶ್ರೀಮದ್ಬುಕ್ಕರಾಜಧರಾಧಿನಾಥ ತ
13 ನೂಭವ ಸ್ವಕರವಿನಿಹಿತ ಶಾರ್ದೂಲ ಮೃಗಮೃಗಯಾವಿನೋದನ ಶ್ರೀ ವೀರ
14 ಹರಿಹರೇಶ್ವರ ಹಸ್ತಿನಾ ಪುರಿಯಲ್ಲಿ ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ಪೃಥ್ವೀರಾ
15 ಜ್ಯಂಗೆಯ್ಯುತ್ತಿರಲು ॥ ತತ್ಪಾದ ಪದ್ಮೋಪಜೀವಿ ಶ್ರೀಮದ್ಗಉರೀಕುಚ ಕಲಶ
16 ಕುಂಕುಮಾಂಕಿತಲಸಿತ ವಕ್ಷಸ್ಥಲಚರಣ ಸರಸೀರುಹಲೋಲಂಬ ಮಾ
17 ನ ಮತ್ತ ಮಧುಕರ ಶೈವಾಗಮವಾರ್ದ್ಧಿವರ್ದ್ಧಿಷ್ಣು ಸುಧಾಕರಸ್ವಾಮಿಕಾರ್ಯ್ಯ
18 ಧುರಂಧರಾಂಜನೇಯ ದುರಮಾತ್ಯದುರ್ನಯ ದುಃಶ್ಯಾಸನ ನಿಃಶ್ಯೇಷೀಕೃತ
19 ಭೀಮಸೇನ ಅಪ್ರತಿಹತಶಕ್ತಿಧರ ಅತರ್ಕ್ಕಿತಪ್ರತಾಪ ರುಗ್ಯಜುಃಸಾಮಾಥರ್ವ್ವ
20 ವೇದವೇದಾಂಗ ಕೌಶಲ ಪಶ್ಚಿಮಪಾರಾವಾರಕಲಿತ ಗೋವಾನಗರ ವಿರಾಜಮಾ
21 ನ ಕುಬೇರಸಿಂಹಾಸನ ಕುಂತಲವಿಷಯ ರಮ್ಯಮಾನ ಗೋಮಂತಶಿಖರಿ ಸಂನಿ
22 ವೇಶ ವನವಾಸಿಪ್ರಮುಖ ಷೋಡಶಸಹಸ್ರಜನಪದೋಪೇತ ರಾಜ್ಯಗಿರಿಶಿಖರ ಸಿಂ
23 ಹ ಕಿಶೋರ

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ಅದೇ ದೇವಾಲಯದ ದಕ್ಷಿಣಕಡೆ 2ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′–3″ × 1′–9″

1 ಶ್ರೀ ನಮಸ್ತುಂಗ ಸಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈ
2 ಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ । ಸ್ವಸ್ತಿ
3 ಶ್ರೀಮನು ಮಹಾಮಂಡಳೇಶ್ವರ ಅರಿರಾಯ ವಿಭಾ
4 ಡ ಭಾಸೆಗೆತಪ್ಪುವ ರಾಯರ ಗಂಡ ಪೂರ್ವ್ವಪಶ್ಚಿ
5 ಮ ಸಮುದ್ರಾಧಿಪತಿ ಶ್ರೀ ವೀರಬುಕ್ಕರಾಯನು ಹಸ್ತಿ
6 ನಾವತೀ ಪುರದಲ್ಲಿ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂ ಗೆಯ

7 ಉತ್ತ್ರಬಿರೆ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಪ್ರ
8 ಧಾನಂ ಮಾಧವಾಂಕನು ಬನವಸಿಯ ಪಂನಿಥಾಸಿರಮನಾ
9 ಳುವ ಕಾಲದಲ್ಲಿ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಸಕವರುಷ ೧೨೯೦ ನೆ
10 ಯ ಕೀಲಕ ಸಂವತ್ಸರದ ವಯಿಸಾಖ ಬ ೩೦ ಸೋಮವಾರ ಸೂರ್ಯ್ಯ
11 ಗ್ರಹಣ ಸಂಕ್ರಾಂತಿ ವ್ಯೆತೀಪಾತ ಕೂಡಿದಂಥಾ ಪುಂಣ್ಯಕಾಲದಲು ಸ್ವ
12 ಸ್ತಿ ಸಮಧಿಗತ ಪಂಚಮಹಾಸಬ್ದ ಮಹಾಮಾಹೇಶ್ವರಂ ಶ್ರೀ ಬಂಕ
13 ನಾಥದೇವರ ದಿಬ್ಯಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕರುಮಪ್ಪ ಬಿಟ್ಟಿಕಲ್ಲಪ್ರಭು
14 ಸಿವದೇವಂಗಳ ಮಗ ನಾಗಪ್ಪನು ಬನವಸೆಯ ಮಧುಕನಾಥದೇವ
15 ರ ಸಮೀಪದಲ್ಲಿ ಶ್ರೀ ವೀರೇಸ್ವರ ದೇವರ ಪ್ರತಿಷ್ಠೆಯನೂ ಮಾಡಿ ಸ್ವಸ್ತಿ
16 ಶ್ರೀ ಜಯಂತೀಪುರವರಾಧೀಶ್ವರಂ ಶ್ರೀ ಮಧುಕನಾಥದೇವರ ದಿವ್ಯ
17 ಶ್ರೀ ಪಾದಪದ್ಮಾರಾಧಕರುಮಪ್ಪ ರಾಯರಾಜಗುರು ಭೂಮಂ
18 ಡಳಾಚಾರ್ಯ್ಯ ಸಿವಸಮಯವಾರ್ಧಿವರ್ಧನ ಶರಶ್ಚಂದ್ರಚಂದ್ರಿಕಾ ಪ್ರಭಾ
19 ವರುಂ ಮದನಮರ್ದನಪರ್ವತ ನಿವಾಸಿ ಪ್ರಮೋದರುಂ ಕಾದಂಬರಾಯ ಕುಳ
20 ಆಚಾರ್ಯ್ಯರುಮಪ್ಪ ಲಾಕುಳೇಶ್ವರದೇವವೊಡೆಯರ ಕುಮಾರ ಚಿಕ್ಕಿದೇವ
21 [ವೊ]ಡೆಯರ ಕಯ್ಯಲು ಆ ಬನವಸೆಯ ಎಂಟು ಹಿಟ್ಟು ಪಂಚಮಠದ ಸ
22 [ಮಕ್ಷ]ದಲು ಆ ವೀರೇಸ್ವರ ದೇವರಿಗೆ ಅಂಗರಂಗ ಭೋಗನನ್ದ ದೀವಿಗೆಗೆ

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ಕೊಲ್ಹಾಪುರದ ಪ್ರೊಫೆಸರ್ ಕುಂದಣಗಾರರು ಕಳುಹಿಸಿಕೊಟ್ಟ ತಾಮ್ರಶಾಸನ.

(ಮೂರು ಹಲಗೆಗಳು (ಉಂಗುರ ಸಹಿತ). ಸಿಂಹಮುದ್ರೆ)

ಪ್ರಮಾಣ 7′–8″ × 3′–6″

ಮಾಳವದೇಶದ ಅಕ್ಷರ—ಸಂಸ್ಕೃತಭಾಷೆ.

I. (*b*) 1 ಸ್ವಸ್ತಿ ವಸುಧಾಧಿಬಥಿ(ಪತಿ)ರಜ್ಗ ವಿದರ್ಭಾಶ್ಮಕ ವಿಜೇತಾಮಾಣಾಙ್ಕ ನೃಪತಿಃ
2 ಶ್ರೀ ಸಾತ್ಕನ್ತಧರಾನಃ(ಯಾಃ)ಪ್ರಈಸಿತಾ ಪ್ರಜಾಸು ಶಾನ್ತ್ಯಾ ವಿನಯೇನ ಸಾಧ(ಧು)ಷು
3 ದ್ವಿಷತ್ಸು ಶೌರ್ಯ್ಯೇಣ ನಯೇನ ರಾಜಸು ತ್ಯಾಗೇನ ಸರ್ವ್ವತ್ರ ಚ ಯಃ ಪ್ರ
4 ಕಾಶತೇ ಲೋಕಾನ್ತರಸ್ಥೋಪಿ ಗುಣೈರಿಹ ಸ್ಥಿತೈಃ ದೇವರಾಜಃ ಸುತ
5 ಸ್ತಸ್ಯ ದೇವರಾಜ ಇಳಾಶ್ರಿತಾತ್ (ತಃ) ಚಕಾರ (ರಾ) ಸಮಸಂಪತ್ತಿಂ ಧೀರತ್ವೇ ಯಸ್ವ
6 ತೋ ಜಯಾ(ಯ)ನ್ ಧರ್ಮ್ಮವ್ಯತೀತಂ ವಿನಯೇನ ಶೌರ್ಯ್ಯತ್ಯಾಗಾದಿನಾ ಸೂರಿಭಿ ರಪ್ರ
7 ಮೇಯಃ ಸತ್ಯಕ್ರಿಯಾಭಿಶ್ಚಲವಿಪ್ರಯುಕ್ತಂ ಶುದ್ಧಾಗುಣಾಸ್ತಸ್ಯ ಬಧುಃ ಪ್ರಕಾಶಾಃ
II. (*a*) 8 ತಸ್ಯಾಪಿ ಸೂನುರ್ನ್ನಪತೀನ್ವಿಜೇತಾ ಪ್ರತ್ನಾನ್ನವೀನೋಪಿ ಗುಣೈರ್ವ್ವಿಶುದ್ಧೈಃ
9 ಷಡ್ವರ್ಗ್ಗಶತ್ರೋರವಿಧೇಯಕಾರೀ ರಾಜಾ ಯತಸ್ತೇನ ಕಿಲಾವಿಧೇಯಃ
10 ಅಧೀತ ಮಾತ್ರದಾತ··········ಕೃತಪ್ರಣಯನ್ಯೈ ನ್ರ್ಯ
11 ಪೈಃ ಸ್ವಸಾತ್ಯದ್ಯಪಿ ಪ್ರಣೌತೀಯಂ ಪ್ರದಾತುಂ ಪ್ರಿಯಮನ್ಯಗೀಃ ಪೂರಿತಾಶೋಪಿ
12 ಸಚ್ಚಕ್ರಃ ಸದಾ··········ತೇನ ವಿಪ್ರಾ
13 ಯ··········ತತ್ವಜ್ಞಾನ ವಿ
14 ಪಶ್ಚಿತೇ ಭಾರ್ಗ್ಗವಸಗೋತ್ರಾಯ ಜಯದ್ವಿಟ್ಠಾಯೋಪವಿದ್ವರಸ್ಥಾನಾಭಿ
II. (*b*) 15 ಷಿಕ್ತಾಯ ಛನ್ದೋಗಾಯ ವಿಸದತ್ರಿವಿದ್ಯಾಯ ಚತುಃವೇದ ಪಣ್ಡಿತಾಯಾತಿಥ
16 ರ್ವ್ವಿನೆ(ಣೆ) ಬ್ರಾಹ್ಮಣಶತಾಮಧ್ಯೆಶದ್ಬಿೀದ ವಿನಯಾದ್ಯಷ್ಟಭರತವಾ
17 ಕ್ಯಾಏದಮಪ್ಪದ್ಧ್ವಮಾಸ ಪಿಣ್ತ್ರಾದ(ದಾ)ತ್ಮನಃ ಪ್ರಜಾ ಯಶೋಭಿವೃದ್ಧಯೇ ಮಹಾದೇವ
18 ಗಿರೇಃ ಪೂರ್ವತ ಅನೇಮರಿ ಚಾಲ ಕನ್ಚಕ ದುದ್ದಪಲ್ಲಿ ಸಹಿತಾ
19 ಪಾಣ್ಡರಙ್ಗಪಲ್ಲೀ ಪ್ರತಿಪ(ಪಾ)ದಿತೇ ತ್ಯಾತವ್ಯಮಾ(ನ್ನಾ)ಭಜಾತ್ಯಾಂ ಸಥಾತ್ರಾನನ್ಯಾಂ ಶ್ಚ
20 ರಾಜ್ಞೋ ಭೋಗಿಕಾಂಶ್ಚಾಜ್ಞಾಪಯತೀತಿ ವಿದಿತಮಸ್ತುವೋ ಯಾಗಿಧ್ಯಃ ದಾನಂ ಪರೇ
21 ಭ್ಯೋ ಗರೀಯ ಇತಿ ಮತ್ವಾ ನಕೇನಚಿದ್ಧಿ ಲೋಪಃ ಕರಣೀಯ ಇತಿ ಉಕ್ತಂಚ

III (*a*) 22 ಭಗವತಾ ಮನುನಾ ತ್ರೀಣ್ಯಂ ಹರತಿ ದಾನಾನಿಗಾವ··········
23 ···················ಷಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿ ಸ್ವರ್ಗೇ ಮೋ
24 ದತಿ ಭೂಮಿದಃ ಆಚ್ಛೇತ್ತಾ ಚಾನುಮನ್ತಾಚ ತಾನ್ಯೇವ ನರಖೇ ವಸೇತ್ ವೇದವ್ಯಾ
25 ಸೇನ ವ್ಯಾಸೇ ನಾಪ್ಯುಕ್ತಂ ಬಹುಭಿ ರ್ವಸುಧಾಭುಕ್ತಾ ರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃ
26 ಯಸ್ಯ ಯಸ್ಯ ಯದಾ ಭೂಮಿಸ್ತಸ್ಯ ತಸ್ಯ ತದಾಫಲಮಿತಿ ಪೂರ್ವದತ್ತಾಂ ದ್ವಿಜಾತಿಭ್ಯಃ
27 ಯತ್ನಾ ದ್ರಕ್ಷ ಯುಧಿಷ್ಠಿರ ಮಹೀಂ ಮಹೀಭುಜಾಂ ಶ್ರೇಷ್ಠ ದಾನಾಚ್ಛ್ರೇಯೋನು ಪಾಲನಮಿತಿ
28 ಲಖಿತಂ ಚೇದಂ ರಾಜ್ಯಕರ ವರಿಸೇ ಷೋಡಶೇ ಭಾದ್ರಪದೇ ಕಾರ್ತಿಕಸ್ಯ ಬ
29 ಹುಲ ಪಞ್ಚಮ್ಯಾಂ ರಾಜಾನುಜ್ಞಾತೇನ ದೇವದತ್ತೇನ ಪಣ್ಡರಾದ್ರೀಶೇನ

(ಮೇಲಿನ ಶಾಸನವನ್ನೇ ಪುನಃ ದೇವನಾಗರಾಕ್ಷರದಲ್ಲಿ ಈ ಕೆಳಗೆ ಬರೆದಿದೆ.)

I (*b*) 1 स्वस्ति वसुधाधिबाथि (पति) रङ्गविदर्भाश्मकविजेता माणाङ्कनृपतिः
2 श्रीसात्कुन्तधरानः (याः) प्रईसिता प्रजासु शान्त्या विनयेन साध (धु) षु
3 द्विषत्सु शौर्य्येण नयेन राजसु त्यागेन सर्वत्र च यः प्र
4 काशते लोकान्तरस्थोपि गुणैरिह स्थितैः देवराजः सुत
5 स्तस्य देवराज इळाश्रितात् (तः) चकार (रा) समसम्पत्तिं धीरत्वे यस्व
6 तोजया (य) न् छद्मव्यतीतं विनयेन शौर्य्यत्यागादिना सूरिभिरप्र
7 मेयः सत्यक्रियाभिश्छलविप्रयुक्तं शुद्धागुणास्तस्य बभुः प्रकाशाः
II (*a*) 8 तस्यापि सूनुर्नृपतीन्विजेता प्रत्नान्नवीनोपि गुणैर्विशुद्धैः
9 षड्वर्गशत्रोराविधेयकारी राजा यतस्तेन किलाविधेयः
10 अधीतमात्रदात . . . . कृतप्रणयनैर्नृ
11 पैः । स्वस्त्याद्यपि प्रणौतीयं प्रदातुं प्रियमस्यगीः । पूरिताशोपि
12 सच्चक्रः सदा . . . . तेन विप्रा
13 य . . . . तत्वज्ञानवि
14 पश्चिते भार्ग्गवसगोत्राय जयच्छिद्ठायेापविद्धरस्थानाभि
II (*b*) 15 षिक्ताय छन्दोगाय विसदत्रिविद्याय चतुः वेदपण्डितायातिध
16 र्मिने (णे) बाह्मणशतामधैशद्धिरिदविनयाद्यष्टभरतवा
17 क्याएदमष्टर्द्धमासपिण्डाद (दा) त्मनः प्रजायशोभिवृद्धये महादेव
18 गिरेः पूर्वत अनेवरि चाल कन्दक दुद्दपल्लिसहिता
19 पाण्डरङ्गपल्ली प्रतिप (पा) दितेत्यातन्वमा (म्ना) भिजात्यां सछात्रानन्यांश्च
20 राज्ञो भोगिकांश्चाज्ञापयतीति विदितमस्तु वो यागिभ्यः दानं परे
21 भ्यो गरीय इति मत्वा न केनचिद्धिलोपः करणीय इति उक्तश्च
III (*a*) 22 भगवता मनुना त्रीण्यं हरति दानानि गाव . . . .
23 . . . . षष्ठिवर्षसहस्राणि स्वर्गे मो
24 दति भूमिदः आच्छेत्ताचानुमन्ताच तान्येव नरखे वसेत् वेदव्या
25 सेन व्यासेनाप्युक्तं बहुभिर्वसुधा भुक्ता राजभिस्सगरादिभिः
26 यस्य यस्य यदा भूमिस्तस्यतस्य तदाफलमिति पूर्वदत्तां द्विजातिभ्यः
27 यत्नाद्रक्ष युधिष्ठिर महीं महीभुजां श्रेष्ठ दानाच्छ्रेयोनुपालनमिति

28 लिखितं चेदं राज्यकरवरिसे षोडशे भाद्रपदे कार्तिकस्य ब

29 हुलपञ्चम्यां राजानुज्ञातेन देवदत्तेन पण्डराद्रीशेन

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ಅದೇ ತಾಮ್ರಶಾಸನದ ಕಡೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗದಲ್ಲಿ

ಹಳಗನ್ನಡ ಅಕ್ಷರ ಮತ್ತು ಭಾಷೆ

1 ಕನ್ನವಾಡ ಗಂಗವಾಡ ಬಳೆಯವಾಡ ರೆರ್ನಾಡಾಳ

2 ಸಿಯುಳಾಟಿ ಸಾಮಿ ಸರ್ಬರಸ ಕೊಟೋರ್ ಶಿನ್ತರ್ಗೆಅ ಶೆಂ

3 ಬಾಜ ಗೆಯೋದಂ

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED ACCORDING TO DYNASTIES AND DATES.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number of the Report	Inscription number	Date	Ruler
			1. KADAMBAS.
50	1	Circa 258 A. D.	Mayûraśarman
148	73	S' 1139 Dhâtṛi Vai Śu. 10 Bu (April 27, A. D. 1216).	Kâvadêvarasa
			2. EARLY RASHTRAKUTA.
197	117	Circa 516 A. D.	Avidhêya
			3. RASHTRAKUTA—(proper).
209	118	Circa 820	Sarbarasa (Amôghavarsha I.)
150	78	S' 886 Raktâkshi Push. ba 2, Friday with Uttarâyaṇa Sankrânti (Friday 23rd December A. D. 964).	Akâlavarsha-Kaṉṉaradêva
152	79	The date probably the same as that of the above.	

Summary of contents

Records the construction of a tank by Mayûraśarman. The contemporary kings defeated by the ruler are stated to be Traikûṭa, Abhîra, Pallava, Pâriyâtrika, Sakasthâna, Saindaka, Punâṭa and Mokari. The geographical and other details connected with the above and the data for determining the date of the inscription are discussed in detail in the notes under the record.

Describes a battle at Parige which took place during the invasion of Bâḷeyamakke and Sôde by *Kadamba-Chakravarti* Kâvadêvarasa accompanied by Kêśavadêva and Bommeya. A warrior named Masaṇa, servant of Biṭṭeya Hebbâruva is stated to have fought and died in the battle.

Registers a gift by king Avidhêya of 5 villages Pâṇḍurangapalli (Pandharpur), Anevari, Châla, Kandaka, and Duddapalli situated to the east of the Mahadêva mountain (?) to a Brahman named Jayad-Viṭṭha of Bhârgava-gôtra. Avidhêya is stated to be son of Dêvarâja and grand-son of Mâṇânka who is described as the lord of Sâtkuntadharâ (Sâtpura region ?) and the conqueror of the kingdoms of Anga (?), Vidarbha and Aśmaka. The writer is named Dêvadatta, lord of Paṇḍara, and the date of the grant is given as the 16th year of the reign, named Bhâdrapada on the 5th day of the dark half of Kârtika.

The date of the grant as determined by its paleography and its connection with the Untikavaṭika grant of the early Râshṭrakûṭa king Abhimanyu and the Khariar plates of Sudêvarâja, the Râyapûr plates of Sudêvarâja and the Arang plates of Jayarâja are discussed in the notes under the epigraph.

Confirms the grant of Avidhêya by Sarbarasa who is described as the lord of Kannavâḍa, Gangavâḍa, Baḷeyavâḍa, Rernâḍâḷa, and Siyaḷâra. The engraver of the grant is named Sembâja of Sintarge (Sindagi in the Bijapûr District).

This registers the gift of some money and the construction of a well by Kôṭeyamma lord of Gôsahasra : Bappavva is named as the ruler of Banavasi 12000 province and Biṭṭiga as nâḷgâvuṇḍa of the division named Jiḍḍûr-eḷpattu including Baḷḷigâme (Belgâmi).

Gives the names of the relations of Kôṭeyamma-Gôsâsi.

Page number of the Report	Inscription number	Date	Ruler
			4. GANGA.
104	37	..	Duggamâra .. ..
105	38	..	Bijayita .. ..
111	45	..	Nîtivârgga Kongu (ṇivarma)
			5. NOLAMBA.
103	36	..	Noḷambarasa .. ..
			6. CHALUKYAS OF KALYANI.
117	53	S' 941 Siddhârthi Sam. Uttarâyana-Sankrânti (December 24, 1019 A.D.)	Jayasimhadêva .. ..
131	65(1)	S' 947 Krôdhana sam. Śrâv. śu 5 Âdi. (12th July 1024 Sunday?).	Jagadêkamalla .. ..
121	55	S' 989 Plavanga sam. Vaiś. śu 3 Bri. (15th April 1067, Thursday).	[Bhuvanaikama] lla (Sômêśvara).
122	56	Parîdhâvi sam. Uttarâyaṇa Sankrânti (24th December 1072, Monday).	Bhuvanaikamalla .. ..
118	54	Chlukya Vikrama Varisha 5 Raudri sam. Mâgha śu 10 Sô (January 23, 1081, Saturday : weekday irregular).	Tribhuvanamalla. (Vikramâditya VI.)
131	65(2)	Châlukya Vikrama varsha 6 Durmati sam. Pushya ba. 5 Sunday (23rd December 1081 Thursday. Weekday is wrong.)	Tribhuvanamalla .. .. (Vikramâditya VI.)

Summary of contents

Fragmentary: (Duggamâra was a son of the Ganga king Śrîpurusha circa 726-776 A.D).

States that Śrî Bijayita set up the image of Bhagavati at Mariyase (Marase in Mysore Taluk) and registers a gift for the same. This Bijayita may be the same as Prince Vijayâditya, brother of Sivamâra II.

Fragmentary: The usual title, lord of Nandagiri, is given to the king.

Registers a gift to Maḍuvabarasa and some Brahmans by the king. The usual titles samadhigata-panchamahâ-śabda and Pallava—(kula-tilaka ?) are applied to him.

Kundamarasa is mentioned as governor of Banavasi 12000 and Sântaḷige 1000 provinces. A grant for Mahâdêva temple at Banniyûr (Bannûr, Shikârpûr Taluk) by Biyaḷa is recorded.

Jagadêkamalla is given the usual titles Samasta-bhuvanâśraya, etc., and his place of residence is stated to be Moḷiganûr. The king is stated to have given some land and shops (*maliges*) and a flower-garden to Śivaśakti-paṇḍita at the instance of Kunda-râj̣a for food offerings, etc., to God Kalidêvêśvara (same as Kallêśvara in Belgâmi).

Registers a gift of land by the mahâj̣anas of Banniyûr for a Vishṇu temple set up by Kappayya-bhaṭṭôpâdhyâya of Râj̣aḷi and also for a matt (?) in Îsavur (Isur).

Full of lacunæ. Registers a gift of land by Êchirâj̣a, mahâmaṇḍalêśvara and mahâprachaṇḍa-daṇḍanâyaka, etc., and Bhaṭṭimayya and Appaj̣îya for some temple in Bannivura (Bannür).

Daṇḍanâyaka Tambarasa, a subordinate of the king's younger brother Jayasimha (with titles) is stated to be governor of Banavasi 12000 and Sântaḷige 1000 provinces. The record registers a gift of land to the extent of one guṇigana-mattar for Sômêśvara temple set up in Bannivur by Kappayyabhaṭṭôpâdhyâya, made by the mahâj̣anas of Bannivur.

Contains numerous verses in Kannaḍa in praise of the king and of his younger brother Jayasimha .Mahâpradhâni hiri-sandhi-vigrahi Tambarasa is stated to be the governor of Sântaḷige 1000, Maṇḍali 2000, Jiḍḍuḷige 70, Nagarakaṇḍa 70, Eḍenâḍ 70 and Mûgunda 12. Registers the gift of some land by Tambarasa to Rudraśaktipaṇḍita, disciple of Śivaśakti for the temple of Kalidêvêśvara.

Page number of the Report	Inscription number	Date	Ruler
			7. KALACHURYAS.
152	80	Khara Sam. Chai. ba. 11. (April 2nd 1171 A. D.)	Râya Murâri Sôvidêvarasa ..
153	81	..	Do .. ..
			8. HOYSALAS.
73	12	S' 984 Śubhakrit Sam. (1062 A. D.)	Vinayâditya .. ..
77	15	..	Tribhuvanamalla Talakâḍugoṇḍa Vîra Ganga Hoysaṇadêvaru (Vishṇuvardhana ?)
108	41	....	..
74	14	S' 1157 Manmatha sam. Phâl. śu. 3 Sô (Monday 11th February A. D. 1236.)	..
78	16	S'ârvari sam. Mâr. ba 10 Âdi. (November 25, A. D. 1179?) ..	Vîraballâḷa (II) .. ..
109	42	..	Vîraballâḷa .. ..
126	58	16th regnal year ; Kshaya sam. Bhâdra. ba. 11 Bri. (Thursday 31st August 1206 A.D.?)	Vîraballâḷa. .. ..
115	51	S' 1120 Kâḷayukta sam. Bhâdr. ba 5 Śani (Saturday 22nd August 1198 A. D.)	Vîraballâḷa. (II) ..
112	47	Krôdhi sam. Mêsha (March-April 1304 A. D.?)	(Ballâḷa III?) .. ..

Summary of contents

Vîragal recording the death of a warior in the village Beḷâgi.

Vîragal recording the death of some one during an attack of the village Togarasi. (Full of lacunæ.)

States that Nṛipakâma Voysaḷa's son Vineyâditya Voysaḷa called also **Rakkasa** Voysaḷa was ruler of Gangavâḍi and had Dôrasamudra as his place of residence. Registers the construction of a sluice for the tank at Dōrasamudra by the king and the grant of *bittuvaṭṭa* by him for the same.

Vîragal: Describes the siege of Tâgarti fort by one Mudda and its defence by the Hoysaḷa warrior Châyayanâyaka. The inscription is incomplete.

Records the death of the Jaina priest Vardhamâna disciple of Vâdirâja and a guide of the Hoysala kings (*Hoysaḷakârâliyadalu agragaṇyaru*). The deceased is said to be of Draviḷa-sangha and Arungaḷânvaya and Nandigaṇa and a spiritual descendant of Sântimuni. A monument is said to have been set up in his memory by his *sadharma* (colleague) Kamaladêva.

Records the death of the Jaina guru Sakalachandra of Mûlasangha, Koṇḍakundânvaya, Dêsiya-gaṇa, disciple of Bâhubali and Arhaṇandi and a co-disciple of Vîraṇandi in the villlage Biḷichâ of Pâṇḍya-dêśa. The *Bhavya-nagarangaḷ* (Jaina merchants) of Dôrasamudra are said to have set up a monument in memory of the departed saint.

Vîrgal describing the exploits and death of Rêśaṇa of the village Hengûsinûr in a battle at Ānandare.

Records the death of Vîrapadêvaru of Malevûr in a cattle-raid and the death as *sati* of his wife.

Records the death of a Jaina woman named Jakauve, disciple of Kamalasêna, by the rite of *samâdhi*.

Records the construction of a tank and temple and the granting of an endowment for the temple by Kâṭûra and others during the rule of mahâpradhâna sarvâdhikâri hiriyadaṇṇâyaka Gauḍayya.

Registers the grant of some land to god Allâḷa of Kâttupura by Allâḷadêva, Vimaiya, Nâraṇa and Gauṇḍaya, sons of Perumâḷa-dêva, mahâprabhu of Kolkaṇa.

Page number of the Report	Inscription number	Date	Ruler
			8. HOYSALAS—*contd.*
128	62	9th regnal year ; Siddhârthi sam. Âshâḍha śu. Vyatîpâta Sankrânti (June 28, A. D. 1319 ? Date irregular).	Vîraballâḷa .. ..
			9. YADAVAS.
142	69	S' 1198 Dhâtṛi sam. Vaiś. vadi 11 Sô. (Monday 11th May 1276 A. D.)	(Râmachandra) .. ..
124	57	25th regnal year Vijaya sam. Mâgha ba. 13 Sô. (Monday 25th January, 1294 A. D.)	(Râma) chandra .. ..
			10. MISCELLANEOUS : EARLY DYNASTIES—(Previous to 14th Century A. D.)
144	70	Chalukya Vikrama varsha.. Śaka varsha 10 Vikrama sam., Vaiśâkha Puṇṇume Brihavâra vyatîpâta. (April 21, A. D. 1160 Thursday.)	Mahâmanḍalêśvara Ekkalarasa (of Ganga family).
146	72	S' 1175 Pramâdi sam. Mâgha śu 10 Bri. (January 29, 1254 A. D. Thursday.)	Mahâmaṇḍalêsvara Bîradêvarasa, Śântara Dynasty.
172	91	(13th century?)	Bhujabalachakravarti mahâsâmantâdhipâti Vîradêva's son Mâyidêva.
			11. VIJAYANAGAR.
159	90	S' 1268 Vyaya sam. Mâgha ba. 30 Sunday : Satabhishak nakshatra ; Siddhayôga : Nâga karaṇa, sun in Kumbha, solar eclipse day (Sunday 11th February, 1347 A. D.)	Harihara I's younger brother-Prince Mârapa.

arranged according to Dynasties and Dates.

Summary of contents

Records the grant or remission of customs dues made for services in Hiriya Basadi in Baḷḷigrâme (Belgâme) with Padma-nandi-guru as its trustee during the rule of the Nâgarakhaṇḍa and Jidduḷige 70 provinces by mahâpradhâna sênâdhipati Malliyaṇa-daṇḍanâyaka.

Gives the full titles of the Yâdava kings.

Records the appointment of Vaidya Dâsaṇṇa as *Heggaḍe* of Bhêruṇḍasvâmi temple in Baḷḷigâve and the grant of 2 mattars of land situated in Prathamasênabasadiya-bayal for the said office.

Ekkalarasa is stated to be the ruler of Jiḍuvali and Yeḍenâḍ. No overlord named. A *heggaḍe* and *heggaḍiti* are recorded to have made some grant for a Siva temple in the village Âsare with Jnânarâśipaṇḍita, as its trustee.

Describes the expedition of Bîradêvarasa (titles given) to defeat Îḍusâvanta of Bidirur and the exploits and death of a warrior named Mâḷiga of the village Kuppagaḍḍe.

Vîragal inscription. Full of lacunæ.

Contains after some fine verses on Gaṇêśa, Siva and Varâha the praise of Sangama and his sons Harihara, Sangama, Bukka and Mârapa (omitting Mudda) and Hastinanagari, capital of Harihara I. Mârapa is described as governing the western kingdom with Chndragupti (Chandragutti) on Gômantaśaila as capital. The titles usually applied to Vijayanagar kings are given to the prince. His conquest of the Kadamba king and the visit paid to the sacred place on the west coast named Gôkarṇa are next described. The village Heddase re-named Sangamapuri was given away by him to

Page number of the Report	Inscription number	Date	Ruler
110	43	Sâlivâhana śaka 1273 Śrîmukha sam. Bhâdra. ba. 12. (Date irregular ; S' 1273 or A. D. 1351 is Khara and not Śrîmukha.)	Bukkaṇṇ Oḍeyar.
150	77	..	Bukkaṇṇoḍeyar .. ..
190	113	S' 1290 Kîlaka. (1368 A. D.)	Vîra Bukkarâya .. ..
192	114	..	..
195	116	S' 1290 Kîlaka sam. Vaiś ba. 30 Monday, Sankrânti, etc. (May 17, 1368 A. D. Wednesday and not Monday).	Vîra Bukkarâya .. ..
193	115	..	Hariharêśvara .. ..
80	18	S' 1313 Śrîmukha sam. Chaitra śu 5 (Śrîmukha is S' 1315 ; details of date would correspond to 18th March, 1393 A. D., Date irregular); Chitrabhânu (1402 A. D.)	Harihara (II) .. ..
101	33	Mârgaśira śu 15 lunar eclipse. No year named.	Kṛishṇarâjayya .. .
189	112	..	Kṛishṇarâya .. ..

Summary of contents

Brahmans well-versed in vedas and sastras who had migrated from Ândhradêśa. His minister Mâdhava, disciple of Kriyâśakti and author of a work consisting of the essence of Śaivâgama (Tâtparyadîpika ?) is next described. By his orders his subordinate named Bollurâja is stated to have got the present charter issued in consultation with the mahâjanas of Elase and Kuppagaḍḍe in Banavasi province in Kuntaladêśa. Boundaries of the village are next given.

Mahârâjâdhirâja Râjaparamêśvara Bukkaṇṇ Oḍeyar is stated to be ruling the earth. Inscription incomplete.

Registers a grant for god Narasimha by Duggaṇanâyaka. Full of lacunæ.

Records the repairs made to the temple of Gôpînâtha by Aubhalanâtha, son of Chauṇḍarasa of Nandavara for the merit of his master Mâdhavânka (*s. a.* Mâdhavamantri), governor of Banavase and the gift of some land bestowed for the same by the mahâjanas and gauḍaprajegaḷ of the 18 kampaṇas of Gutti (Chandragutti) at his instance.

Gives the praise of Lâkuḷêśvaradêvayya and his disciple Chikidêvayya and registers the gift of some land to the above priest for services in Madhukanâtha temple. Record incomplete in the beginning and middle.

Murâri, son of Pombuchcha Dêvarâja is named as the writer of the grant in the presence of Madhukêśvara (god) in Banavase.

Both Bukka and his minister mahâpradhâna Mâdhavânka, governor of Banavase are referred to in the record. A grant is registered by Nâgappa, son of Śivadêva, chief of Raṭṭakal for the god Vîrêśvara set up by him near the god Madhukêśvara at Banavase to Chikkidêva Voḍeyar, son of Lâkuḷêśvara-dêva Voḍeyar, in the presence of the eight *hiṭṭus* (?) and five matts of Banavase. Inscription incomplete.

Inscription incomplete: only the titles of the king are given as also those of a subordinate of his not named.

Gives the history of Kûduvaḷḷi agrahâra presented to Śringêri Matt by Harihara-mahârâyaru during the regime of the gurus, Purushôttama Bhârati and Râmachandra Bhârati, etc.

Registers the gift of the village Krishṇâpura by Dêvayya to Tippambhaṭṭa.

Registers the gift of the village Agale-Hulekere by Timmaṇanâyaka (chief of Harati ?) for the merit of the king to defray the expenses of illumination in some temple not named.

Page number of the Report	Inscription number	Date	Ruler
			11. VIJAYANAGAR.—*concld.*
99	32	S’ 1460 Virôdhi sam. Bhâdrapada śu 13 (Date irregular ; S’ 1460 is Viḷambi : Virôdhi is Ś 1451 and the details of the date would then correspond to August 17, 1529 A.D.)	Achyutarâya .. ..
95	24	S’ 1459 Viḷambi sam. Kâr. ba. 1 (7th November 1538 taking Viḷambi as S’ 1460).	Achyutarâya .. ..
66	9	S’ 1491 Śukla sam. Śrâv. śu 11 (24th July 1569 A. D.)	Sadâśivarâya .. ..
97	28	S’ 1573 Khara sam. Chai. śu 1 (12th March, 1651 A. D.)	Venkaṭapatidêva .. ..
			12. MADDAGIRI CHIEFS.
188	111	Vijaya sam. Jyêsh. (śu 10 May 29 A. D. 1593 ?)	Mummaḍi Chikapagauḍa ..
178	95	S’ 1474 Parîdhâvi sam. Kâr. śu 8 (October 25, A. D. 1552).	Mummaḍi Chikapagauḍaraya.
182	99	Parîdhâvi sam. Mâgha ba 11 (February 9, A. D. 1553 ?)	Mahânâḍaprabhu Bijjavarada Mummaḍi Chikapagauḍaraya
179	96	Pingaḷa sam. Kârtika (November, 1557 A. D.?).	Chikapagauḍa. .. ..
			13. BELUR CHIEFS.
72	11	Kâḷayukta sam. Chai. śu 1 (20th March 1558?).	Venkaṭâdri Nâyaka ..
66	9	S’ 1491 Śukla sam. Śrâv. śu 11 (24th July 1569).	Venkaṭâdri Nâyaka, son of EṛaKṛishṇapanâyaka.
			14. KELADI NAYKAS.
158	89	S’ 1554 Prajôtpatti sam. Âshâ. ba. 3 (6th July, 1631 A. D.)	Vîrabhadranâyaka .. ..

arranged according to Dynasties and Dates.

Summary of contents

Registers the gift of the village Sivayanahaḷḷi in Kôḷâḷa-sime belonging to Bêlûr-châvaḍi to Timmapagauḍa as *daṇḍige umbaḷi.* The village is said to have been previously conferred on Râmaya Oḍera Ayyanavaru by the king.

Records the construction of a *mantapa* by Soṇyappa during the reign.

See under Bêlûr chiefs.

Registers the gift of a village in Vaḍigehaḷḷi-sthala to a Vîraśaiva priest by Immaḍi Baichagauḍa, son of Bairegauḍa, chief of Âvati-nâḍ.

Records the construction of the fort at Koḍagadâla.

Registers the grant of customs dues for services in the temple of Ranganâtha made by Kenchayanâyaka of Bijavara for the merit of the chief Mummaḍi Chikapagauḍaraya.

Registers the gift of *nettarukoḍige-mânya* made by the chief to Kogagauḍa.

Records an act of charity (not named) made by Hiriyamma, wife of the chief.

Records some gift of land as *hulkoḍage* by Pâpatimmaya Nâyaka, agent of the king.

Registers the gift of the village Daṇâyakanahaḷḷi for services in the Kêśava temple at Bêlûr by Venkaṭamma, son of PâpaTimmanâyaka, a subordinate of the chief. Titles of Bêlûr-chiefs are given here as also some verses in Sanskrit in praise of God Kêśava.

Records a gift of lands made to a Brahman named Tirumala-bhaṭṭa after acquiring the said lands by exchange.

Page number of the Report	Inscription number	Date	Ruler
			15. HARATI CHIEFS.
189	112	..	Timmaṇṇa Nâyaka
187	109	Manmatha sam. Kârtika ba. 9. (15th November, 1595?)	Mahânâyaka Rangapayya of Harati?).
			16. HULLAHALLI CHIEFS.
113	48	S' 1556 Bhâva sam. Mârgaśira śu 10 (20th November, 1634).	Basavarâjoḍeyar
			17. BILIGI CHIEFS.
173	92	S' 1589 Parâbhava sam. Phâl. śu. 3 (February 15, 1667 A. D.)	Śivappanâyaka
			18. CHITALDRUG CHIEFS.
63	7	S' 1595 Pramâdîcha sam. Śrâv. śu 5 Sô (7th July, 1673 A. D. Monday.)	Kâmagêṭi Komâra-Medekêri-nâyaka.
			19. AVATI NAD PRABHUS.
97	28	S' 1573 Khara sam. Chai śu 1 (12th March, 1651. A. D.)	Immaḍi Baichegauḍa, son of Bairegauḍa.
			20. SUGATUR CHIEFS.
102	35	Plava sam. Bhâdr. śu 7 Gu. (1601 A. D.?).	Suguṭûra Mummaḍi Chika-Râya Nanjapagauḍaru.
99	31	Plavanga sam. Mâgha śu. 15 Sô. A. D. 1608 ?.	Sugaṭur Chikarâya Nanjapa-gauḍa.

arranged according to Dynasties and Dates.

Summary of contents

See under Vijayanagar kings.

Registers the gift of some land in Lakshmîpura to Doḍêri Aubhaḷagauḍa, by Bhîmapaya, agent of Mahânâyaka Rangapaya.

Registers some gift by the chief to god Allâḷanâtha (of Hullahaḷḷi).

Registers a grant of land in the village Heggârahaḷḷi-sthala to a Vîraśaiva priest Sômappadêvaru, made by the chief. At the end of the record comes the signature Sadâśiva.

Records the appointment of Lôvidâsa of Kunchaṭiga community for the duties of *dâsavûḷiga* in Gôpalasvâmi temple of the village Pomboḷal (Hoḷalkeṛe).

See under Vijayanagar kings.

Records the gift of some land as *nettaru-koḍage* to Bâlaya son of Mâdaya. No date given. But an inscription of Mummaḍi Chikarâya Nanjapagauḍa of Sugaṭûr is assigned to 1602 A.D. (E.C. IX Translations, P. 94 Hoskote 59). Hence No. 35 may be assigned to 1608 A.D. and No. 31 to 1601 A.D.

Records the remission of *êru-gâṇike* made to priests Râya-voḍeya of Beṭṭadahâḷu and Ettinavoḍeyadêvaru by the chief.

Page number of the Report	Inscription number	Date	Ruler
			21. Kalale Chiefs.
110	44	S' 1676 Îśvara sam. Mâgha śu 5 Kali 4878. (Date irregular : Îśvara is S' 1679 or Kali 4858 or 1757 A. D. and the date would correspond to February 12, A. D. 1758).	Nanjarâjaiya son of Vîrarâjaiya.
			23. Bijapur Sultans.
86	19	1104 A. H. 15th Râbi. (December 14, 1692 A. D.)	Darga Kuli Khân
88	20	4th Shawwal ; 11th regnal year (May 29, 1693?).	Tahir Mahammad Khân, Officer.
			24. Mughal Emperors.
89	21	1127 A. H. (A. D. 1714-5)	Emperor Farukh Siyar. Officer : Mutahawwar Khan Qadri.
91	22	11th regnal year : 15th Râbi. (A. D. 1729-30?).	Emperor Mahammad Shah. Officer : Ali Beg Khân.
93	23	1168 A. H. (Date of seal) 26th Shaban 1167 A. H. (Date of grant) (June 18, A. D. 1754.)	Emperor ; Alamghir II : Officer : Nûr Khân.
			22. Mysore Kings.
176	94	Śrîmukha sam. Vaiś. śu 5. (5th May 1813 A. D.)	Kṛishṇarâja Oḍeyar III
145	71	S' 1742 Îśvara sam. Kârtika ba. 30 (Date irregular : S' 1742 is not Îśvara. The nearest Îśvara is A. D. 1817 and the date would then coincide with Dec. 8, 1817).	Kṛishṇaraja Oḍeyâr III

APPENDIX "A"

Statement showing ancient monuments in the State inspected by the Revenue Sub-Division Officers.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
			BANGALORE DISTRICT.					
1	Devanahalli	Devanahalli	Fort	1928–29	Rev.Sub-Division Officer, Doddaballapur Sub-Dn.	30–10–28	24–11–28	
2	Do	Do	Birth place of Tippu Sultan	Do	Do	31–10–28	Do	
3	Closepet	Closepet Town	Close Memorial Pillar	Do	Rev.Sub-Division Officer, Closepet Sub-Dn.	7–6–29	13–7–29	
4	Channapatna	Channapatna	Thimmapparaj Urs' Mansion	Do	Do	28–6–29	Do	
			KOLAR DISTRICT.					
5	Chikballapur	Nandi Hill	Tippu's Lodge	Do	Revenue Sub-Dn. Officer.	16–4–29	28–5–29	
6	Do	Do	Yoganandisvara temple	Do	Do	26–4–29	14–6–29	
7	Do	Nandi	Bhoga Nandisvara temple	Do	Do	27–4–29	14–6–29	
			HASSAN DISTRICT.					
8	Hassan	Harnahalli	Somesvara temple	Do	Revenue Sub-Dn. Officer, Hole-Narsipur Sub-Dn.	26–4–29	4–6–29	
9	Do	Do	Kesavadevaru temple	Do	Do	Do	Do	
10	Arsikere	Arsikere	Isvara temple	Do	Do	19–5–29	4–6–29	
11	Hassan	Doddagaddavalli	Lakshmidevi temple	Do	Sub-Dn. Officer, Hassan.	26–6–29	11–7–29	
			KADUR DISTRICT.					
12	Tarikere	Amritapura	Amritesvara temple	Do	Sub-Dn. Officer, Tarikere.	27–9–28	9–10–28	
13	Sringeri	Sringeri	Vidyasankara temple	Do	Do	3–10–28	1–11–28	
14	Kadur	Devanur	Lakshmikanta temple and Lakshmisa monument.	Do	Do	29–5–29	17–6–29	
15	Tarikere	Somapura	Somesvara temple	Do	Do	18–6–29	Do	
			CHITALDRUG DISTRICT.					
16	Harihar	Harihar	Hariharesvara temple	Do	Revenue Sub-Dn. Officer, Davangere	13–5–29	27–5–29	

N.B.—The foregoing statement is compiled from the reports sent to this department by the Revenue authorities. In March 1929 by virtue of G. O. No. D. 9092-9104—Uni. 349-27-9, dated the 4th March 1929, the Consulting Architect with the Government of Mysore was entrusted with the duties of looking after the ancient monuments in the State, some important powers being reserved to the Archæological Department.

APPENDIX B.

List of photographs taken during the year 1928-29.

Serial No.	Size	Description	View	Village	District
1	6½"×4¾"	Kesava temple	Image of Kesava	Angadi	Kadur
2	Do		View of three ruined temples	Do	Do
3	Do	Vasantika temple	South East view	Do	Do
4	Do	Subrahmanya temple,	Figure of Kesava	Gonibid Agrahar	Do
5	Do	Markandeya temple	South East view	Khandya	Do
6	Do	Narasimha figure in the forest		Do	Do
7	Do	Bettesvara temple	South view	Agraharabelguli	Hassan
8	Do	Do	South West view	Do	Do
9	Do	Do	Figure of Bhairava	Do	Do
10	Do	Do	Figure of Durga	Do	Do
11	Do	Panchakuta Basti	Manastambha	Humcha	Shimoga
12	Do	Do	Front view	Do	Do
13	Do	Basti near the Matt	North East view	Do	Do
14	Do	Do	North Weat view	Do	Do
15	Do	Basti	Front view	Melige	Do
16	Do	Do	Manastambha	Do	Do
17	Do	Monuments on the hill	General view	Chitaldrug	Chitaldrug
18	Do	Court yard	In front of Ekanathesvari temple	Do	Do
19	Do	Hidimbesvara temple	Front view	Do	Do
20	Do	Sampige Siddesvara temple	View from the tower	Do	Do
21	Do	Do	Basava shrine in the side	Do	Do
22	Do	Do	Front Upparige	Do	Do
23	Do	Do	Front view of cave shrine	Do	Do
24	Do	Do	Figure of Sula Brahma	Do	Do
25	Do	Gopalakrishnaswamy temple	Figure of Gopalakrishna	Do	Do
26	Do	Phalgunesvara temple	South west view	Do	Do

Excavation photographs.

Serial No.	Size	Description	View	Village	District
1	12"×10"	Excavation 37	Old and new, from North East above the hill	Chandravalli	Chitradurga
2	10"×8"	Do	Do	Do	Do
3	6½"×4¾"	Do	South corner of the stone foundation	Do	Do
4	Do	Do	From south east above the hill	Do	Do
5	Do	Do	Tiger seal	Do	Do
6	Do	Do	Hoysala crest	Do	Do
7	Do	Do	Three female figures	Do	Do
8–14	Do	Do 26	Trench	Do	Do
15–17	Do	Do 11	Stone drain	Do	Do
18–19	Do	Do 20	From West	Do	Do
20–21	Do	Do 15	Pottery appearing and pottery and brick pavement.	Do	Do
22	Do	Do 5	Dolmen	Do	Do
23	Do	Do 6	Do	Do	Do
24	Do	Do 17	Stone foundation on central rocks	Do	Do

List of drawings prepared during 1928-29.

1. Excavation drawings : 25.
2. Survey Map of Chandravalli Site.
3. Evolution of the Kannada Alphabet-chart.
4. Ground plan of Anantapadmanabha temple at Budnur.
5. Ground plan of Bettesvara temple at Belguli.

APPENDIX C.

Statement showing the amount spent for the repairs and maintenance of the Ancient Monuments in the State during the year 1928-29.

Seial No.	Taluk	Place	Name of Institution	Nature of repairs	Amount sanctioned			Amount spent		
					Rs.	a.	p.	Rs.	a	p.
1	Kolar ..	Fort, Kolar ..	Kolaramma temple ..	....	....			....		
2	Chikballapur ..	Nandi ..	Nandisvara temple ..	....	676	0	0	654	0	0
3	Bowringpet ..	Budikote ..	Budikote hill (Hyder Ali's birth place).	Improvement	134	0	0	134	0	0
4	Mulbagal ..	Mulbagal ..	Hydervali Darga ..	....	266 435	0 0	0 0	266 253	0 0	0 0
5	Goribidanur ..	Hiribidnur ..	Hussan Shah Darga ..	Improvement to approach road.	112	0	0	....		
6	Chintamani ..	Alamgiri ..	Sri Venkataramana temple.	....	570	0	0	570	0	0
7	Tumkur ..	Devarayana Durga.	Lakshminarasimha-swami temple.	Repairs	222	0	0	142	8	0
8	Sira ..	Sira ..	Mallik Rahiman Darga	Repairs	1,800	0	0	630	0	0
9	Madhugiri ..	Madhugiri ..	Malleswara temple ..	Repairs	385	0	0	125	6	0
10	Do ..	Do ..	Do							
11	Do ..	Do ..	Venkataramanaswami temple.	Putting kalasas	1,320	0	0	1,100	4	0
12	T.-Narasipur ..	Somanathapur	Sri Kesavaswami temple.	Pay of the watchman of the temple.	120	0	0	124	8	0
13	Do ..	Do ..	Do ..	Renovation of the temple ..	16,217	0	0	1,826	3	0
14	Seringapatam ..	Seringapatam ..	Daria Doulat ..	Slabbing the Sopana. Repairing Nagarkhana.	....			69 142	13 0	0 0
15	Do ..	Do ..	Gumbaz	White washing with lead painting.	....			587	10	0
16	Shimoga ..	Nagar ..	Sivappa Nayak's Palace	Improvement	150	0	0	62	0	0
17	Arsikere ..	Arsikere ..	Isvara temple ..	Annual repairs	114	0	0	109	0	0
18	Channarayapatna.	Sravanabelagola.	Akkan Basti ..	Periodical repairs	678	0	0	*145	0	0
19	Saklespur ..	....	Manjarabad Fort ..	Do	500	0	0	294	0	0
20	Molkalmuru ..	Siddapur village	Brahmagiri Asoka's inscription.	Annual repairs	53	0	0	44	0	0
21	Do ..	Do ..	Asoka's inscription ..	Do	10	0	0	9	0	0
22	Do ..	Do ..	Do ..	Fixing gates	16	0	0	16	0	0
23	Mudagere ..	Angadi ..	Kesavadevaru temple..	Improvements	982	0	0	982	0	0

* Funds provided by the Deputy Commissioner.

N.B.—The above table is based upon the information supplied by the Consulting Architect to the Government of Mysore, Bangalore.

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